INDIAN NEWSPAPER REPORTS, c1868-1942,

from the British Library, London

Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920



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PUBLISHER'S NOTE

Indian Newspaper Reports, c1868-1942
Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920

Part 8 consists of newspaper reports for the Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920. The Indian Newspaper Reports from the Asia, Pacific and Africa Department at the British Library, constitute an important series to be found in the Record Department Papers of the Oriental and India Office Collections. The reports consist of abstracts of Anglo-Indian and Vernacular newspapers for the different regions of India.

Punjab

Introduction

After the First Anglo-Sikh War from 1845 to1846, the area of the Punjab between the Sutlej and Beas rivers and Kashmir were ceded to Britain. Some British troops were stationed in the Punjab to oversee the regency of Maharaja Dhalip Singh who was a minor and the Sikh army was reduced greatly in size. In 1848 unrest spread throughout the Punjab between the Sikh troops and the British which developed into the Second Anglo-Sikh War. This resulted in the annexation of the Punjab by the British East India Company in 1849 and the Punjab becoming a province of British India.

The geographical and political predominance of the Punjab made it one of Britain's most important assets with Lahore as a centre of learning and culture and Rawalpindi becoming an important centre for the British army.

At the beginning of the twentieth century the Punjab became a centre for anti-British sentiment and called for independence from Britain, culminating in the Indian National Congress proclaiming independence from Lahore in 1930. The All-India Muslim League grew stronger in this period and in 1940 the Lahore Resolution of the League to work for Pakistan made the Punjab a centre stage for the violence between the majority Muslims and the Hindu and Sikh minorities which was to result in the ultimate partition of the Punjab in 1947.

Punjab Newspaper Reports, 1896-1924

The reports were completed weekly and consist of typewritten abstracts of the contents of Native Newspapers published in the Punjab. The early reports contain a list of the newspapers looked at, divided into Urdu, Hindi and Gurmukhi. The place of publication is given and the circulation number. Hamdard-i-Hind for example in 1900 had a readership of 500 which had grown by 1903 to 3,300. The later reports are divided into English, Urdu, Persian and Gurmukhi.

Around 100 newspapers were looked at weekly giving a wide spectrum of opinion, including: *Arya Gazette*, *Jahan Numa*, *Kaisari Akhbar, Lahore Punch, Punjab*, *Punjab Theosophist*. The majority of the reports contain an extra section devoted to topical subjects such as the Punjab disturbances. These give extracts on the subject from extra-provincial newspapers in cities such as Calcutta and Viswamitra.

The earlier abstracts are divided into the following themes:

Political, Home and Abroad
General Administration
Kine Killing
Native States
Legislation

Later abstracts have additional themes of Education and Communal and Religious.

Topics are wide ranging, with much on the call for independence and the growth in popularity of Gandhi. Topics include:

- Famine
- The Congress movement
- Complaints against the police
- Cholera
- The situation in China, Russia, Turkey
- Native Press
- Zamindars
- Assaults by Europeans on Indians
- Visits by the Viceroy
- Punjab Alienation Bill
- Establishment of military colleges
- Railways – expansion, grievances
- Muhammedans and the National Congress
- Political prisoners in India
- All-India Muslim League
- Letter bombs

- Indian Press Act
- Indian students in England
- Hindu University
- Afghan campaign
- Rowlatt Act
- National Congress

Sind

Introduction

Karachi was the first part of Sind to be occupied by the British East India Company in 1839, and by 1843 all of the remaining parts (except for the state of Khairpur) were under the jurisdiction of the British. Sind was made part of the Bombay Presidency in 1847 and the British built railways, developed the postal service, constructed canals and opened up education to all.

Sind became a vociferous centre for freedom from British rule. In 1918 the Sind branch of the All-India Muslim League was established by Ghulam Muhammad Bhurgari and Abdullah Haroon was elected President in 1920. Muhammad Ali Jinnah, the prominent Muslim leader, was educated at the Sindh-Madarsat-ul-Islam in Karachi and later practiced law there.

In 1936 Sind became a separate province and after the partition of Pakistan and India in 1947 it regained its self rule.

Sind Newspaper reports, 1936-1939

The newspaper reports consist of typed monthly abstracts of Indian newspapers published in Sind for an important period in its history. Lists of newspapers are not given but the name of the paper and the issue referred to are given next to the abstract.

Newspapers consulted include: *Sind Observer*, *Public Opinion, Sind Sentinel, Sind Samachar, Karachi Daily, Daily Gazette*, *Maha Gujerat*.

The material is not divided into themes but all manner of subjects are covered including WW II, self government, foreign politics, the Native Press and Gandhi.

Topics include:

- All-India Muslim League
- Rejection of the Federation by Indian Princes
- Re-election of Subash Bose as President of the Indian National Congress
- Indians' attitude to Britain's involvement in World War II
- Partition of Palestine
- Cotton prices

- Abdication of Edward VI
- Withdrawal of Indian troops from Abyssinia
- Establishment of the Federal Court
- Pandit Jawaharlal's attacks on the Press Laws
- Gandhi's policy of non-violent boycotts
- Gandhi's faith in Dominion status for India
- Congress Party's success in the General Election of 1937

Burma

Introduction

After the Third Anglo-Burmese War Burma was made a province of India in 1886, with the capital at Rangoon. After the opening of the Suez Canal the demand for Burmese rice grew and much of the land was taken over for cultivation of the crop. The work was mostly carried out by indentured Indian labourers and whilst the Burmese economy grew all the power and wealth remained in British hands. The civil service and the army were staffed by Indians and the Anglo-Burmese community and there was much discontent among the Burmese.

By the beginning of the twentieth century the nationalist movement, Young Men's Buddhist Associations had begun to take shape and a new generation of Burmese leaders who had been educated abroad began to clamour for more autonomy for Burma. In the 1920's there were strikes by university students and anti-tax protests. This came to a head in 1930 when the Galon rebellion had to be put down by British troops and the Dobama Asiayone (We Burmans Association) was formed. A second university strike by students took place in 1936 which spread to Mandalay and led to the formation of the All Burma Students Union. The unrest culminated with Burma becoming a separately administered territory in 1937. In 1938 discontent in the oilfields of Burma turned into a general strike and in Rangoon and Mandalay protestors were killed by the British.

Ba Maw served as the first Prime Minister of Burma, but was succeeded by U Saw from 1939 until 1942 when he was arrested by the British for communicating with the Japanese.

The Communist Party of Burma was co-founded in 1939 by Aung San. When the Japanese invaded Bangkok in December 1941 Aung San announced the formation of the Burma Independence Army and hoped that the Japanese would rally to his side but instead they asked Ba Maw to form a government. He was declared head of state and his cabinet included Aung San as War Minister. In 1943 the Japanese declared Burma independent but this turned out to be a sham and in 1945 the Burma National Army rose up against the Japanese and Aung San began negotiations with the British which lead to the rout of the Japanese from Burma by May 1945.

Burma Newspaper Reports, 1938-1942

The newspaper reports are divided into weekly abstracts. The lists of newspapers consulted show a wide variety of opinions. Titles include: *New Mandalay Sun*, *Progress*, *New Light of Burma*, *Deedok*, *Sun*, *Daily Gujerati*, *Thakin Thadinsa*.

Most of the monthly reports begin with a very interesting general introduction which gives an overview of the week's news and the material is then divided into the following themes:

Political
Military
Educational
Communal
Economic
Miscellaneous

Topics covered include:

- Hunger strikes and political unrest
- Independence for Burma
- Immigration of Chinese and Indian workers
- WWII, the Japanese and Nazis
- Burmese Army
- Taxes
- Modernisation of agriculture and industry
- Reform of the education system
- Riots and demonstrations
- Coalition government
- Situation in Mandalay
- Strikes by oil-field workers and students in Rangoon
- Religious disturbances between Hindus and Muslims

Bihar and Orissa

Introduction

The territories of Bihar and Orissa were part of the Bengal Presidency, the largest British province in India until 1912 when they were separated from Bengal after a long local campaign forming the Province of Bihar and Orissa. The Province saw much support for the nationalist movement and for Gandhi. In 1936 the Province was divided into two: Bihar which included Bihar and Jharkhand and Orissa and the princely states.

Bihar and Orissa Newspaper Reports, 9-16 October 1920

Only two weeks of reports exist. They are divided into:

Foreign Politics
Native States
Home Administration
General
Miscellaneous

There is a separate section for Oriya Newspapers.

Topics included are:

- Police
- Working of the courts
- Jail sentences
- Education
- Railways
- Irish politics
- WW I

Liz Sargut
January 2009

TECHNICAL NOTE

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INDIAN NEWSPAPER REPORTS, c1868-1942
from the British Library, London

Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920

CONTENTS OF REELS

REEL 1

IOR/L/R/5/180	Punjab Newspaper Reports	1896
IOR/L/R/5/181	Punjab Newspaper Reports	1897

REEL 2

IOR/L/R/5/182	Punjab Newspaper Reports	1898

REEL 3

IOR/L/R/5/183	Punjab Newspaper Reports	1899

REEL 4

IOR/L/R/5/184	Punjab Newspaper Reports	1900

REEL 5

IOR/L/R/5/185	Punjab Newspaper Reports	1901

REEL 6

IOR/L/R/5/186	Punjab Newspaper Reports	1902
IOR/L/R/5/187	Punjab Newspaper Reports	1903-1904

REEL 7

IOR/L/R/5/188	Punjab Newspaper Reports	1905-1906

REEL 8

IOR/L/R/5/189	Punjab Newspaper Reports	1907

REEL 9		
IOR/L/R/5/189	Punjab Newspaper Reports	1908
REEL 10		
IOR/L/R/5/190	Punjab Newspaper Reports	1909
REEL 11		
IOR/L/R/5/190	Punjab Newspaper Reports	1909
REEL 12		
IOR/L/R/5/191	Punjab Newspaper Reports	1910
REEL 13		
IOR/L/R/5/192	Punjab Newspaper Reports	1911
REEL 14		
IOR/L/R/5/193	Punjab Newspaper Reports	1912
REEL 15		
IOR/L/R/5/194	Punjab Newspaper Reports	1913
REEL 16		
IOR/L/R/5/195	Punjab Newspaper Reports	1914
REEL 17		
IOR/L/R/5/196	Punjab Newspaper Reports	1915
IOR/L/R/5/197	Punjab Newspaper Reports	Jan-June 1916
REEL 18		
IOR/L/R/5/198	Punjab Newspaper Reports	July-Dec 1916
REEL 19		
IOR/L/R/5/199	Punjab Newspaper Reports	1917

REEL 20

IOR/L/R/5/200	Punjab Newspaper Reports	1918
IOR/L/R/5/201	Punjab Newspaper Reports	1919

REEL 21

IOR/L/R/5/202	Punjab Newspaper Reports	1920-1921

REEL 22

IOR/L/R/5/203	Punjab Newspaper Reports	1922

REEL 23

IOR/L/R/5/204	Punjab Newspaper Reports	1923
IOR/L/R/5/205	Punjab Newspaper Reports	1924

REEL 24

IOR/L/R/5/206	Sind Newspaper Reports	1936-1939

REEL 25

IOR/L/R/5/207	Burma Newspaper Reports	1938-1942
IOR/L/R/5/208	Bihar and Orissa Newspaper Reports	9 -16 Oct 1920

IOR:L/R/5/184

[Confidential.]

[Vol. XIII.] [No. 1.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 6th January 1900.

CONTENTS.

		Page.
	I.—Politics.	
	(a)—Foreign—	
	Nil.	
	(b)—Home—	
	Nil.	
	II.—Afghanistan and Trans-Frontier.	
	Nil.	
	III.—Native States.	
1.	The late Nawáb of Baháwalpur (*Paisa Akhbár*) ...	3
2.	The same (*Ditto*) ...	3
3.	Kapurthala affairs (*Ditto*) ...	4
4.	Patiála affairs (*Ditto*) ...	4
5.	Kashmir affairs (*Ditto*) ...	4
6.	The same (*Ditto*) ...	5
7.	Bharatpur affairs (*Curzon Gazette*)	5
8.	Government and the Native Princes (*Paisa Akhbár*) ...	5
9.	Native States and Editors of Vernacular Newspapers (*Sidlkot Paper*)	6
	IV.—Kine-Killing.	
	Nil.	
	V.—Native Societies and Religious Matters.	
10.	The Urdu-Hindi controversy (*Paisa Akhbár*) ...	6
11.	Election of delegates for the Congress meeting at Lucknow (*Public Gazette*)	6
12.	The Congress movement (*Akhbár-i-'Am*)	6
13.	The same (*Paisa Akhbár*)	7
14.	Hindu society and the Arya Samáj (*Akhbár-i-'Am*) ...	7
15.	The Anjuman-i-Mu'inul Musalmín (*Chaudhwín Sadi*)...	8
16.	The Majítha Shádi Fund (*Public Gazette*) ...	8
17.	The Native Enterprising Co., Nánpára (*Paisa Akhbár*)	8
18.	The Muslim Co., Delhi (*Ditto*)	9
	VI.—Legislation.	
19.	The Punjab Alienation of Land Bill (*Siráj-ul-Akhbár*)	9
20.	The same (*Public Gazette*)	9

		Page.
	VII.—General Administration.	
	(a)—Judicial—	
21.	The Small Cause Court of Delhi (*Rafíq-i-Hind*) ...	9
22.	A Judicial complaint (*Sidlkot Paper*)	9
	(b)—Police—	
23.	Mr. J. P. Warburton, Assistant Inspector-General of Railway Police (*Ghamkhwár-i-Hind*)	10
24.	The same (*Rafíq-i-Hind*)	10
25.	The same (*Ghamkhwár-i-Hind* and *Aftáb-i-Punjab*) ...	10
26.	The same (*Punjab Samachár*)...	10
27.	The same (*Victoria Paper*)	10
	(c)—Municipal and Cantonment affairs—	
28.	The new Cantonment Code (*Victoria Paper*) ...	11
29.	A complaint against the Cantonment Magistrate, Ráwalpindi (*Paisa Akhbár*)...	11
	(d)—Education—	
30.	Want of a High School at Shahpur (*Dost-i-Hind*) ...	11
31.	The study of Persian in Government Schools and Colleges (*Paisa Akhbár*)	11
	(e)—Agriculture and questions affecting the land—	
32.	The famine (*Paisa Akhbár*)	12
	(f)—Railways and Communications—	
	Nil.	
	(g)—Postal matters—	
	Nil.	
	(h)—Miscellaneous—	
33.	The statue of Lord Lawrence (*Rafíq-i-Hind*) ...	12
34.	The same (*Ditto*) ...	12
35.	The same (*Ditto*) ...	12
36.	The same (*Akhbár-i-'Am*)	12
37.	British soldiers and native villagers (*Rafíq-i-Hind*) ...	12
38.	The same (*Punjab Samachár*)	13
39.	The release of the Natu brothers (*Akhbár-i-'Am*) ...	13

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 31ST DECEMBER 1899.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU.			
	DAILY.			
1	Akhbár-i-'Am ...	Lahore ...	Govind Sahái ...	2,600 copies.
2	Victoria Paper ...	Siálkot ...	Gián Chand ...	600 „
	WEEKLY.			
3	Aftáb-i-Hind ...	Jullundur City ...	Barkat Ali ...	300 copies.
4	Aftáb-i-Punjab ...	Lahore ...	Díwán Aya Singh ...	250 „
5	Afzal-ul-Akhbár ...	Delhi ...	Mirza Muhammad Abdul Ghaffár Beg.	300 „
6	Ahluwália Gazette ...	Amritsar ...	Balwant Rái ...	600 „
7	Alhakam ...	Kádián, Gurdáspur District.	Yakúb Ali ...	300 „
8	Arya Gazette ...	Lahore ...	Atma Rám ...	200 „
9	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	600 „
10	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad ...	1,200 „
11	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín ...	1,200 „
12	Civil and Military Pleader ...	Do. ...	Nathu Lál, Beri ...	200 „
13	Curzon Gazette ...	Delhi ...	Mirza Hairat ...	500 „
14	Curzon Paper ...	Lahore ...	Kishen Chand, Sada Nand, & Co.	50 „
15	Dost-i-Hind ...	Bhera, District Shahpur	Rám Labháya ...	375 „
16	Gham Khár-i-Hind ...	Lahore ...	Pandit Dáta Kishen ...	600 „
17	Gulzár-i-Hind ...	Do. ...	Gulzár Muhammad ...	25 „
18	Haftáwár ...	Do. ...	K. B. Thapur ...	952 „

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 31ST DECEMBER 1899—CONTINUED.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU—CONTINUED.			
	WEEKLY—*continued.*			
19	Hamdard-i-Hind ...	Lahore ...	Kishen Chand & Co. ...	500 copies.
20	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	125 „
21	Khair Kháh-i-Alam ...	Delhi ...	Mír Hassan ...	125 „
22	Khair Kháh-i-Hind and Rekhta Akhbár.	Do. ...	Maha Naráin ...	125 „
23	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	500 „
24	Koh-i-Núr ...	Do. ..	Iláhi Bakhsh ...	160 „
25	Lahore Punch ...	Do. ...	Abdul Rahmán ...	200 „
26	Malumat-i-Dunya ...	Do. ...	Pandit Girdhári Lál ...	100 „
27	Mashír-i-Hind ...	Siálkot ...	Muhammad Shafi Beg ...	120 „
28	Názim-ul-Hind ...	Lahore ...	Názim Hussain ...	300 „
29	Núr Afshán ...	Ludhiána ...	M. Wylie ...	424 „
30	Paisa Akhbár ...	Lahore ...	Máhbúb 'Alam ...	1,100 „
31	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah ...	300 „
32	Public Gazette	Amritsar ...	Jai Chand ...	375 „
33	Punjab Organ ...	Wazirabad (Gujránwála)	Díwán Atma Rám ...	300 „
34	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	2,500 „
35	Rafíq-i-Hind ...	Do. ...	Muharram Ali, Chishti ...	1,000 „
36	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	300 „
37	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús ...	350 „
38	Sat Dharm Prachárak ...	Jullundur City ...	Munshi Rám ...	750 „
39	Siálkot Paper ...	Siálkot ...	Todar Mal ...	500 „
40	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad	475 „
41	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	300 „

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 31ST DECEMBER 1899—CONTINUED.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU—CONTINUED.			
	WEEKLY—*concluded.*			
42	Wafádár ...	Lahore ...	Fazal-ud-dín ...	1,500 copies.
43	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár	1,000 „
44	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán ...	465 „
45	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	200 „
	TRI-MONTHLY.			
46	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán	180 copies.
	FORTNIGHTLY.			
47	Khádim-i-Hind ...	Lahore ...	Amir Shah and Núr-ud-Din	70 copies.
48	Sanátan Dharm Gazette ...	Do. ...	Gopi Náth ...	650 „
	MONTHLY.			
49	Anwar-ul-Islám ...	Siálkot ...	Karím Bakhsh ...	50 copies.
50	Aror Bans Parkásh ...	Lahore ...	Daya Rám ...	50 „
51	Arya Musáfir Magazine ...	Jullundur ...	Munshi Rám ...	350 „
52	Háfiz-i-Sihhat ...	Lahore ...	Hakím Ghulám Nabi ...	400 „
53	Hamdard-i-Khálsa ...	Amritsar ...	Suchet Singh ...	500 „
54	Ishát-i-Sunah ...	Lahore ...	Maulvi Muhammad Hussain.	400 „
55	Jahán Qadr ...	Amritsar ...	Naráin Singh ...	100 „
56	Kalki Avtár Patrika ...	Ráwalpindi ...	Búta Mal, Anand ...	60 „
57	Rahbar-i-Hind ...	Lahore ...	Nád r Ali ...	100 „
58	Rifáh-i-Am ...	Siálkot ...	Díwán Chand ...	500 „
59	Sarín Sabha Journal ...	Hoshiárpur ...	Ganesh Dás and Dev Ráj	250 „
60	Singh Sahái Punjab Gazette ...	Amritsar ...	Arjan Singh ...	200 „

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 31ST DECEMBER 1899—CONCLUDED.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.			
	QUARTERLY.			
61	Journal of the Anjuman-i-Islámia, Lahore.	Lahore ...	Anjuman-i-Islámia ...	,,
	HINDI.			
	WEEKLY.			
62	Mitra Vilás ...	Lahore ...	Govind Sahái ...	...
	MONTHLY.			
63	Jain Patrika ...	Lahore ...	Lál Man ...	100 copies.
64	Jia Lál Parkásh ...	Delhi ...	Jia Lál ...	...
	FORTNIGHTLY.			
65	Punjab Theosophist ...	Lahore ...	Lál Man ...	300 copies.
	GURMUKHI.			
	WEEKLY.			
66	Khálsa Akhbár ...	Lahore ...	Khálsa Díwán ...	632 copies.
67	Khálsa Gazette ...	Do. ...	Basant Singh ...	400 ,,

[Confidential.]

[Vol. XIII.] [No. 1.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 6th January 1900.

III.—Native States.

The late Nawáb of Baháwalpur.

1. The *Paisa Akhbár* (Lahore), of the 23rd December 1899, publishes a communication from Syad Mubárik Shah, who says that Bábu Ghulám Muhammad, Editor of the *Aina-i-Hind*, Lahore, has taken up the defence of the officials implicated in the poisoning of the late Nawáb of Baháwalpur merely out of gratefulness for the treatment received by him at their hands on the occasion of the Nawáb's last birthday anniversay. The statement that the deceased had been in poor health for a long time before his death and that he had fallen a victim to wine and opium is not true. The late Nawáb had been in excellent health since his treatment by Dr. Heard, and used to go out shooting up to the very day of his death. It is equally untrue to say that the same practices and ceremonials were observed in connection with his burial as marked his forefathers' obsequies. Contrary to the old usage, his body was not put into a coffin,—this, by the way, was done to expedite the burial in order to escape detection,—no minute guns were fired by the Military at the time of his burial, and not a single Minister of the State accompanied the funeral procession. As regards Ghulám Muhammad's question as to why the writer did not communicate his suspicions to Government without the least delay, the latter states that he did so within a week of the Nawáb's death.

The same.

2. The same paper publishes another communication on the same subject from Bábu Ghulám Muhammad aforesaid, who remarks that Syad Mubárik Sháh's conduct in continuing the controversy, even after having performed his duty in the matter by laying his allegations before the authorities, is highly significant. And the fact that he inveighs bitterly against the Ministers of the State and Colonel Grey in his communications to the press leaves no room for doubt that he bears them personal ill-will. He does not, besides, appear to be a very clear-headed person, and his statements contradict each other. At one time he says that the poison was administered in soup, and at another that this was done in water. Again, in one of his communications, he alleges

that the Nawáb was given no water for some time before his death, and in another that it was the supply of opium which was stopped. And so on and so forth. The writer adds that it is a fact that the deceased had been suffering from a complication of disorders for a long time before his death, and mentions the names of the doctors and native physicians under whose treatment he was placed in succession. He then goes on to say that due honors were paid to the remains of the late Nawáb, and that thousands of persons joined in the funeral prayers. As to the body not having been put into a coffin before the burial, Mubárik Shah should know that only the bodies of the female members of the ruling family of Baháwalpur are treated in this manner. It is also not customary for the military to fire salutes at the time of the burial of rulers of the State. It is true that no Minister could accompany the funeral procession, but the reason for this is not far to seek. Highly placed officials were at this time required to look after the safety of the State treasury, &c., and could not spare time to follow their master's body to its last resting-place. In conclusion, the correspondent remarks that the fact is significant that no allegation regarding the administration of poison to the deceased should have been made to the Commissioner during that officer's visit to the State immediately after the death of the Nawáb, and that of His Highness' subjects Mubárik Sháh should be the only one to ascribe his death to poisoning.

Kapurthala affairs.

3. The same paper of the 30th idem understands that the Rája of Kapurthala is collecting money for another trip to Paris. The shops at Amritsar belonging to the State are being sold, while the fort (? at Kapurthala) has been divided into four parts and proposals for its sale are said to be under consideration. It is also rumoured that the Rája is willing to forego one quarter of the revenue demand if the zamíndárs agree to pay it at once.

Patiála affairs.

4. A correspondent writing to the same paper of the 23rd idem enquires if Lord Curzon's views about the duties of Native Princes, as expressed in the course of one of his Lordship's speeches at Gwalior, were meant only for show, or if the Viceroy means to judge Indian Chiefs by that standard in future. In case His Excellency wishes to put his words into practice, the writer would like to know what steps Government intends taking in connection with the Patiála State, which has for some time past been in an extremely miserable condition.

Kashmír affairs.

5. The same paper says that for nearly half a century past the post of Governor of Kashmír has been held exclusively by Hindu officials of the State, all of whom, with the exception of Pandit Súraj Bal, Barrister-at-Law, were utterly unfit to hold this important charge. The post has now fallen vacant, and it is rumoured that this time also it is to go to a Hindu, and that the State Council has adopted a resolution to the effect that Sardár Kartár Singh, Pandit Jánki Náth or Díwán Lachhman Dás should be selected to fill the vacancy. Government should, however, know that all of these persons have always worked against the present Mahárája, and that none of them possess any knowledge of Judicial, Revenue or Settlement work. The Editor then

remarks that the Muhammadan residents of Kashmír being far larger in number than their Hindu fellow-subjects some able Musalmán official should be appointed Governor this time, and suggests in this connection the name of Khán Bahádur Ghulám Ahmad Khán, Settlement Officer, Dera Ismail Khan.

The same.

6. The same paper of the 30th idem publishes a communication from Bábu Ghulám Muhammad, Editor of the *Aína-i-Hind*, Lahore, who remarks that the Muhammadan residents of Kashmír, who far outnumber their Hindu fellow-subjects, have been grossly oppressed even during the time of the State Council. After quoting instances (taken from the file of the *Rafiq-i-Hindustán* for 1897) in support of his assertion, the writer suggests that the only way to remedy the evil is to appoint at least two Muhammadan members on the Council. He further suggests that the composition of that body should be as follows:—

1. His Highness the Mahárája, President.
2. Rája Sir Amar Singh, to be placed in charge of the Foreign portfolio, for which he is eminently fitted.
3. One European member, in charge of the Judicial portfolio. Preference should be given to Mr. Warburton if he is retired from the service.
4. Rái Bhagwán Dás,
5. Two Muhammadan members,

} to be entrusted with the control of other departments.

Bharatpur affairs.

7. A correspondent writing to the *Curzon Gazette* (Delhi), of the 23rd December 1899, alleges that highly placed officials in the Bharatpur Darbár have no access to the Rája, and that His Highness' companions consist almost exclusively of low born and ignorant persons, who have an eye to their own interests and do not care a straw about the good name of their Ruler. Mohan (a tanner), Shiblu (a meat-seller), Kádo and Tánga (barbers) are among the number, and give out that they have the Rája completely under their thumb. At all events, it will be readily believed that these persons introduce prostitutes to His Highness, and cause thousands of his rupees to be wasted on convivial gatherings. This state of affairs, observes the writer, is a source of sincere regret to the well-wishers of Bharatpur, and it is greatly to be desired that the Rája should be separated from his present low associates.

Government and the Native Princes.

8. The *Paisa Akhbár* (Lahore), of the 23rd December 1899, remarks that it is an open secret that in not a few cases Native Princes are tyrannised over by the Residents accredited to their States, and that they have no means of bringing their grievances to the notice of Government. To remedy this state of affairs, the Editor suggests that, in addition to the official interviews granted to them in the presence of Residents, Indian Chiefs should be given an opportunity of seeing the Viceroy privately, and talking to His Excellency about

their people, Residents, etc., without any restraint. The disclosures made on such occasions should be treated as strictly confidential, and, if necessary, secret inquiries should be made to verify or disprove them.

Native States and Editors of Vernacular newspapers.

9. The *Siálkot Paper* (Siálkot), of the 24th December 1899, in referring to the *Paisa Akhbár's* remarks about the Editors of Vernacular newspapers (*vide* paragraph 13 of the Selections for the week ending 30th idem), says that, by going uninvited to Native States on the occasions of the 'Id, Dussehra, etc., these journalists have greatly lowered themselves in the public esteem, and that the same reason accounts for their not being treated in a polite manner by Indian Chiefs. The Editor understands that, when on their visits to the States, the newspaper-writers in question have to dance attendance at the house of every big wig and humble themselves before every official dressed in brief authority. Even after this humiliation, however, they are given only Rs. 15 or Rs. 20 per head, a sum of money barely sufficient to cover their travelling expenses from and to their homes. The *Paper* therefore suggests that the Press Association should pass a resolution forbidding newspaper-writers to go to Native States uninvited.

V.—Native Societies and Religious Matters.

The Urdu-Hindi controversy.

10. The *Paisa Akhbár* (Lahore), of the 23rd December 1899, remarks that efforts are being made to induce the Government of the North-Western Provinces and Oudh to make Hindi the official language in that part of the country. This, observes the Editor, is certain to result in the expulsion of every Muhammadan from the Public Service of the North-Western Provinces, as no educated Muhammadan there can pretend to know Hindi. After stating that the very men who are the moving spirits of the Congress movement in the Provinces are at the bottom of the Urdu-Hindi controversy, the *Akhbár* regrets that the Congress leaders, who are so anxious to win over the Musalmáns to their side, should have identified themselves with the agitation. The Editor then expresses a hope that Sir Antony MacDonnell will do nothing in haste, and calls upon the Muhammadan Educational Conference to interest itself in the matter, and take steps to prevent the replacement of Urdu by Hindi.

Election of Delegates for the Congress Meeting at Lucknow.

11. The *Public Gazette* (Amritsar), dated 23rd December 1899, states that a meeting to elect delegates for the 15th session of the Indian National Congress was held at Amritsar on the 20th idem. Lála Bihári Lál, Shikárpuria, Banker and Shúkár, was voted to the chair and Lála Shib Dyál, Mukhtár, acted as Secretary. Báwa Naráin Singh, Pleader, Pandit Rámbbaj Dát, B. A., Pleader, and Pandit Kishan Chand, B. A., Pleader, made short speeches explaining the aims and objects of the Congress; and 25 delegates were elected to attend the Congress meeting at Lucknow.

The Congeress movement.

12. The *Akhbár-i-'Am* (Lahore), in its issues of the 28th, 29th and 30th December 1899, publishes a communication in which the writer, Syád Tahawar Husian, explains that the National Congress aims at bringing about the prosperity of the country,

establishing feelings of patriotism and philonthropy among the natives and strengtheinng the friendly relations between the rulers and the ruled. The writer then dwells on the following three objects of the Congress :—

1. Political reform, *i. e.*, to acquaint Government with the measures to be adopted for correcting the defects in the administration of the country.

2. To try to infuse a national spirit in the hearts of the natives and weld them into one nation, by ties of sympathy and union.

3. To strengthen the relations of friendship and affection between the rulers and the ruled.

The writer concludes by showing that the Congress has partially succeeded in attaining these objects and exhorts the people to join the movement.

The same.

13. The *Paisa Akhbár* (Lahore), of the 30th December 1899, remarks that the meeting of the Congress at Lucknow has had the effect of reviving the anti-Congress movement in the North-Western Provinces. The Editor regrets that their necessities and backwardness in education compel the Indian Muhammadans to hold themselves aloof from the Congress propaganda ; othewise there can be no doubt that all its aims and objects are commendable. He then refers to the subjects discussed at the Lucknow Congress, and observes that the Congress leaders deserve credit for theirs sincerity and singleness of purpose, and that *this* is the secret of the success which marks the annual gatherings of this grand assembly. He adds that if the Congress were to forego one or two of its demands, out of consideration for the Muhammadans, who are not without their political grievances, it would attain a far greater measure of success than it otherwise can.

Hindu Society and the Arya Samáj.

14. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 25th December 1899, says that the Arya Samáj is merely an offshoot of Hindúism, and that up till very recently the Aryás used to observe caste, *chhut*, &c. For this reason they were tolerated in Hindu society, and no notice was taken of their doings. Of late, however, they have begun to admit low caste persons—Chamárs, sweepers, &c.,—in their religion, which is nothing short of defiling Hindúism and destroying its purity. Only a few days back the Aryás at Jullundur admitted seven Chamárs into their *bradari*, and have been boycotted by the Hindús for their pains. The Arya Samájists of Patiála have also been excommunicated for taking back into the Vedic religion certain low caste converts to Islám. Again, it appears from the prospectus of the proposed Gurukul of the "Mahátmás" that Hindús and non-Hindús will be treated alike in this institution, and that both will have to eat in the same place. The writer then gives a *résume* of the article on the Indian Muhammadans published in the *Arya Gazette* of the 30th November last (*vide* paragraph 8 of the Selections for the week ending 16th December), and remarks that it leaves no room for doubt that the Arya Sámájists are willing to take back Mussalmáns into the fold of the Vedic religion. Moreover, on the occasion of the last anniversary of the Lahore Samáj, the "Mahátmás" made a declara-

tion to the effect that they had no objection to convert even born Muhammadans, Christians, &c., All this, adds the writer, is frought with danger to Hindu Society, and menaces its very existence. It, therefore, behoves the Hindús to cut off all connection with the followers of Swámi Dayánand, and leave them to shift for themselves. These secessionists from Hindúism should be called upon to give up their non-Hindu practices within a fixed time, and in case of non-compliance should be ostracised from Hindu Society. In conclusion, the writer exhorts the Aryás to mend their ways, remarking that even the Swámi has discouraged promiscuous eating.

The Anjmuan-i-Mu'inul Musalmín.

15. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd December 1899, publishes a communication in which the writer complains that, there having been no President of the Anjuman-i-Mu'inul Musalmín of Lahore for the last 7 or 8 months, the Secretary is embezzling the funds No replies are given by him to any enquiries. The Muhammadans should be on their guard against being cheated by the Anjuman.

Commenting on the above the Editor regrets that the internal management of the Anjuman is becoming unsatisfactory. The Secretary should clear himself of the charges brought against him and send prompt replies to all enquiries made by the members from him. The Editor concludes by calling upon the *Rafiq-i-Hind* and the *Paisa Akhbár* to throw light on the real state of affairs of this Anjuman in the interests of the Muhammadan public.

The Majítha Shádi Fund.

16. The *Public Gazette* (Amritsar), of the 23rd December 1899, states that the Gurdáspur Shádi Fund has been wound up and Lála Gujar Mal has published a notice to wind up the Shádi Fund, Doába. The Shádi Fund, Majítha, though not wound up, has stopped its work. It is said that Bhái Kirpál Singh, President of the Majítha Shádi Fund, intends prosecuting the *Punjab Gazette* for defamation regarding the publication of an article on the subject of the Shádi Fund (*vide* Selections for week ending 30th December 1899, paragraph 20). The Editor is glad that this will afford him an opportunity of exposing the promoters of Shádi Funds who deceive the people by promising to pay them Rs. 1,000 on taking Rs. 45 only from them.

The Native Enterprising Company, Nánpára.

17. The *Paisa Akhbár* (Lahore), of the 23rd December 1899, says that some time back the Managing Director of the proposed Native Enterprising Co., Nánpára, published a communication in its columns containing a promise to the effect that in case of the Company not being established the money received from intending share-holders would be refunded after making the necessary deductions. It is, however, to be regretted that although the project has fallen through, the promise alluded to has not been fulfilled up to the present. The Editor has received quite a number of letters from the victims of the Company enquiring as to what steps they should take in order to recover their dues, and he advices the institution of legal proceedings against the Managing Director.

18. The same paper gives similar advice to the share-holders of the now defunct Muslim Company, Delhi, and observes that it is a matter for shame that natives should have started joint-stock companies only to fleece their fellow-countrymen.

The Muslim Company, Delhi.

VI.—LEGISLATION.

19. The *Siráj-ul-Akhbár* (Jhelum), dated 25th December 1899, publishes a communication in which the writer opposes the passing of the Punjab Alienation of Land Bill as detrimental to the interests of the agriculturists and contrary to the provisions of Her Gracious Majesty's Proclamation dated 1st November 1858.

The Punjab Alienation of Land Bill.

20. The *Public Gazette* (Amritsar), of the 23rd December 1899, states that the passing of the Punjab Land Alienation Bill into law will prove injurious to the zamíndárs, who will not be able to engage in high cultivation for want of means which might otherwise have been obtained from the Sáhúkárs. The latter on the other hand will have a large amount of capital in their hands lying uninvested, which they will very probably invest in the line of industries, &c.

The same.

VII.—GENERAL ADMINISTRATION.

(*a*)—*Judicial.*

21. The *Rafiq-i-Hind* (Lahore), dated 30th December 1899, in continuation of its previous complaints regarding the Small Cause Court of Delhi, remarks that the Editor has compiled a list of all cases in which objectionable proceedings were taken by that Court. As the Divisional Judge is engaged in making enquiries into the affairs of the Small Cause Court, Delhi, at the instance of the Chief Court, the Editor does not deem it necessary to publish the list referred to above. It is considered proper to await the result of the Government enquiry. The Editor, however, cannot refrain from inviting the attention of the Punjab Government to the matter. In the North-Western Provinces old and experienced officers drawing Rs. 800 to Rs. 1,000 *per mensem* alone are appointed Judges of Small Cause Courts, while in the Punjab Officiating Extra Assistant Commissioners drawing Rs. 250 are appointed to the post without hesitation. This is a mistake, and Government should lose no time in attending to the matter. A reference to the Judges of the Chief Court will, believes the Editor, result in a corroboration of his views. Under the above circumstances the Editor thinks that the time has arrived when Mr. Kirthi Singh should be transferred from the Small Cause Court of Delhi.

The Small Cause Court of Delhi.

22. The *Siálkot Paper* (Siálkot), of the 24th December 1899, states that in 1892, when Málik Qutb-ud-dín, then an Extra Assistant Commissioner at Siálkot, was entrusted with the work of taking securities from the bad characters in the district, it was brought to the notice of Colonel Montgomery, the then Deputy Commissioner of Siálkot, that the petition-writers on tour with the Malik had

A Judicial complaint.

formed a league among themselves; that they extorted heavy remunerations for drawing up security bonds; and that the accused had perforce to submit to these exactions, as they were kept in the lock-up until they could furnish the security required of them. Upon this it was ordered by the Colonel that whenever any lower Court called upon a person to furnish security for good behaviour, the security-bond form should always be filled up by the Reader himself, only one pice being charged the accused on account of the price of the form. The Editor understands that a similar complaint has cropped up again at Siálkot, and that security-bond forms are now filled up by Naib Court Inspectors of Police, who, it is rumoured, exact remuneration for doing this work. Apart from this, it is obviously unwise that this duty should be entrusted to the very officials who have to bring up before a Court the persons from whom security is required. The *Paper* therefore invites the attention of the Deputy Commissioner to the matter, and suggests that next to a Reader an *Ahlmad* is the most proper person to be entrusted with the work of filling up security-bond forms.

(*b*)—*Police.*

Mr. J. P. Warbuston, Assistant Inspector-General of Railway Police.

23. The *Ghamkhwár-i-Hind* (Lahore), dated 23rd December 1899, after praising the detective abilities of Mr. J. P. Warburton, Assistant Inspector-General of Railway Police, suggests that Government should grant him an extension of service so long as he is physically fit to perform his duties satisfactorily. It is a matter for surprise that Government has not before now recognized his abilities by conferring a title of honor upon him.

The same.

24. The *Rafiq-i-Hind* (Lahore), dated 23rd December 1899, states that almost every newspaper in the Punjab has written in favour of an extension of service being granted to Mr. Warburton, Assistant Inspector-General of Railway Police. Hindús, Sikhs and Muhammadan are alike showing great interest in the matter and heartily wish that Government should retain Mr. Warburton in service.

The same.

25. The *Ghamkhwár-i-Hind* (Lahore), dated 30th December 1899, and the *Aftáb-i-Punjab* (Lahore), dated 1st January 1900, also request Government to retain Mr. Warburton in service. The latter further remarks that he should be promoted to the post of Inspector-General of Police.

The same.

26. The *Punjab Samachár* (Lahore), of the 30th December 1899, makes similar remarks on the subject.

The same.

27. The *Victoria Paper* (Siálkot), of the 24th December 1899, remarks that specially able officials should not be retired from the service so long as they are physically fit to discharge their duties in an efficient manner. Mr. Warburton, adds the Editor, being such an official, it behoves Government to retain him in the service for at least another five years, after which he should be granted in perpetuity not less than 20 squares of land on the Chenab Canal, in addition to the pension earned by him. The *Paper* further remarks that Government should entrust some work to Mr. Warburton even after his retirement.

(*c*).—*Municipal and Cantonment affairs.*

28. The same paper of the 26th idem complains that although the new Cantonment Code has been in force since the 1st October last, so far not the least attention has been paid to the section sanctioning the admission into Cantonment Committees of native gentlemen as additional members. The Editor invites the attention of Lord Curzon and Sir William Lockhart to the matter, and requests them to issue the necessary orders on the subject. He adds that the admission of natives into the Committees is calculated to prove beneficial to the residents of Cantonments.

The new Cantonment Code.

29. The *Paisa Akhbár* (Lahore), of the 30th December 1899, publishes a communication in which the writer remarks that some of the orders issued by the new Cantonment Magistrate, Ráwalpindi, have taken the public by surprise. For instance, it has been proclaimed by beat of *tom tom* that no resident of the Cantonment should keep fowls in his house. In case they *are* kept, they should not be let out of the house. Again, the killing of goats and rams in one's house without first obtaining the Magistrate's permission for the purpose has been prohibited. This, the correspondent remarks, is tantamount to an interference in the religion of the people, who have to sacrifice animals in their houses on the occasion of the 'Id, &c. The order forbidding the purchase of meat from the city is, however, the most arbitrary of all.

A complaint against the Cantonment Magistrate, Ráwalpindi.

(*d*).—*Education.*

30. The *Dost-i-Hind* (Bhera), in its Supplement of the 22nd December 1899, complains that in Shahpur there is no school teaching up to the Entrance Standard, with the result that the people in general and the officials in particular find it very difficult to educate their sons, and have to send the latter to other districts for the purpose, which entails increased expenditure. It is to be regretted that the authorities should not have established a High School at Shahpur. It is satisfactory, however, that Sardár Aya Singh, Additional District Judge, has promised to do what he can to establish such a school at that place.

Want of a High School at Shahpur.

31. The *Paisa Akhbár* (Lahore), of the 30th December 1899, complains that the teaching of Persian in Government Schools and Colleges is extremly unsatisfactory. In the first place, Persian is only an optional subject, and consequently very few students care to study it. In the next, the time devoted to its teaching is ridiculously small, with the result that the present generation of educated Punjábís cannot express themselves in decent Persian or Urdu. The Editor is, however, glad to learn that the Principal of the Aligarh College has interested himself in the matter, and intends moving a resolution at the Muhammadan Educational Conference praying Government to take steps to encourage the study of Persian.

The study of Persian in Government Schools and Colleges.

(*e*).—*Agriculture and questions affecting the land.*

32. A correspondent of the *Paisa Akhbár* (Lahore), of the 30th December 1899, says that the zamíndárs of Mauza Naushahra in the Pasrúr Tahsíl, Siálkot District, are suffering not only from a water but also from a fodder famine, and that their cattle are dying from hunger. They have not, besides, been able to raise any crops this season, and their lands, which are enterly *baráni*, are lying fallow. Notwithstanding all this, however, they are being pressed for the land revenue due from them, and do not know how to meet the demand. The writer, therefore, requests the Deputy Commissioner to order the suspension of the realization of the revenue due from the zamíndárs in question.

The famine.

(*h*).—*Miscellaneous.*

33. The *Rafiq-i-Hind* (Lahore), dated 23rd December 1899, publishes the translation of a communication by a European Civilian, who states that he agrees with the views expressed in an article (*vide* Selections for the week ending 9th December 1898, paragraph 37) published in the *Rafiq*, and suggests that the inscription should be replaced by a more appropriate one without destroying the beauty of the statue by the removal of the pen and sword.

The statue of Lord Lawrence.

34. Commenting on the above the Editor suggests that the inscription can be very appropriately changed into "master of pen and sword" without making it necessary to effect any alteration in the statue. The *Rafiq* also quotes an extract from the *Sada-i-Hind* (Lahore), which disapproves of the inscription and urges the removal of the same.

The same.

35. The same paper, of the 30th December 1899, also reproduces the remarks made by the *Siálkot Paper* (Siálkot), the *Naiyar-i-Azam* (Muradabad), the *Punch Bahadur* (Bombay), and the *Tafrih* (Lucknow) on the subject condemning the inscription and urging its immediate removal.

The same.

36. The *Akhbár-i-'Am* (Lahore), dated 3rd January 1900, publishes a conmunication in which the writer referring to the same subject endeavours to show that the inscription on the statue of Lord Lawrence conveys no insult to the natives and may be allowed to stand intact.

The same.

37. The *Akhbár-i-'Am* (Lahore), dated 30th December 1899, referring to the remarks made in a recent issue of the *Pioneer* regarding the alleged ill-treatment of British Soldiers by Native villagers, assures the *Pioneer* that the prestige of the British Government has not suffered in the least among the natives, but that it is the European soldiers who have become reckless while out sporting among the villagers. Complaints regarding their conduct have often been made to the Government. The Military authorities considered the matter, and orders were issued directing European soldiers to be very cautious in future. The provocation given to the villagers is worth considering. The incident

British soldiers and Native villagers.

of mistaking a boy for a deer and wounding him, as was done at Balandshahr, which the *Pioneer* makes light of, should be looked at from the point of view of the parents of the wounded boy.

The same.

38. The *Punjab Samáchár* (Lahore), of the 30th December 1899, publishes a translation of an article which has appeared in a recent issue of the *Tribune* on the same subject.

The release of the Natu brothers.

39. The *Akhbár-i-'Am* (Lahore), dated 30th December 1899, remarks that the release of the Natu brothers on the eve of Lord Sandhurst's retirement shows clearly that His Excellency is really a God fearing and truth-loving man. His Excellency suspected the conduct of the Natus, and as soon as the suspicion is removed from his mind he has ordered their release and restored to them their property which was confiscated at the time of their arrest. Had Lord Sandhurst left this to his successor, His Excellency would have acquired a bad name. The conduct of the Natus ever since their arrest showed that they were innocent.

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[Vol. XIII.] [No. 2.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 13th January 1900.

CONTENTS.

		Page.
	I.—Politics.	
	(a)—Foreign—	
1.	The Natives and the war (*Civil and Military Pleader*)	17
2.	Ireland and the war (*Koh-i-Núr*)	17
	(b)—Home—	
	Nil.	
	II.—Afghanistan and Trans-Frontier.	
	Nil.	
	III.—Native States.	
3.	The late Nawáb of Baháwalpur (*Názim-ul-Hind*) ...	17
4.	Baháwalpur affairs (*Malúmát-i-Duniya*)	18
5.	Kashmir affairs (*Victoria Paper*)	18
6.	The same (*Wakil*)	18
7.	Rámpur affairs (*Aftáb-i-Punjab*)	19
	IV.—Kine-Killing.	
	Nil.	
	V.—Native Societies and Religious Matters.	
8.	The Aryás and the Indian Muhammadans (*Hákam*) ...	19
9.	The Shádi Fund, Majítha (*Public Gazette*) ...	19
	VI.—Legislation.	
10.	The Punjab Land Alienation Bill (*Akhbár-i-'Am*) ...	20
11.	The same (*Public Gazette*)	20
12.	The same (*Curzon Gazette*)	20
	VII.—General Administration.	
	(a)—Judicial—	
	Nil.	
	(b)—Police—	
13.	Crime in the Jhelum District (*Akhbár-i-'Am*)	21
14.	The same (*Koh-i-Núr*)	21
15.	Famine and crime (*Siráj-ul-Akhbár*)	22
16.	Mr. Warburton, Assistant Inspector-General, Railway Police (*Malúmát-i-Duniya*)	22
	(c)—Municipal and Cantonment affairs—	
17.	The Lahore Municipality (*Akhbár-i-'Am*)	22
18.	The same (*Ibid*)	23
	(d)—Education—	
19.	The Punjab University Examination questions (*Táj-ul-Akhbár*)	23
20.	The same (*Chaudhwin Sadi*)	24
	(e)—Agriculture and questions affecting the land—	
21.	Realization of land revenue (*Victoria Paper*) ...	24
22.	The famine (*Ibid*)	24
23.	The same (*Siráj-ul-Akhbár*)	24
	(f)—Railways and Communications—	
	Nil.	
	(g)—Postal matters—	
24.	A Postal complaint (*Siálkot Paper*)	24
25.	The same (*Siráj-ul-Akhbár*)	25
	(h)—Miscellaneous—	
26.	Grievances of Regimental Clerks and School Masters (*Akhbár-i-'Am*)	25
27.	Grievances of Treasurers in Civil Treasuries (*Public Gazette*)	25

[Confidential.]

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VERNACULAR NEWSPAPERS

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I.—POLITICS.

(*a*).—*Foreign.*

The Natives and the war.

1. The *Civil and Military Pleader* (Ludhiána), of the 10th January 1900, remarks that, natives of India being also subjects of Great Britain, there is no reason why they should not be allowed to take part in the Transvaal War, especially when the enemy has succeeded in inflicting heavy losses on the British forces operating in Natal. The Editor does not by this remark mean to underrate the gallantry which the British soldiers are displaying in South Africa. All that he wishes to say is that native soldiers should also be given an opportunity of displaying their loyalty by co-operating with their white *confreres* in the war. The *Pleader* then publishes the substance of Sir William Rattigan's letter to the *Times* on the subject, and requests Government to sanction the despatch of native troops to the Transvaal.

Ireland and the war.

2. The *Koh-i-Núr* (Lahore), of the 9th January 1900, remarks that while liberal contributions are being made to the War Fund in India, the Irish have opened a subscription list on behalf of the Boers. Is it not, enquires the Editor, an act of downright hostility to a Government to collect subscriptions in aid of its enemies? He then thanks God that the people of India, who, by the way, are always represented to the world as a nation of semi-savages, are incapable of such baseness, and consider it their sacred duty to lay down even their lives in the service of their rulers. Had any native, adds the Editor, behaved like the Irish, his own fellow-countrymen would have killed him like a dog and torn him to pieces.

III.—NATIVE STATES.

The late Nawáb of Baháwalpur.

3. The *Názim-ul-Hind* (Lahore), of the 6th January 1900, publishes a copy of a memorial recently submitted to the Punjab Government by Syad Mubárik Shah regarding the alleged poisoning of the late Nawáb of Baháwalpur. In this

document the Syad accuses certain Ministers of the State of complicity in the crime, and offers to prove his allegations to the very hilt, provided Government grants the following requests :—

(*a*) That the necessary inquiries into the case should be made by Mr. Warburton, Assistant Inspector-General, Railway Police, Punjab.

(*b*) That Colonel Grey, Superintendent of the State, should have no hand in the matter.

(*c*) That the following State officials should be placed under suspension before the case is taken in hand, as some of the prosecution witnesses are afraid of them :—

1. Jindwadda Khán.
2. Gul Muhammad.
3. Muhammad Bakhsh.

(*d*) That no Pleader should be allowed to appear in the case on either side, only five officers of reputed honesty being appointed to hear and weigh evidence.

Baháwalpur affairs.

4. A correspondent writing to the *Malúmát-i-Dunya* (Lahore), of the 7th January 1900, says that the rabi crops in the Baháwalpur State have suffered greatly from the prevailing drought, and that fodder being very scarce in the State, the zamíndárs are parting with their cattle at extremely low prices. The writer further alleges that the working of the State Courts is anything but satisfactory, and that litigants are full of complaints against the magistracy. To make matters worse, their representations to the Council on the subject do not receive the least consideration, and are literally thrown into the waste paper basket.

Kashmir affairs.

5. The *Victoria Paper* (Siálkot), dated the 4th January 1900, remarks that no one is better fitted to fill up the vacancy caused by the retirement of the Revenue Member of the Jummoo Council than Khán Bahádur Munshi Ghulám Ahmad Khán, Revenue Assistant in the Dera Ismail Khan District, and praises the Munshi for his impartiality and high sense of justice.

The same.

6. A correspondent writing to the *Wakil* (Amritsar), dated the 1st January 1900, remarks that since the time of the Sikhs the Muhammadans of the Kashmir State have been very cruelly treated by their rulers, and that it has never fallen to their lot that one of their co-religionists should rule over them as a Governor. The writer hopes that now that the post of the Governor of Kashmir has fallen vacant, Government will appoint a Muhammadan Governor to the post, to hold which no one is better qualified than Khán Bahádur Munshi Ghulám Ahmad Khán, Extra Assistant Settlement Officer, Dera Ismail Khan District.

Rámpur affairs.

7. The *Aftáb-i-Punjab* (Lahore), of the 8th January 1900, remarks that the allegations contained in a series of articles recently published by the *Jami-ul-Ulúm* against the Nawáb of Rámpur are of such a nature as to alienate from His Highness the sympathy of every good and right-minded person. Several newspapers have tried to rebut the charges, but not one has so far succeeded in doing so. There can, therefore, be no doubt that the accusations preferred by the *Jami-ul-Ulúm* have some truth in them, and that the ruler of Rámpur has really surrounded himself by prostitutes, buffoons and the like. Under these circumstances, it behoves Government to make thorough inquiries into the matter, and satisfy itself as to the truth or otherwise of the allegations made against the Nawáb.

V.—Native Societies and Religious Matters.

The Aryas and the Indian Muhammadans.

8. The *Hákam* (Qádián), of the 10th December 1899 (received on the 5th January 1900), in referring to the *Arya Gazette's* article on the Indian Muhammadans (*vide* paragraph 8 of the Selections for the week ending 16th December last) says that the *Gazette's* remarks show clearly enough in what flagrant a manner the religious feelings of the Muhammadans are, every now and then, offended by the Arya Samájists. Government, observes the Editor, should carefully watch the doings of these mischievous people, who seem bent on provoking into the commission of acts of lawlessness six crores of its loyal Muhammadan subjects by insulting their religion. He then praises his co-religionists for displaying extreme patience under such provocation, and for not taking the law into their own hands. He also invites those foolish Muhammadans, who hold Mirza Ghulám Ahmad responsible for the Aryas' attacks on Islám, to read the article under reference, and say if the charge of aggression cannot more properly be laid at the door of the followers of Dayanand. The Mirza, adds the Editor, has always simply replied to the attacks of the Aryás on the Muhammadan religion, and that also merely to prevent ignorant Mussalmáns from breaking out into lawlessness. The Paper then goes on to say that the *Arya Gazette's* attacks on the religion, scriptures and social life of the Indian Muhammadans are such that a crushing reply should be given to them; and it should be pointed out that that dead and accursed language of crows,* not a vestige of which is to be found in the world today, and those unfruitful Vedás, which cannot be understood on this side of Germany, can be placed in opposition to Arabic and the Qurán only by a people, whose sense of shame and honour is so low that (as if in obedience to the teachings of their sacred Vedás) they very gladly hand over their virtuous or . . . . . simple wives to some strong, lusty *birajdáta* † in order to get children, and refer to the Vedás for a proof of the legitimacy of such offspring! The Editor does not, however, wish to pay back the *Gazette* in its own coin, and contents himself by calling upon Government to take immediate steps to muzzle the Arya Samájists.

* Sanskrit.

† Donor of semen.

The Shádi Fund, Majítha.

9. The *Public Gazette* (Amritsar), of the 6th January 1900, publishes a communication in which the writer states that the Directors of the Majítha Shádi Fund have resolved to wind up the concern from the 15th idem, and advises its members

to make a demand for their dues without delay. He also calls upon the President (Kirpál Singh) to settle the accounts of the members, and threatens to unmask him in case this is not done. He concludes by remarking that he is preparing a statement showing the amount of money misappropriated by the President.

VI.—LEGISLATION.

The Punjab Land Alienation Bill.

10. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 5th January 1900, in commenting on the Punjab Land Alienation Bill, remarks that there can be no doubt that it is the duty of Government to lend a helping hand to the zamíndárs. That, however, is no reason why it should try to benefit them at the expense of *Sáhúkárs*, especially when the latter have never hesitated to serve it in its times of need. After observing that the *Sáhúkárs* are not the shylocks they are represented to be, the writer states that the proposed law is certain to result in a falling-off of Government's income from the sale of court-fee stamps, and render it still more difficult for the authorities to realize land revenue from the zamíndárs. The measure will also affect the zamíndárs injuriously, inasmuch as it is calculated to throw difficulties in the way of their obtaining money for buying seed, &c. The writer adds that if the Bill is passed into law in its present form, money-lenders will be left no means of recovering their debts from the zamíndárs. He, therefore, expresses a hope that Government will give the matter its most serious consideration before proceeding with the legislation under reference.

The same.

11. The *Public Gazette* (Amritsar), of the 6th January 1900, writing on the same subject, remarks that one immediate result of the introduction of the Bill has been that the *Sáhúkárs* have stopped lending money to the zamíndárs. This, observes the Editor, is greatly to be regretted, the more so as this misfortune has overtaken the agricultural classes in these days of famine. It may be mentioned here that, in times of scarcity in the past, money-lenders used to pawn even the ornaments of their females in order to procure money for the zamíndárs. After remarking that the law under contemplation cannot ameliorate the condition of the Punjábi tiller of the soil, the Editor expresses satisfaction at the National Congress having taken up the subject, and promises to resume his remarks in some future issue of the *Gazette*.

The same.

12. One Násib Ahmad Khán, Lambardár of Mauza Shamsabad, and a Biswadár of Mauza Biru, Gurgaon District, writing to the *Curzon Gazette* (Delhi), of the 8th January 1900, remarks that the sections of the population of the Punjab opposed to the passing of the Land Alienation Bill are the following:—

(1) The Mahájans, who, owing to a number of the members of their class being educated and in the service of Government, are most bitterly opposed to the measure.

(2) Those public servants to whom the alienations of land are a source of gain, and who have the zamíndárs under their thumb.

(3) All those persons who have lands mortgaged to them.

It is an open secret, adds the writer, that all of the three classes named above are better able to safeguard their interests than the agriculturists, and that they can make the latter dance to any tune they may chose to play. He also understands that they are trying to mislead the zamíndárs in regard to the object of the Bill, and have impressed upon the minds of these simpletons that the proposed law aims at depriving them of the ownership of their lands. The correspondent then goes on to say that the opposition offered to the measure by the Lambardárs of the Gurgaon Tahsíl in the presence of the Commissioner of Delhi, on the occasion of that officer's recent visit to that part of his iláka, was prompted by a highly-paid official, who had told them that Government wished to confiscate their lands by passing the Bill. He concludes by remarking that the authorities being convinced of the usefulness and necessity of the law under contemplation, there seems no need to ascertain the views of the zamíndárs thereon.

VII.—General Administration.

(*b*)—*Police.*

Crime in the Jhelum District.

13. The *Akhbár-i-'Am* (Lahore), dated 5th January 1900, publishes a communication in which the writer complains that great lawlessness prevails in the Jhelum District, and observes that a daring dacoity was committed on the night of the 30th December last by a gang of dacoits who plundered the houses of Maiya Sahái, Shib Dyál and Devi Ditta Mal, deceased, and burnt their *bahís*. They murdered one and wounded two women. It is a matter of surprise that the authorities should be indifferent in the matter. Again the writer says that another dacoity was committed at Kála village where swords were drawn, revolvers and guns fired, with the result that two men were killed and three wounded. Native sepoys were accused, but with no result. Again a dacoity was committed at village Kufri where the Hospital Assistant of Láwa, having been mistaken for a *Sáhúkár*, was killed by the dacoits. In village Khichchi a chaukídár was murdered by robbers. The house of a *Sáhúkár* in village Bangyál was raided by about one hundred zamíndárs of a neighbouring village, who murdered the *Sáhúkár* and stripped the females of their ornaments. In Jhelum Cantonment a postal runner was looted in broad daylight the other day. Murder was committed at Chutála and a dacoity was committed in Tahsíl Talagang. All the above incidents have dwindled into insignificance before the murder of Syad Ahmad Sher Khán, Deputy Inspector of Police of Thána Taman. All the above cases have occurred in one month. Great consternation prevails among the *Sáhúkárs* as Government have ordered the people to arrange for their own protection. The criminal classes have become very bold, and a further breach of the peace is apprehended.

The same.

14. The *Koh-i-Núr* (Lahore), of the 9th January 1900, writing on the same subject, remarks that the main cause of this prevalence of lawlessness in the Jhelum District is the loss of prestige by the Police owing to their reports being viewed with distrust, and the light punishments awarded to evil-doers. This state of affairs has greatly emboldened *badmáshes*, and removed all fear of the Police

from their minds. So long, therefore, as these defects are not removed, it is impossible to effect any appreciable decrease in theft and dacoity cases in the Jhelum District.

Famine and crime.

15. The *Siráj-ul-Akhbár* (Jhelum), of the 8th January 1900, publishes some verses in which the poet says that the impending famine has spread great alarm in the Punjab, and led to a considerable increase in cases of murder, theft, robbery and dacoity. It has, he adds, proved disastrous to the *Sáhúkárs* in especial, and reports of their murder and their houses having been looted are coming in from all quarters. It is also rumoured that they are migrating to cities and buying swords and guns for the better security of their lives and property. The poet concludes by calling upon both Government and the people to come to the rescue of the famine-stricken.

Mr. Warburton, Assistant Inspector-General, Railway Police.

16. The *Malúmát-i-Duniya* (Lahore), of the 7th January 1900, in referring to the remarks of the *Rafiq-i-Hind* and other newspapers regarding the retention of Mr. Warburton in the Police Department for some time longer, eulogises his efforts to suppress crime in the Punjab, and says that Mr. Warburton should not only be granted a further extension of service, but that Government should bestow on him a *jágír* and some title of honour in recognition of his previous meritorious services.

(*c*).—*Municipal and Cantonment affairs.*

The Lahore Municipality.

17. One Pindi Dás writing to the *Akhbár-i-'Am* (Lahore), of the 9th January 1900, complains that although Act XX of 1891 forbids Octroi Tahsíldárs to inflict penalties on importers of goods, the Octroi Tahsíldár of Lahore considers himself above the law, and inflicts fines without proper authority. In support of this assertion, the writer quotes the following instances:—

12th March 1898—One Fakíria was obliged to pay five times the octroi due from him.

14th March 1898—One Mrátab Ali was obliged to pay twenty times the octroi due from him.

19th May 1898—One Kamán was obliged to pay twice the octroi due from him.

24th May 1898—One Nawáb Singh was obliged to pay twice the octroi due from him.

14th March 1898—At the Shahmírán post, instead of nine pies a sum of Re. 0-15-6 was recovered for a donkey load of firewood.

The correspondent also understands that in spite of repeated applications and notices the local Municipal Committee has not yet made certain refunds due by it, and that the following persons have for the last year or so

been applying in vain for the repayment of the following sums of money deposited by them in the Committee's office :—

		Rs	A.	P.
1.	Dhanráj, through his agent Káshi Rám ...	6	4	0
2.	Jagámal Kashirám	600	0	0
3.	Rijúmal Keshodás	120	0	0
4.	Magharmal Ralárám	50	0	0
5.	Rámdás Mattumal	99	0	0
6.	Gulábrai Múlámal	550	0	0
7.	Uttam Chand	200	0	0

After requesting the authorities to look into the matter, the writer alleges that, in utter violation of the rules laid down in Punjab Government Circular No. 120, dated the 8th February 1889, the Committee collects customs duty on umbrellas and other articles imported by sea.

The same.

18. The same correspondent states that on the 14th instant (? ultimo) one Dúlo Sháh, a local *Sáhúkar*, went to the Railway station to take delivery of 100 bags of sugar imported by him. After he had done so, the bags were deposited in waggons, which began to move towards the city. On the way, however, they were stopped by the octroi officials, who demanded Rs. 275 on account of octroi for the sugar. Dúlo Sháh represented that the sugar having been imported by sea the necessary customs duty had already been collected, but in vain. He also offered to deposit with the Municipal Committee more than the amount demanded from him, remarking that the Committee could deduct therefrom the aforesaid Rs. 275 in case the decision of higher authorities was against him ; but the octroi officials would not listen to this and requisitioned the assistance of the Police in the matter. Knowing, however, that the demand was utterly unjustifiable, the able City Kotwál urged the adoption of the *Sáhúkár's* suggestion, but to no purpose. He was, therefore, compelled to order the detention of the sugar in the octroi godown pending the decision on the point by higher authorities or some law court. Without, however, waiting for this decision the octroi office served a notice on Dúlo Sháh asking him to pay in the Rs. 275 alluded to within twenty-four hours, and threatening to sell off his sugar bags in default. The writer adds that such high-handed conduct on the part of the local octroi officials is a source of considerable loss and annoyance to the public, and requests Government to take steps to put an end to the complaint.

(*d*).—*Education.*

The Punjab University Examination questions.

19. The *Táj-ul Akhbár* (Ráwalpindi), of the 6th January 1900, says that the questions in English and Mathematics set at the last Entrance Examination of the Punjab University were very stiff, and led to the failure of a large percentage of the candidates. It is an open secret that, having regard to the time allowed for answering them, several of the questions were too difficult and lengthy to be dealt with satisfactorily by the examinees. The Editor then deprecates the practice of requiring Middle and Entrance candidates to work out sums involving long multiplications, divisions, &c., and remarks that it

being impossible for an examinee to answer questions in Arithmetic unless he is well up in the first four rules, the practice is altogether meaningless. The *Táj* further complains of the want of uniformity of standard in the question papers set at the University Examinations from year to year, and urges its contemporaries to unite in requesting the University to remedy the evils complained of.

The same.

20. The *Chaudhwin Sadi* (Ráwalpindi), of the 8th January 1900, also publishes similar remarks.

(*e*).—*Agriculture and questions affecting the land.*

Realization of land revenue.

21. The *Victoria Paper* (Siálkot), dated the 3rd January 1900, remarks that in this critical time it is the duty of the District authorities to see to the condition of each village in the district individually and to suspend the revenue wherever it is considered desirable. The Editor further observes that even in villages where the revenue is not suspended, the Tahsíldárs should have recourse to lenient measures for its collection, and in no case exceed the limits prescribed by the law.

The famine.

22. The same paper, of the 4th January 1900, after praising the Government for the noble work of starting famine relief works in India providing thereby for the relief of 28 lakhs of persons, calls upon the well-to-do natives to loosen their purse strings and exhorts spendthrift people to practise economy and to spend their savings in providing relief for the helpless and the indigent.

The same.

23. The *Siráj-ul-Akhbár* (Jhelum), of the 8th January 1900, publishes a communication in which the writer remarks that so long as some compassionate and kind-hearted officer, like Mr. Kirthi Singh, is not appointed to look after the comfort of the famine-stricken labourers employed on the Jhelum Canal, the Márvári coolís among them will not know what it is to have a full meal, and will continue to die from hunger, which, strangely enough, has come to be called there by the name of cholera! The correspondent suggests that the officer in charge of the work should always see that the wages of the coolís in question are distributed in his presence.

(*g*).—*Postal Matters.*

A Postal complaint.

24. The *Siálkot Paper* (Siálkot), dated the 1st January 1900, remarks that the residents of Siálkot City are being put to great inconvenience since arrangements have been made by the Post Master, Siálkot Cantonment, for the delivery of paid and unpaid letters and money-orders by one and the same postman. By this arrangement letters made over to the postman at 6-30 A. M. at the Post Office are delivered by him to the people between 11 A. M. and 12 noon, and those made over to him at 11 A. M. between 4 and 5 P. M. It thus becomes difficult for people to send answers by the 10-30 A. M. train to letters received in the morning. The Editor concludes by asking the Post Master to remedy the evil complained of.

25. A correspondent of the *Siráj-ul-Akhbár* (Jhelum), of the 8th January 1900, complains that although the work in the Post Office at Bhaun, Jhelum District, is pretty heavy, no postal peon has as yet been sanctioned for the town. The natural result of the present arrangements is that owing to the Branch Post Master having also to distribute letters, &c., of which no less than about 100 are received daily, his other work has to suffer a great deal.

The same.

(*h*).—*Miscellaneous.*

26. The *Akhbar-i-'Am* (Lahore), of the 8th January 1900, publishes a communication in which the writer complains that it is utterly unjust to recover income tax from Regimental Clerks and School Masters for the office or school allowances drawn by them, as these allowances do not count towards pension or gratuity, nay, their payment is stopped altogether during periods of leave. Were the case otherwise, the officials in question would not object to the imposition of the tax. The correspondent then makes the following suggestions :—

Grievances of Regimental Clerks and School Masters.

(1) That the teachers and clerks under reference, being a better class of men than the ordinary recruit, should be given the post at least of Daffadár or Havildár to begin with.

(2) That, like other public servants, they should be given an increase of pay after stated periods of service.

(3) That they should be treated as Warrant Officers, and supplied with uniforms.

(4) That in the matter of leave they should be placed on a footing of equality with Military Hospital Assistants.

(5) That they should not be housed in the same quarters as the soldiers, with whom they find it very difficult to get on, as their tastes differ so widely.

27. A correspondent of the *Public Gazette* (Amritsar), dated the 6th January 1900, remarks that although the work entrusted to the Treasurers employed in Civil Treasuries is of a very responsible and arduous nature, they are treated in a most inconsiderate manner. They neither draw pay, nor are they granted any pension or leave. The writer requests the Editor to invite communications on the subject, and to call upon the Punjab Press to publish the grievances of Treasurers.

Grievances of Treasurers in Civil Treasuries.

Punjab Government Press, Lahore—20-1-1900—70.

[Confidential.]

[Vol. XIII.] [No. 3.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 20th January 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The Transvaal War and Native Troops (*Wakíl*) ... 29
2. The same (*Siálkot Paper*) 29
3. The War Fund (*Ghamkhwár-i-Hind*) 30
4. The same (*Akhbár-i-'Am*) 30
5. Russia and the peace of the world (*Wakíl*) ... 30

(b)—*Home*—

6. The Indian Medical Service (*Akhbár-i-'Am*) ... 30

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

7. The late Nawáb of Baháwalpur (*Málúmát-i-Duniya*)... 31
8. Kapurthala affairs (*Punjab Samachár*) 31
9. A complaint against the Rája of Suket (*Akhbár-i-'Am*) 31
10. Prosecution of Wazír Lachhman (*Siálkot Paper*) ... 31

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

11. Hindu and Muhammadan famine-stricken orphans and the Christain Missionaries (*Public Gazette*) ... 32
12. Dead bodies of the famine-stricken Hindús of Kachawa Rorh (Rájpútána) (*Arya Gazette*) ... 32
13. Marriage and other funds (*Akhbár-i-'Am*) 32
14. The same (*Siráj-ul-Akhbár*) 33
15. The same (*Bhárat Sevak*) 33

VI.—Legislation.

16. The immediate effect of the Land Alienation Bill (*Aftáb-i-Punjab*) 33

Page.

VII.—General Administration.

(a)—*Judicial*—

17. Capital punishment (*Bhárat Sevak*) 33
18. Complaint against the Sadr Munsif of Siálkot (*Siálkot Paper*) 34

(b)—*Police*—

19. Increase of crime in the Punjab (*Akhbár-i-'Am*) ... 34
20. Mr. J. P. Warburton, Assistant Inspector-General, Railway Police (*Public Gazette*) 34
21. The same (*Public Gazette*) 34
22. The same (*Bhárat Sevak*) 34
23. The same (*Punjabi*) 35
24. The same (*Khálsa Bahádur*) 35

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

Nil.

(e)—*Agriculture and questions affecting the land*—

25. The famine (*Núr Afshán*) 35
26. The same (*Wakíl*) 35
27. The same (*Koh-i-Núr*) 36
28. Complaint against Patwárís (*Wazír-i-Hind*) ... 36

(f)—*Railways and Communications*—

Nil.

(g)—*Postal matters*—

29. A Postal complaint (*Akhbár-i-'Am*) 36
30. The same (*Siálkot Paper*) 37

(h)—*Miscellaneous*—

31. Extension of service after 55 years of age (*Victoria Paper*) 37
32. Lord Lawrence's Statue (*Victoria Paper*) 37

[Confidential.]

[Vol. XIII.] [No. 3.]

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I.—POLITICS.

(*a*).—*Foreign.*

The Transvaal War and the Native Troops.

1. The *Wakíl* (Amritsar), dated 8th January 1900, writing about the Transvaal War, remarks that the Native subjects of Her Majesty are full of devotion and loyalty to the British Crown, and every individual in India is eager to prove of some use to the Government in the present emergency. The Editor trusts that, now that the Continental and the English Press have seen the eagerness of the natives to serve the Government in the present emergency, they will never again impugn the loyalty of the people of this country.

The same.

2. The *Siálkot Paper* (Siálkot), dated 16th January 1900, referring to the same subject, states that the people of this country earnestly desire that the Native Army be permitted to proceed to South Africa to fight the enemy and defend the British Empire. The savage and tyrannical Boers have become puffed up on gaining a victory at one or two points and require to be brought back to their senses. This desire on the part of the natives is expressed, not because they are British subjects, but because they feel highly indebted to the Government for the peace and order that prevail in the country under the British *régime*. After enumerating the blessings of British rule and remarking that the pre-English rulers of India were great tyrants, the Editor observes that the Transvaal War should not be treated as a racial but as a political one. The wicked neighbouring Powers which are clandestinely aiding the enemy against the British, have raised the question of the non-employment of the Native Army in the War. Natives of India and Europeans belong to the same Aryan race and may be looked upon as one nation. Moreover, the Native Army fought against the French in Egypt not a century ago, and again, during the Ministry of the Earl of Beaconsfield, native forces were sent to Malta and Cypress. It is true that Britain does not stand in need of any aid from the Natives; but why should not the latter insist on their right to defend and stand by the British Empire? Is it not necessary, in order to show the

extent of British power to the Continental Powers, that Sikh, Dogra, Gurkha, Pathán, Punjábi and Madrási sepoys should be allowed to take part in the War and display their gallantry ?

The War Fund.

3. One Pandit Durga Parshád, a retired Munsif, writing to the *Ghamkhwar-i-Hind* (Lahore), of the 13th January 1900, remarks that, some time back, through the columns of the local *Civil and Military Gazette* and *Tribune*, he appealed to retired public servants to subscribe their one day's pension towards the War Fund. The appeal does not, however, observes the writer, seem to have met with that response which it deserves. This, he adds, is perhaps due to the appeal having been written in English, which the majority of pensioners are unable to understand, and to the preaching of certain persons that natives ought to think first of their famine-stricken fellow-countrymen. In order, therefore, to make the appeal more generally understood, he re-publishes it in Urdu and calls upon every vernacular newspaper to re-produce the same. As regards the aforesaid preaching, the correspondent refuses to believe that there is a single retired servant of Government who will grudge to give his one day's pension to the Famine Relief in addition to his subscription to the Transvaal War Fund.

The same.

4. The *Akhbár-i-'Am* (Lahore), of the 17th January 1900, reprints the above.

Russia and the peace of the world.

5. A correspondent writing to the *Wakíl* (Amritsar), of the 15th January 1900, observes that the political horizon of the world is so overcast that a universal war is apprehended every moment. After remarking that the Czar alone is responsible for this restlessness, the writer endeavours to show that Russia is not such a powerful country as its statesmen represent it to be. Whatever strength the Russian forces may be on paper, there can be no denying the fact that Russia cannot put into the field even a lac of soldiers, while her financial condition is anything but satisfactory. Besides, it is an open secret that she is honeycombed by internal quarrels, and that her Muhammadan, Jew and Pole subjects are so ill-treated that they cannot be expected to stand by her in her hour of trial. Again, Germany and France, whom the Czar in his ignorance regards as his staunch and sincere allies, can never join hands with His Imperial Majesty, as their interests differ so widely. The writer then goes on to say that Russia has always entertained sinister designs against both Turkey and India. It is, however, a matter for satisfaction that the rulers of these countries have become friends again, and are strong enough to crush the Muscovites. The correspondent concludes by remarking that the only way to preserve the peace of the world is by the destruction of the Russian Empire.

(*b*)—*Home.*

The Indian Medical Service.

6. The *Akhbár-i-'Am* (Lahore), of the 17th January 1900, in commenting on the Indian Medical Association's recent resolution praying Government to order

the holding of simultaneous examinations in England and India for the Medical Service of this country, remarks that there can be no question as to the reasonableness of the prayer. It remains only to be seen in what light it is viewed by Government. Taking, however, its prejudices into consideration, there seems no hope of Government granting this prayer in the near future, more especially as the concession would strengthen the hands of the advocates of the simultaneous examinations for the Indian Civil Service.

III.—Native States.

The late Nawáb of Baháwalpur.

7. The *Malumát-i-Dunya* (Lahore), of the 14th January 1900, writing about the alleged poisoning of the late Nawáb of Baháwalpur, urges Government to make thorough inquiries into the matter, and clear up the mystery once and for all. Its failure to take notice of the allegations of Syad Mubárik Shah, adds the Editor, is calculated to bring about two undesirable results. In the first place, if in future any Native Prince dies rather suddenly, there will be nothing to prevent mischievous persons from attacking the character of his Ministers and Nobles by preferring similar charges against them. In the next, if the late ruler of Baháwalpur was really poisoned, Government's unwillingness to move in the matter is certain to have an undesirable effect on the officials of other States also.

Kapurthala affairs.

8. The *Punjab Samáchár* (Lahore), dated 13th January 1900, referring to the remarks made by the *Paisa Akhbár* (*vide* Selections No. 1, paragraph 3) regarding the rumoured trip of the Rája of Kapurthala to Paris, regrets to remark that Native Chiefs should sell their property for want of funds in order to attend exhibitions, especially at a time when their subjects are suffering from the pangs of hunger. It would be satisfactory if His Highness the Rája of Kapurthala gave over the proceeds of the sale of shops at Amritsar to relieve the sufferings of his famine-stricken subjects.

A complaint against the Rája of Suket.

9. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 13th January 1900, alleges that the late uncle of the present Rája of Suket was expelled the State on the strength of a letter forged by the latter, and that about three years ago the exile died at Jullundur in a state of abject poverty. His widow has also died recently from the effects of the sufferings she underwent on the pilgrimages undertaken by her in connection with his death. After remarking that not a farthing of her allowance had been paid her from the State since her late husband's death, the writer complains that, so far from performing her *karya* and *sharádha*, the Rája is casting avaricious eyes on the property left by the deceased. In conclusion, he exhorts His Highness to perform the necessary rites in connection with the death of his uncle and aunt, and thereby ensure peace for their souls.

Prosecution of Wazír Lachhman.

10. The *Siálkot Paper* (Siálkot), of the 16th January 1900, states that great injustice is being practised on Wazír Lachhman by the Kashmír State authorities. Great enmity exists between him and Pandit Hari Chand, Wazír-i-Wazárat, but

notwithstanding this Wazír Lachhman's case has been sent to him for hearing. Applications for the transfer of the case are made, but to no effect. The treatment of Wazír Lachhman by the officials is horrible. It is said that he is not allowed to sleep at night and is subjected to various kinds of tortures. No notice is taken of the pleas raised by his counsel. Getting disappointed of receiving justice he has at last told his relatives that there is no use in engaging a counsel for his defence as he has lost all hope of being released.

V.—Native Societies and Religious Matters.

Hindu and Muhammadan famine-stricken orphans and the Christian Missionaries.

11. The *Public Gazette* (Amritsar), dated 13th January 1900, publishes an open letter in which the writer states that 63 more Hindu famine-stricken orphans have been saved from falling into the hands of Christian Missionaries through the exertions of Lála Lájpat Rái, and have been admitted into the Hindu Orphanage at Amritsar. These boys will be made to work in the local Carpet Factory of Lála Shamblu Mal Ragnáth Dáss. The writer learns from the Hindu orphans and Lála Lájpat Rái that many Muhammadan orphans have fallen and are falling into the hands of the Christians, and exhorts the Anjuman-i-Islámia of Amritsar, Lahore, Ludhiána, Pesháwar, &c., and the Managers of the Anjuman-i-Himáyat-i-Islám Orphanage to save the orphans of their co-religionists from being taken away by Christian Missionaries; and remarks that if they cannot raise the necessary funds they should prevail upon the Anjuman-i-Islámiya of Amritsar to take the orphans under their protection and employ them in their carpet factories at Amritsar. In this way the Muhammadan orphans would support themselves and would be saved from being converted to Christianity.

Dead bodies of the famine-stricken Hindús of Kacháwa Rorh, Rájpútána.

12. The *Arya Gazette* (Lahore), of the 11th January 1900, publishes the following :—

"Lála Ganpat Rái, Updeshak, writing from Kacháwa Rorh (Rájpútána) says that 'owing to the prevailing famine things have come to such a pass here that numbers of human corpses may be seen lying in the fields; men and women are dying from hunger and exposure to cold at night; and beasts of the jungle, dogs, &c., are battening on the dead bodies of Hindu Chamárs, sweepers, Náiks, &c.'

"Dear reader, just imagine how the dead bodies of Aryas are being desecrated! Do you know that within a few days their bones will be sold to Ralli Brothers?

"O God! thou art the only Protector of the degenerated Arya nation. Bless us that we may be able to save the Aryan children! Father, bless us that we may learn some spiritual lesson from this awe-inspiring scene, and rouse ourselves to afford succour to orphans!"

Marriage and other Funds.

13. One Díwán Chand, Gadhok, of Bhon, Jhelum District, writing to the *Akhbár-i-'Am* (Lahore), of the 12th January 1900, remarks that the Managers of Marraige and other Funds started in the country from time to time are usualy dishonest and

incompetent persons. This is the reason why, like the Majítha Shádi Fund and the Jullundur Doába and Muslim Shádi Funds, such concerns prove very short-lived and only a source of loss to their members. The writer adds that almost every fund is started for the exclusive benefit of its originators, who, by the way, issue such tempting prospectuses as to render it difficult even for the most wary to avoid falling into the trap. To make matters worse, only the relations of the Managers are taken on in the office of a fund, with the result that the outside public are kept in ignorance of the underhand practices going on. In order to remedy this state of affairs, the correspondent suggests that no fund should be allowed to be started except with the permission of Government, and that local authorities should be authorized to inspect its accounts from time to time and take legal proceedings against the Managers in case they are found misappropriating the money collected from the members.

The same.

14. The same correspondent publishes similar remarks in the *Siráj-ul-Akhbár* (Jhelum), of the 15th January 1900, and observes that the Punjab Hindu Family Relief Fund at Lahore is the only institution of its kind which is working satisfactorily and affords ample relief to the heirs of its deceased members. The writer adds that the Khair Khah-i-Alam Co., Kunjpura, in the Karnál District, seems to be a bogus concern, and that several of its members, to whom "help" fell due in November last, have not been paid anything up to the present.

The same.

15. The *Bhárat Sevak* (Jullundur), of the 15th idem, reprints the above.

VI.—Legislation.

The immediate effect of the Land Alienation Bill.

16. A correspondent, writing to the *Aftáb-i-Punjab* (Lahore), dated 15th January 1900, remarks that distress prevails throughout the Punjab and complaints are heard of the commission of daring robberies and dacoities. The increase of crime is, says the writer, attributable to the negligence of the Police officials, who neglect their duties. The publication of the Punjab Alienation of Land Bill has caused great excitement among the people. The Sáhúkárs have stopped lending money to the zamíndárs. The result will be injurious not only to the people but also to the Government. The income tax realised from the Sáhúkárs will be diminished. Great difficulty will be experienced in collecting the land revenue from the zamíndárs. Income from registration fees and sale of non-Judicial stamps will decrease, while the decrease in Civil cases is likely to be followed by a diminution in the sale of Court fee stamps.

VII.—General Administration.

(*a*)—*Judicial.*

Capital punishment.

17. The *Bhárat Sevak* (Jullundur), dated 1st January 1900, received on the 19th idem, after stating that three men have been sentenced to death for murdering a woman on the 13th December 1899, by the Sessions Judge, Jullundur, remarks that the incident affords a strange contrast to the Rangoon outrage case, in which all the offenders escaped scot-free.

18. The *Siálkot Paper* (Siálkot), dated 8th January 1900, states that several times complaints have been made against the Sadr Munsif of Siálkot, but that the authorities do not seem to have taken any notice of his conduct, with the result that the enmity existing between him and the Legal Practitioners is daily increasing. And this is not all. The parties to cases heard by the Munsif also suffer owing to that enmity, and applications for transfer of cases from the Court of the Munsif are being made every day. The Editor remarks that the 2nd paragraph of the application for the transfer of their case, made by Dit and Kanhy, &c., through their Pleader, Mirza Subhán Wardi, in the case of Thákar Singh *versus* Dit, Kanhiya and others was worth taking notice of by the District Judge of Siálkot.

Complaint against the Sadr Munsif of Siálkot.

(*b*)—*Police.*

19. The *Akhbár-i-'Am* (Lahore), of the 11th January 1900, publishes a communication in which the writer attributes the increase of crime in the country to the prevalence of famine, but states that in 1897-98, when prices had risen higher than at present, dacoities were not so frequent. Great consternation now prevails in the Ráwalpindi Division owing to the commission of dacoity attended with murder. The writer then goes on to show that the Zamíndárs did not feel the pinch of the last famine so severely as they do the present one for the simple reason that in those days they obtained money by mortgaging their lands, but now-a-days they cannot do so owing to the Punjab Land Alienation Bill, the fear of the passing of which has prevented the Sáhúkárs from advancing money to the Zamíndárs. The Zamíndárs have, therefore taken either to begging or to working on Famine Relief Works while the bad characters have begun to plunder the Sáhúkárs and to burn their account books. The writer concludes by urging Government to withdraw the Bill under reference and adopt measures to put down bad characters.

Increase of crime in the Punjab.

20. The *Public Gazette* (Amritsar), of the 13th January 1900, publishes a communication in which the writer after praising Mr. J. P. Warburton, Assistant Inspector-General of Railway Police, for his detective abilities, requests Government to grant him an extension of service.

Mr. J. P. Warburton, Assistant Inspector-General of Railway Police.

21. Commenting on the above the *Gazette* agrees with the writer of the communication and trusts that Government will accede to the wishes of the people and retain Mr. Warburton in the service.

The same.

22. The *Bhárat Sevak* (Jullundur), of the 8th January 1900, received on the 19th idem, publishes a communication in which the writer after praising Mr. J. P. Warburton, Assistant Inspector-General of Railway Police, for his valuable services, suggests that, as that officer is physically fit to discharge the onerous duties of his office, Government would do well to retain him in the service.

The same.

23. The *Punjab* (Amritsar), dated 12th January 1900, also makes similar remarks and publishes communications from Maulvi Ghulám Nabi, Lála Ratan Chand and Abdul Ahad, all of whom request Government to grant Mr. Warburton an extension of service in the interests of the people and the public service.

The same.

24. The *Khálsa Bahádur* (Lahore), of the 1st (received on the 18th) January 1900, remarks that although during his investigation of the Gurdiál Singh's case Mr. Warburton lost much of his popularity among the Sikhs, it was but natural that Government's decision in the case should have made them regard him in a more favourable light. And now the present Assistant Inspector-General of the Railway Police, Punjab, has as great a hold on the esteem of the Sikhs as on that of the other sections of the population of the Province, and the followers of Guru Nának are as solicitous about his welfare as any other community. After remarking that in detective ability, honesty and gentlemanliness Mr. Warburton is superior to every other Police Officer in India, the paper observes that had he been promoted to the post of Inspector-General, Police, he would assuredly have introduced salutary reforms in the Police Department and made the guardians of the public peace much more popular in the Province. The Editor concludes by requesting Government to retain Mr. Warburton in the service for at least another five years.

The same.

(*e*).—*Agriculture and questions affecting the land.*

25. The *Núr Afshán* (Ludhiána), dated 12th January 1900, regrets to state that if the present drought continues it is feared that the famine will become more severe than any that has prevailed during the last century, seeing that the crops are dying for want of rain.

The famine.

26. The *Wakíl* (Amritsar), of the 8th January 1900 observes that the present famine though spread over a limited area is more acute than the previous one. It is, however, satisfactory that the authorities have very promptly provided relief for the famine-stricken people. Government has also suspended the revenue. But in thus helping the agriculturists one class of people have, by mistake, been overlooked. In the revenue papers proprietors of land are divided into two classes, the Zamíndárs and the Sáhúkárs. The former are those who inherit land from their ancestors while the latter are those who are not included in the former class and have purchased land themselves. But as Sáhúkárs are well-to-do people the latter class of landed proprietors have, through inadvertence, been considered as rich men. In the Ráwalpindi Division land revenue has not only not been suspended in the case of non-zamíndár proprietors, but they are also compelled to pay up the entire suspended revenue due on account of previous bad seasons. The fact is that in the non-agriculturist class of land proprietors are included persons who are not Sáhúkárs, but men who, being at first included in the *naukari pesha* class, invested their savings in the purchase of land, settled as Zamíndárs and who have no other means of support. Thus it is clear that the fact of revenue not being suspended in their case entails a great hardship on them. The Editor calls upon Colonel Montgomery,

The same.

Commissioner and Superintendent of the Ráwalpindi Division, to correct the mistake and follow the example of Mr. Douie, Commissioner of the Lahore Division, by ordering the suspension of revenue in the case of all agriculturists whether belonging to the one class or other who do not possess the means of paying the Government demand.

The same.

27. The *Koh-i-Núr* (Lahore), of the 16th January 1900, after praising Government for its efforts to afford relief to the famine-stricken, deprecates the indifference of well-to-do natives to the sufferings of their fellow-cuntrymen. After remarking that the present famine is more widespread than its predecessor of 1897, the Editor observes that the condition of the respectable poor, who will rather die than sue for help from their neighbours, is pitiable in the extreme, and that prompt steps should be taken to afford succour to them. He then exhorts wealthy natives to loosen their purse strings and make liberal contributions towards the Famine Relief Fund.

Complaint against Patwárís.

28. The *Wazir-i-Hind* (Siálkot), of the 17th January 1900, complains that Patwárís are in the habit of extorting money from the Zamíndárs whenever the latter have to sell or mortgage their lands. They are also compelled to give the officials named a fixed portion of the produce raised by them, on pain of being involved in harassing law suits. Again, the Zamíndárs, from whom the realization of land revenue is suspended during periods of distress, have also to grease the palms of their Patwárís, who take to themselves the entire credit of having secured the concession. As for the Patwárís employed in the Irrigation Department, they extort hundreds of rupees from the agriculturists for giving them canal water. The writer adds that it will appear on inquiry that the property acquired by Patwárís during the period of their service is out of all proportion to the salaries drawn by them. He concludes by requesting Government to look into the matter, and remedy the evils complained of.

(*g*).—*Postal matters.*

A Postal complaint.

29. The *Akhbár-i-'Am* (Lahore), of the 17th January 1900, says that a correspondent enquires why highly-paid appointments in the Punjab Postal Department should be filled by outsiders, especially when there is no dearth of educated and competent men in the Province. He adds that during the past few months incumbents for the following posts have been imported from Bengal and the North-Western Provinces, in utter disregard of the claims of deserving Punjábís :—

1.	Postmaster of Simla	... Pay Rs. 400 to Rs. 500
2.	„ of some other place	... „ 250 „ 300
3.	Superintendent, Postmaster-General's Office	... „ 200 „ 250
4.	Three Superintendents.	

After enquiring if persons of equal ability and experience are unknown in the Punjab Postal service, the writer goes on to say that even lower appointments have begun to be given away to outsiders. As an instance

in point, he states that a clerk on Rs. 30 in the Presidency Post Office, Calcutta, has been imported to fill a post of Rs. 70 in the Postmaster-General's Office, while a certain Branch Postmaster on Rs. 15 has been appointed Town Inspector, Delhi, on a salary of Rs. 65.

The same.

30. The *Siálkot Paper* (Siálkot), of the 16th January 1900, states that a postal complaint was published in its issue of the 1st January 1900 (*vide* Selections No. 2, paragraph 24), regarding the delay which occurs in the distribution of paid letters by the post peon in the Siálkot City, inasmuch as he is required to distribute money orders and paid and unpaid letters together. It is to be regretted that the complaint has not yet been removed. The Editor calls upon the Postmaster-General, Punjab, to attend to the matter.

(*h*).—*Miscellaneous.*

Extension of service after 55 years of age.

31. The *Victoria Paper* (Siálkot), of the 8th (received on the 15th) January 1900, remarks that no public servant should be recommended for an extension of service unless it appears on inquiry that he is still physically fit to perform his work in an efficient manner, and that he has always discharged his official duties in such a way as to win the good-will and respect of the people. Should recommending officers fail to make the necessary inquiries into these points, Local Governments ought themselves to do so before taking any action on the recommendations. Secret inquiries, adds the Editor, should also be instituted in order to ascertain the feelings of the public in regard to the general behaviour of every Government servant who is recommended for an extension of service, and the recommendation should be accepted only if the people as well as his official superiors are unanimous in desiring his retention. Otherwise, it will be nothing short of an injustice to his juniors to extend his period of service.

Lord Lawrence's statue.

32. The same paper, of the 10th January 1900, states that those who object to the inscription on Lord Lawrence's Statue seem to be ignorant of the history of this Province. The peace and tranquillity that prevail in the Punjab are due to this policy of Lord Lawrence as unfolded by the inscription on his statue. It, therefore, does *not* stand to reason that the inscription should be removed.

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[Vol. XIII.] [No. 4.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 27th January 1900.

CONTENTS.

Page.

I.—Politics.

(a)—Foreign—

1. The Transvaal War (*Public Gazette*) 41
2. The Boers, Turks and the English (*Wakil*) ... 41

(b)—Home—

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

3. The Lucknow Congress and the Muhammadans (*Paisa Akhbár*) 42

VI.—Legislation.

4. The Land Alienation Bill (*Rafiq-i-Hind*) 42
5. The same (*Ditto*) 43
6. The same (*Ditto*) 43
7. The same (*Ditto*) 43
8. The same (*Public Gazette*) 43
9. The same (*Punjab Organ*) 44
10. The same (*Chaudhwin Sadi*) 44
11. The representative of the Punjab in the Supreme Legislative Council (*Rafiq-i-Hind*) 45

Page.

VII.—General Administration.

(a)—Judicial—

12. A complaint against the Tahsildár of Gujrát (*Public Gazette*) 45

(b)—Police—

Nil.

(c)—Municipal and Cantonment affairs—

Nil.

(d)—Education—

13. Obscene Text Books (*Paisa Akhbár*) 45
14. The same (*Punjab Samachár*)... 46

(e)—Agriculture and questions affecting the land—

Nil.

(f)—Railways and Communications—

15. A Railway complaint (*The Punjab Organ*) ... 46
16. Clerks in the office of the Examiner of Accounts, North-Western Railway (*Punjab Samachár*) ... 46

(g)—Postal matters—

17 A Postal complaint (*Paisa Akhbár*) 46

(h)—Miscellaneous—

Nil.

[Confidential.]

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I.—POLITICS.

(*a*).—*Foreign.*

The Transvaal War.

1. The *Public Gazette* (Amritsar), dated 20th January 1900, referring to the Notification of Great Britain and the Government of India prohibiting all British subjects from aiding, assisting or carrying on any trade with the South African Republic or the Orange Free State, observes that the people in general will observe the law, but it remains to be seen if British merchants will give up trading with the enemy. Referring to the recent capture of guns in a vessel in the Thames, the Editor remarks that this will show how far the English people observe the laws of their country. The merchants who were sending the guns to the enemy, if arrested, would plead that trade was free, and that all orders suppressing free trade were illegal. If, bye-the-bye, remarks the Editor, free trade can be stopped under urgent necessity, the Government of India should interfere when grain-dealers raise prices of their own accord in order to plunder poor people and take the last farthing out of their pockets. The prohibition of trading with the Free Staters and Transvaalers is probably ordered with a view to starving them into subjection. But whether such orders are legal, when two civilised nations are at war, is a question which may very likely be discussed in political circles in Europe.

The Boers, Turks and the English.

2. The *Wakil* (Amritsar), of the 22nd January 1900, in referring to the statement made by the *Pioneer*, the *Civil and Military Gazette*, and other English Papers to the effect that the Boers resemble the Turks in not being able to benefit by their successes, observes that the resemblance pointed out is not true. The Editor, at the same time, remarks that it is by no means becoming on the part of an Englishman to make such disparaging remarks against those brave soldiers, the Turks, who have fought manfully many a battle side by side with British soldiers against a common enemy. It is the wish of every well-wisher of the British and the Ottoman Government to see their respective armies standing by each other in time of emergency. Moreover, it is not desirable that a noble

and a brave nation which is a true friend of the British should be likened to the mean, tyrannical and narrow-minded Boers who are the old and mortal enemies of the English nation. The Editor trusts that, God willing, the British will gain a splendid victory over the Boers.

V.—Native Societies and Religious Matters.

The Lucknow Congress and the Muhammadans.

3. The *Paisa Akhbár* (Lahore), dated 20th January 1900, remarks that the fact of 350 Muhammadan delegates attending the Congress meeting at Lucknow is a matter of no importance to the movement, seeing that these delegates were illiterate and ignorant Muhammadans of the city of Lucknow who were induced by the promoters of the Congress to attend the meeting. Only three or four were able and influential Muhammadans. Similar tactics were adopted when the Congress was held at Lahore, where Muhammadans were induced to attend the meeting to represent their co-religionists who could not even write their names and did not possess a roof to shelter them. Some of them did not even know whether the Congress Pindal was a theatre or a circus. A reference to the Congress Report of that Session will be sufficient to confirm the above statement. This is one way of swelling the list of Muhammadans attending the Congress. The assertion of the Congress that Muhammadans, as a nation, take part in its proceedings is anything but true. It is a fact, however, that some educated and liberal-minded Muhammadans do sympathise with the Congress movement, which has for its object the political reform of the country. But the majority of the Muhammadans do not understand its aims and objects. Why do the Congress promoters waste their time in endeavouring to induce Muhammadans to join the movement? They should rest assured that sensible Muhammadans do not hold aloof from the Congress in order to flatter or curry favour with Anglo-Indian officials, but because they find themselves out of their element in the Congress meetings.

VI.—Legislation.

The Land Alienation Bill.

4. A correspondent writing to the *Rafiq-i-Hind* (Lahore), of the 20th January 1900, says that legal practitioners and *Sahúkárs* are misrepresenting to the *Zamíndárs* the objects of the Punjab Land Alienation Bill and are deceiving them into the belief that Government has introduced the Bill in order to appropriate their lands to itself. It is, therefore, high time that Deputy Commissioners shook off their lethargy and set about to undeceive the agriculturists. The *Tribune*, adds the Editor, has given out that District Officers are bringing pressure to bear on the *Zamíndárs* to approve of the proposed law. It is, however, well known that no District Officer has behaved in the manner alleged. Nevertheless the correspondent is of opinion that it is the duty of Deputy Commissioners to interest themselves in the matter, and convene public meetings to explain to the *Zamíndárs* the true scope and object of the Bill. Tahsíldárs and their Naibs should join in this laudable work, and impress on the mind of the tiller of the soil that the law under contemplation is a veritable God-send to him. Otherwise, observes the correspondent, the *Sáhúkárs* are certain to win the day, and will assuredly succeed in convincing the authorities—both here and

at Home that the measure is altogether uncalled for. Indeed they have already set up an agitation with this object, and propose sending a deputation to England to plead their cause. The correspondent concludes by requesting Government to authorize its officials to take immediate steps to undeceive the *Zamíndárs*.

The same.

5. "An old Tahsíldár," writing to the same paper on the same subject, remarks that during the Muhammadan and Sikh rules the Sovereign was the lord of the soil, and gave land to whomsoever he pleased. Again, the condition of the *Zamíndárs* in pre-English days was pitiable in the extreme, and their crops were not infrequently destroyed by the military. The writer adds that during the aforesaid times *Sáhúkárs* also could not engage in profitable trades, while they were subjected to unbearable tortures, in order to extort money from them. He then goes on to say that agriculturists as well as money-lenders have fared much better under the present rule; but that it is to be regretted that the laws introduced by Government have reduced the former to the position of slaves to the latter. It is, however, a matter for satisfaction that Government has at last realized the deplorable condition of the *Zamíndárs* and has introduced in the Viceregal Council the Punjab Land Alienation Bill in order to improve their lot. The correspondent then goes on to say that the proposed law is calculated to inflict on the *Sáhúkárs* a loss of crores of rupees, as truly speaking this money belongs to the agricultural classes and forms part of their savings. As for the *Zamíndárs*, the writer feels confident that the Bill will ameliorate their condition and induce them to improve their lands, as the profits of their labour will no longer go to money-lenders. At all events, they will not be worse off than they were during the Sikh period.

The same.

6. Another correspondent, writing to the same paper over the signature "A Punjábi Tahsíldár," remarks that agriculture being the backbone of the administration in this country, it was the duty of Government to take steps to safeguard the interests of the *Zamíndárs*. He adds that certain persons are endeavouring to mislead the agriculturists into the belief that the Land Alienation Bill has been introduced merely to deprive them of the ownership of their lands. They should, however, rest satisfied that nothing is further from the mind of Government, and that if it were inclined that way, there was nothing to prevent it from openly declaring itself to be the lord of the soil in this country. It is of course true that the proposed law will, to a certain extent, prove harmful to the interests of *Sáhúkárs*, but that is no reason why it should be condemned wholesale.

The same.

7. Commenting on the above, the Editor says that he has collected and forwarded to the writer the objections (61 in number) hitherto taken to the Bill, and has requested him to prepare a refutation of the same, which he promises to publish in the *Rafiq*.

The same.

8. The *Public Gazette* (Amritsar), of the 20th January 1900, referring to the Alienation of Land Bill, observes that Government should have appointed a Commission to visit villages and ascertain the real causes of the poverty of the *Zamíndárs*,

which has led to the alienation of their lands to the *Sahúkárs* and should then have framed a law on the subject. As it is, the one-sided opinion and reports of Mr. Thorburn have led Government to frame a Bill which cannot be expected to result in the attainment of the desired object. Had Government appointed a Commission the result would have been that it would have found it necessary to lower the rate of its revenue, as it is enhancement of revenue, which is the main cause of the poverty and destitution of the *Zamíndárs*, and hence of the alienation of their lands. It may be said without any fear of contradiction that the Bill under reference is an oppressive measure, seeing that it interferes with the proprietary rights of the *Zamíndárs* in their lands. In Bengal the settlement is permanent and the *Zamíndárs* pay a small amount of revenue and they are not compelled to transfer their lands into the hands of the *Sahúkárs*. In the Punjab also settlement should be made permanent in order to ameliorate the condition of the agriculturists. The Bill under reference instead of improving the condition of the agriculturists is calculated to lower their credit and diminish the value of their land.

The same.

9. The *Punjab Organ* (Wazirabad), of the 12th January 1900, received on the 22nd *idem*, remarks that the section of the Punjab Land Alienation Bill regarding the retrospective effect on mortgages by way of conditional sale seems to have been misunderstood by the people. The Bill if passed into law will not affect mortgages entered into previously. The passing of the Bill is, however, doubtful, seeing that it has been assailed and vehemently opposed on all sides. The Editor concludes by advising the *Sahúkárs* to take land on mortgage without any fear of losing by the bargain.

The same.

10. The *Chaudhwín Sadi* (Ráwalpindi), dated the 15th January 1900, publishes a communication from the *Zamíndárs* of Tahsíl Pánipat, District Karnál, in which the latter, after thanking the Government for having introduced into the Council the Punjab Land Alienation Bill, invite the attention of the Government to the following three points:—

(1). By section 2, sub-section 3, of the Bill under reference, all those persons who were recorded as owners of land in the first Regular Settlement will be considered as agriculturists. But it may be submitted that there are a certain class of persons such as *Mahájans*, green-grocers, &c., who by reason of their holding land at the time of the First Settlement were entered as owners in the Settlement papers, but who are not really agriculturists. The term agriculturist should therefore be applied only to those persons whose ancestors cleared forests and reclaimed waste lands, or to those to whom *Jágírs* have been granted in perpetuity.

(2). The expression, "before the commencement of this Act," used in section 6, sub-section 2, of the Bill is rather ambiguous. The exact period intended to be covered by these words should be stated.

(3). There is no provision in the Bill by which lands at present held by way of usufructuary mortgage by *Mahájans* and other persons belonging to non-agricultural classes can revert to the original owners unless they are

redeemed by payment of the mortgage-debt. But as it is impossible for the *Zamíndárs* to pay the mortgage-debts, such lands will, in course of time, under the provisions of Act XV of 1899, become the property of the mortgagees. It is therefore necessary that the Bill should be so amended as to render the mortgaged lands revertible to the owners, after a certain period, not exceeding 15 or 20 years, without payment of any compensation to the mortgagees.

The representative of the Punjab in the Supreme Legislative Council.

11. The *Rafiq-i-Hind* (Lahore), dated 20th January 1900, publishes another communication in which the writer regrets that although the Punjab has always been foremost in standing by Government in the hour of trial, it is not adequately represented in the Supreme Council. As for the present representative of the Province in the Council, he is no doubt a native of India ; but being a *Zamíndár* and permanent resident of Oudh he cannot be said to belong to the Punjab. The Punjab Land Alienation Bill being, besides, a very important measure, it is greatly to be desired that three or four other non-official Punjab Members should be present in the Council when the measure comes up for discussion. It is also very necessary that at least one of them should be thoroughly acquainted with the revenue administration of the Punjab, and this qualification, adds the writer is to be found in Rája Suraj Kaul alone. The interests of the *Zamíndárs* can best be represented by Nawáb Fateh Ali Khán, Kazilbash, who is an educated and well-connected gentleman, and has, besides, sat in the Punjab Legislative Council for two years.

VII.—General Administration.

(*a*).—*Judicial.*

Complaint against the Tahsíldár of Gujrát.

12. The *Public Gazette* (Amritsar), of the 20th January 1900, states that a *Zamíndár* who is resident of Jalálpur Jattan has filed a complaint against the Tahsíldár of Gujrát. The complaint is that the latter has had him beaten with shoes for not paying the revenue on receiving the verbal order of the Tahsíldár. The Editor remarks that the treatment of poor *Zamíndárs* by Tahsíldárs is well known to the authorities and the public. They are generally beaten with shoes by Chaprásís and their beards plucked. If the complaint is true, the action of the Tahsíldár is tyrannical. If the complainant hesitated to pay the revenue, the Tahsíldár should have acted in accordance with the regular procedure. The *Nádir Sháhi* practised by him should be suppressed.

(*d*).—*Education.*

Obscene Text Books.

13. The *Paisa Akhbár* (Lahore), dated 20th January 1900, publishes a communication in which the writer complains that a Government official has declared the translation of the Mysteries of the Court of London to be obsence, but it is to be regretted that some very indecent passages occur in the Persian and Arabic text books of the Punjab University which are taught to the young students whose moral fibre is generally weak and who are susceptible of being easily led into an immoral life by reading such obscene passages in

their text books. In support of his assertion the writer refers to a story in the Arabic Course for the Intermediate Examination of the Punjab University, pages 185—186, and to two obscene verses in the Ganjiana-i-Khirad, Part Shahnáma, which is taught to the stude nts preparing for the Entrance Examination. These two verses, says the writer, are in praise of the private parts of a woman. The writer further complains that Part II of Diráyat-ul-Adab contains love-songs, and concludes by enquiring from the University if no subjects other than obscene and love-son gs are to be met with in standard works in Persian and Arabic.

14. The *Punjab Samachár* (Lahore), of the 20th January 1900, eproduces the above.

The same.

(f).—Railways and Communications.

15. The *Punjab Organ* (Wazírabad), dated 12th January 1900, received on the 22nd January, publishes a communication in which the writer complains that, there being no privies attached to third class railway carriages, the passengers are put to great inconvenience. The writer further complains that at the Lahore Railway Station the Booking Clerks begin to distribute tickets only a short time before the arrival or departure of a train, thus causing great trouble and worry to the passengers. Some of them generally miss the train and have to wait for the next. Moreover, male and female passengers are required to buy tickets at the same window to the great inconvenience of the *parda nashin* ladies. The writer calls upon the Railway authorities to look to the convenience of the passengers by removing the above complaints.

A Railway complaint.

16. A correspondent of the *Punjab Samachár* (Lahore), dated the 20th January 1900, complains that clerks on Rs. 10 in the office of the Examiner of Accounts, North-Western Railway, are granted free passes to travel by rail for fifty miles only, and remarks that in this respect they should be treated in the same manner as their *confreres* in other Railway Offices. He then deprecates the practice of giving clerks such low salaries as Rs. 10 or Rs. 15 per mensem, amounts on which a man with a family can hardly manage to live. The correspondent further complains that, in spite of Government orders on the subject, officials in the said office drawing less than Rs. 15 a month have not been granted any famine allowance up to the present. In conclusion, he invites the attention of the Manager of the North-Western Railway to the matter, and promises to resume his remarks at some future time.

Clerks in the office of the Examiner of Accounts, North-Western Railway.

(g).—Postal matters.

17. The *Paisa Akhbár* (Lahore), dated 20th January 1900, publishes a communication in which the writer complains that the rate of commission charged on Value Payable book packets, *i.e.*, annas 2 for every 10 rupees and under, is very heavy in the case of books worth only 3 or 4 annas, sent per Value Payable. To remedy the evil the writer suggests that a fee of one pice per rupee be charged up to Rs. 10.

A Postal complaint.

Punjab Government Press, Lahore—3 2-1900—70.

[Confidential.]

[Vol. XIII.] [No. 5.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 3rd February 1900.

CONTENTS.

		Page.
	I.—Politics.	
	(a)—Foreign—	
1.	The Transvaal War (*Public Gazette*)	49
2.	The same (*Paisa Akhbár*)	49
3.	The Politics of the world (*Curzon Gazette*) ...	49
	(b)—Home—	
4.	Government and the people (*Akhbár-i-'Am*) ...	50
	II.—Afghanistan and Trans-Frontier.	
	Nil.	
	III.—Native States.	
5.	The late Nawáb of Baháwalpur (*Malúmát-i-Duniya*) ...	50
6.	The same (*Ditto*) ...	50
7.	Kashmír affairs (*Hamdard-i-Hind*)	51
8.	The same (*Victoria Paper*)	51
9.	The same (*Wakíl*)	51
10.	The same (*Victoria Paper*)	51
11.	Native States and Editors (*Victoria Paper*) ...	51
	IV.—Kine-Killing.	
12.	Famine and the sale of cattle, &c. (*Akhbár-i-'Am*) ...	52
	V.—Native Societies and Religious Matters.	
13.	Forcible detention of a Hindu girl by a Christian Missionary lady of Amritsar (*Public Gazette*) ...	52
14.	A charge against the "Mahátmás" (*Arya Gazette*) ...	52
15.	The Sikhs and the Hindús (*Akhbár-i-'Am*) ...	53
	VI.—Legislation.	
16.	The Punjab Land Alienation Bill (*Ghamkhwár-i-Hind*)	54
17.	Begging and legislation (*Curzon Gazette*) ...	54

		Page.
	VII.—General Administration.	
	(a)—Judicial—	
	Nil.	
	(b)—Police—	
18.	Increase of crime in the Punjab (*Koh-i-Núr*) ...	54
19.	The same (*Victoria Paper*)	55
20.	Mr. Warburton, Assistant Inspector-General, Railway Police (*Civil and Military News*)	55
21.	The same (*Malúmát-i-Duniya*)	55
22.	The same (*Ditto*)	55
	(c)—Municipal and Cantonment affairs—	
23.	Complaint against the Cantonment authorities of Ráwalpindi (*Curzon Gazette*)	55
24.	The same (*Chaudhwín Sadi*)	56
	(d)—Education—	
25.	The proposed Gurukul (*Akhbár-i-'Am*)	56
26.	The same (*Ditto*)	57
	(e)—Agriculture, and questions affecting the land—	
27.	The famine (*Victoria Paper*)	57
	(f)—Railways and Communications—	
	Nil.	
	(g)—Postal matters—	
	Nil.	
	(h)—Miscellaneous—	
28.	Anglo-Indian officials and the people (*Victoria Paper*)	57
29.	Rupees coined in 1840 and earlier (*Ditto*)	57
30.	The Native Press (*Ditto*)	58

[Confidential.]

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VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I.—POLITICS.

(*a*).—*Foreign.*

The Transvaal War.

1. The *Public Gazette* (Amritsar), dated the 27th January 1900, writing about the Transvaal War remarks that although the Boers are certain to be crushed in the end, yet the steadfastness with which they have hitherto opposed the forces of Great Britain, the first power on the earth, shows clearly enough that they are a living nation. That they possess uncommon strength and vitality is evident from the fact that, although only farmers, clerks and shopkeepers, they have displayed such energy and capability in the field as to extort the admiration of trained and born soldiers.

The same.

2. The *Paisa Akhbár* (Lahore), dated the 27th January 1900, remarks that the reverses recently sustained by the British forces in Natal are due to their being misinformed as to the true fighting strength of the Boers. These reverses, however, adds the Editor, are not without their advantage, seeing that they have brought home to England the fact that in her hour of trial she can count on active assistance from the Colonies, and especially from the Indian princes.

The politics of the world.

3. The *Curzon Gazette* (Delhi), of the 23rd January 1900, remarks that at the present moment the world presents a blood-curdling and awe-inspiring scene. Great Military preparations are going on in Europe, and a feverish restlessness prevails thoughout that Continent. Almost every European Power is mad after the acquisition of territory, and avarice and greed seem to be their guiding mottoes. Again, each State is jealous and distrustful of the other, and will not hesitate to profit by the weakness of its neighbours. In short, adds the Editor, Europe may appropriately be likened to a colossal powder magazine, the explosion of which is certain to prove the death and ruin of millions of God's creatures. As to the state of things in Asia, it is hardly necessary to say that China is in her death throes, and that Russia, Germany, France,

Japan and England are busy dividing her limbs among themselves. The spectacle presented by India is still more harrowing and unbearable to behold. Plague and famine are working havoc in the country, and have turned extensive tracts of smiling land into veritable deserts. Government has spent lakhs of rupees in relieving the sufferings of the people ; but pestilence and scarcity are as rampant in the country as ever. Many words, observes the *Gazette*, are not needed to describe what is going on in Africa : it is one sickening scene of bloodshed and carnage.

(*b*)—*Home.*

Government and the people.

4. The *Akhbár-i-'Am* (Lahore), of the 24th January 1900, in referring to the proposal to send to the front a certain number of Volunteers from India, observes that although it is impossible to expect Government to sanction the enlistment of natives as Volunteers, every one of its loyal subjects should impress on its mind the advisability of not distrusting the people. The Editor is convinced that the adoption of a policy of trust on the part of the authorities is calculated to prove beneficial to the interests of both the rulers and the ruled. He has also not the least doubt that Government's motives are always above suspicion, and that under the fostering care of Great Britain Her Majesty's Indian subjects will sooner or later realize their loftiest aspirations and ambitions.

III.—Native States.

The late Nawáb of Baháwalpur.

5. Sayad Mubárik Shah, writing to the *Málumát-i-Dunya* (Lahore) of the 21st January 1900, remarks that the *Sádiq-ul-Akhtár* has not taken the least notice of his allegations regarding the poisoning of the late Nawáb of Baháwalpur. It has, however, opened its columns to undeserved praises of the officials concerned in the crime, apparently with the object of screening the culprits. The Sayad adds that it is wrong to say that he has preferred his accusations merely to avenge himself on the officials in question for having brought his post under reduction. It will appear on enquiry that he had communicated his suspicions to Government long before his services had been dispensed with. The writer wishes to observe in this connection that the fact that his post was brought under reduction in undue haste and without the sanction of Government leaves no room for doubt that the officials concerned in the poisoning wished to get rid of him as soon as possible. He then challenges them to prosecute him for libel, remarking that they dare not do so, as he can prove his accusations to the very hilt.

The same.

6. Commenting on the above, the Editor deprecates the conduct of those persons who are endeavouring to throw obstacles in the way of an independent inquiry being held into the charges preferred by Sayad Mubárik Shah. He also takes those newspapers to task which are full of fulsome flatery of the ministers and nobles of Baháwalpur, and ascribe the death of the late Nawáb to his indulging to excess in opium, wine, debauchery, &c. It is, however, adds the Editor, a matter for satisfaction that undeserved praises are certain to prove

of no use whatever in rehabilitating the culprits in the eyes of the public, seeing that, in his open letter to the Punjab Government, Mubárik Shah has published their names to the world. The Paper concludes by calling upon Government to make thorough inquiries into the matter.

Kashmir affiairs.

7. The *Hamdard-i-Hind* (Lahore), of the 27th January 1900, complains that the Judicial administration of Kashmir is far from being satisfactory. The Magistracy is thoroughly unpopular, and all sorts of irregularities mar the proceedings of the Courts. Again, it is rumoured that cases are trumped up against those who happen to incur the displeasure of Judicial officials, and that the State subjects are grossly oppressed by the latter. To make matters worse, the people have no access to the higher authorities, who, besides, never give credence to popular grievances. The Paper adds that serious charges have from time to time been preferred against the present Judicial Member of the State Council, and that Rái Bhág Rám has imported his friends and relatives into almost every department of the public service. The Editor concludes by exhorting Government to look into the matter, and remedy the evils complained of.

The same.

8. The *Victoria Paper* (Siálkot), dated the 28th January 1900, expresses satisfaction at the appointment of Munshi Ghulám Ahmad, Extra Assistant Settlement Officer, Dera Ismail Khan, as Revenue Member of the Kashmir State Council, and observes that an abler and more impartial official could not have been found for the vacancy.

The same.

9. The *Wakil* (Amritsar), dated the 29th January 1900, also publishes similar remarks.

The same.

10. The *Victoria Paper* (Siálkot), of the 20th January 1900, understands that certain villages in Kashmir are about to be put up to auction for having failed to pay in the land revenue due from them. If this is true, the Editor would request the State Council to see if the villages are not over-assessed, as also to remove any other causes which may be in operation against the villagers.

Native States and Editors.

11. The same Paper remarks that Editors of native newspapers who return from Native States empty-handed or are forbidden beforehand to go there on public occasions, ought not to complain of this treatment. They should remember that the financial condition of the States is not now so prosperous as it was thirty years ago; that of late the State treasuries have been quite empty; and that in these days the revenues of a native prince scarcely suffice for his outlay on furniture, English-made goods, polo ponies, race horses, &c He cannot, therefore, keep up the practice of making presents of money, &c., to native Editors whenever they choose to visit his dominions. It is besides, adds the Paper, derogatory for a self-respecting journalist to go abegging at the door of any man, be he a prince or a millionaire.

VI.—Kine-Killing.

Famine and the sale of cattle, &c.

12. The *Akhbár-i-'Am* (Lahore), of the 1st February 1900, says that the Hindús of the Punjab have received from Ahmedabad a notice signed by Seth Mohan Lál Bhái, Majan Lál Bhái, and four other influential persons. It requests Hindús not to sell their famine-stricken cattle to traders at low prices, remarking that such cattle, which fetch Re. 1 or even less per head, are almost invariably killed for the sake of their hides, &c., which are worth much more. The notice dwells on the desirability of selling famine-stricken bullocks and cows to Baniás who, it says, have arranged to send them to places where fodder is cheap and plentiful, and thereby save their lives. The Editor adds that the other day about 20,000 Hindús of Ahmedabad met in the compound of Naggar Seth to petition Government to prevent the local dealers in hides from slaughtering cattle near the city.

V.—Native Societies and Religious Matters.

Forcible detention of a Hindu girl by a Christian Missionary lady of Amritsar.

13. The *Public Gazette* (Amritsar), of the 27th January 1900, states that a few days back a widowed girl named Ati, a pupil in one of the local Mission Schools for girls, was inveigled into the house of Miss Wurton (?), and detained there against the wishes of her natural guardians. Her father was greatly distressed at this, and hastened to Miss Wurton's. It is said that he laid his turban at the feet of that lady, and besought her to hand over his daughter to him, but in vain This obliged him to have recourse to the law, and present in the Court of the District Magistrate an application praying to be declared the guardian of his minor daughter. Upon this Miss Wurton was ordered to attend the District Court on the following day, and bring Ati with her. She went there accompanied by a Barrister-at-Law and three other persons, but left the girl at her house, which led to her being ordered to produce the minor in Court by 3 p. m. By this time Ati had been in Miss Wurton's house for about eight days, and God knows what promises or threats had been held out to her during this period. Anyhow she was induced to declare that she had left her parents' house of her own free will. The Court now gave the girl in charge of Pandit Kashmera Mall, Pleader, and postponed the further hearing of the case to the 25th January last. On that day, through Lála Todar Mall, Bhandári, Barrister-at-Law, and Lála Chatur Bhuj, Pleader, she filed in the Court a written declaration to the effect that she did not wish to forsake the Hindu religion, and prayed for permission to go away with her father. The Court's decision was, therefore, favourable to the father, who was declared guardian of Ati. The Editor then goes on to say that the incident ought to serve as a warning to both Hindús and Muhammadans, and induce them to make their own arrangements for the education of their girls. After remarking that it is by no means the first occurrence of its kind, he observes that if the residents of Amritsar have any sense of shame left they should prevent their girls from falling into the clutches of Christian Missionaries.

A charge against the "Mahátmás."

14. The *Arya Gazette* (Lahore), of the 25th January 1900, says that the "Mahátmás" have always been looting public money. It has already been shown in its

columns how Lála Tola Rám is still in debt to the Wachhowáli Arya Samáj; how Lála Jíwan Dás, another leading Mahátma, received from the Samáj a sum of Rs. 100 without proper authority; how Lála Síta Rám embezzled a large part of the proceeds of the collections made for the Atta Fund; how Lála Káshi Rám, Chopra, borrowed Rs. 500 from the Samáj for his private use; and how Lála Munshi Rám, head of the Máhatma party, has earned for himself over Rs. 3,000 through the Lekh Rám Memorial Fund. It now turns out that the last-named person has, out of the funds of the Pritinidhi Sabha which used to be kept in his custody, spent about Rs. 10,000 on his private purposes. The Editor understands that no security was given for this loan, but that the Lála merely filed a note-of-hand in the Sabha's office and used to renew it year after year. The fact came to light on the appointment of a Sub-Committee to examine the accounts of the Pritinidhi Sabha, and Munshi Rám was called upon to repay the loan at once. Being, however, unable to meet the demand, he broached a proposal for the establishment of a Gurukul in the Punjab, with the object of evading payment; and has up to the present neither repaid the debt nor furnished any reliable security for its recovery. Taking, however, into consideration the fact that Lála Munshi Rám is far from being a model man-of-business, the *Gazette* has sore misgivings that the Pritinidhi Sabha will not be able to realize its dues from him. In conclusion, the Editor remarks that an examination of the Sabha's accounts will show that its funds are being misappropriated by the "Mahátmás."

The Sikhs and the Hindús.

15. The *Akhbár-i-'Am* (Lahore), dated the 25th January 1900, publishes a communication in which the writer after giving an account of the celebration by the Amritsar Singh Sabha of the last anniversary of Guru Gobind Singh's birth, remarks that several irregularities were committed by the Sabha on the occasion. One of these was that the procession, which paraded through the town in connection with the event, was accompanied by a regiment of Mazhabi Sikhs whom the townsmen took for Hindu Sikhs and treated as such. That this was a grave mistake on the part of that body is evident from the fact that on their caste becoming known the Mazhabís in question were not allowed to enter the precincts of the Darbár Sáhib or to sit among other Sikhs. Another objectionable feature of the event was that to the great indignation of the Hindu audience, Sardár Thákar Singh and other lecturers of the Sabha made uncalled-for attacks on the Hindús and their religious books. They called the Hindús ungrateful, and used other opprobrious epithets for them, while some misrepresentations were made regarding the Hindu scriptures. It is scarcely necessary to add that the lecturers in question belonged to a new class of Sikhs who regard themselves as non-Hindús and have sent their agents in the mofussil to preach this doctrine of discord and disunion. It is, however, gratifying to learn that their preachings have not only not been accepted by any of the five Gurdawáras of the Sikhs, but have also been disapproved and discouraged by Sir Bába Khem Singh, Bedi, and several Sikh Rájás of the Punjab, who openly declare that Sikhs are Hindús. The writer adds that a number of tracts have recently been published in the Province by both Sikh and Hindu writers to prove that Sikhs are Hindús and that Guru Gobind Singh himself was a worshipper of the Goddess Durga. He then goes on to say that

the following incident which took place during last Christmas proves above everything else the futility of the position taken up by the Sikhs under reference. Some members of the Amritsar Singh Sabha asked the Mahárája of Patiála to pay a visit to the Sikh temples at Amritsar. The Mahárája agreed to this on the condition, however, that no penalty would be imposed on him by any of the priests for his non-observance of any of the tenets of Sikhism. When the Akál Bunga priests heard of this they wired His Highness not to come, remarking that they had nothing to do with the Singh Sabha but followed rules of their own to which the Mahárája would have to conform if he wished to visit the Bunga.

VI.—Legislation.

The Punjab Land Alienation Bill.

15. The *Ghamkhawár-i-Hind* (Lahore,) of the 27th January 1900, after remarking that neither *Zamindárs* nor *Sáhukárs* were in an enviable position during the Muhammadan or Sikh rule, observes that the Punjab Land Alienation Bill is calculated to improve the condition of the agriculturists and rescue them from the clutches of the usurious money-lender. The fact that they will no longer be able to borrow money at their pleasure is certain to cure them of their spendthrift habits and make them live within their incomes. It is possible, adds the Editor, that there may be some defects in the Bill, but they are certain to be removed by the Select Committee.

Begging and legislation.

17. One Sana Ullah of Amritsar, writing to the *Curzon Gazette* (Delhi), of the 23rd January 1900, remarks that although the present Viceroy has succeeded in winning great popularity in India, His Excellency has so far done nothing to render his name memorable in the country. The writer then requests Lord Curzon to enact a law forbidding all persons of whatever age to beg in the public streets without first obtaining a license for the purpose from a Deputy Commissioner. He adds that promiscuous begging is productive of idleness and mischief, and not infrequently proves a training ground for thieves and robbers. The writer feels confident that the suggested law will not only have the effect of converting the existing begging fraternity into useful and self-supporting labourers, but will also prove a source of blessing to the general people, who are now assailed by lusty beggars everywhere. Besides, begging being an offence in England, there is no reason why it should be treated differently in this country.

VII.—General Administration.

(b).—Police.

Increase of crime in the Punjab.

18. The *Koh-i-Núr* (Lahore), of the 23rd January 1900, remarks that robbery and dacoity are daily on the increase in the Punjab, and that the prestige of the Police seems all but gone. The numerous dacoity cases, which have recently occurred in the Jhelum District, have been reported in almost every newspaper in the Province. Similar lawlessness seems to be prevalent in the district of Gurdáspur; and it is reported that a few days back Mauza Aulakh Beri was attacked by an armed gang of dacoits, who committed unheard of atrocities in the village and had a free fight with the villagers. The Editor adds that the

existence of legal practitioners, who never hesitate to defend even the worst criminals, is one of the chief reasons of the *badmásh* fraternity having grown so bold and reckless. He is, therefore, of opinion that so long as the present system of criminal administration in the Punjab is not completely overhauled, and so long as lawyers are allowed to take up the defence of accused persons of whose guilt they are thoroughly convinced, Government will find it simply impossible to suppress crime in the Province.

The same.

19. The *Victoria Paper* (Siálkot), dated the 27th January 1900, remarks that, it having been found that Military men were concerned in several dacoity cases which have recently occurred in the Jhelum District, it appears desirable that Government should hold a conference of Civil and Military Officers with the object of preventing the commission of such crimes by the Military. The Editor further remarks that Colonel Montgomery, Commissioner, Ráwalpindi Division, and Mr. Warburton, Assistant Inspector-General, Railway Police, should be appointed the President and Secretary, respectively, of the conference. He also suggests that Commanding Officers should be directed not to allow any soldier to absent himself from the barracks with arms except in very special cases, or to mingle with men of suspicious character, who should also not be allowed to enter the lines.

Mr. Warburton, Assistant Inspector-General, Railway Police.

20. The *Civil and Military News* (Ludhiána), of the 31st January 1900, publishes a communication from Malik Nawáb Khán of Naushahra Kalán, who requests Government to grant Mr. Warburton another extension of service. The writer also praises that officer for his detective ability, and remarks that the present Assistant Inspector-General, Railway Police, has worked out many a difficult and intricate case. After observing that Mr. Warburton is the only Police Officer in the Province who receives secret information not only from several districts in the Punjab, but also from Yághistán, the correspondent regrets that his services have not so far been recognised even by the grant of a title of honor.

The same.

21. The *Malúmát-i-Dunya* (Lahore), of the 28th January 1900, also publishes a communication on the same subject, in which the writer observes that Mr. Warburton's services in suppressing crime in the Punjab deserve special recognition at the hands of Government, and that that officer is the only public servant in the Province who will willingly lay down even his life in the service of the people.

The same.

22. Commenting on the above, the Editor remarks that Mr. Warburton should be granted not only an extension of service, but also a *jágír* and a title of honor. He then calls upon the Punjabís to hold a meeting in this behalf and forward to Government copies of the resolutions adopted thereat.

(*c*).—*Municipal and Cantonment affairs.*

Complaint against the Cantonment authorities of Ráwalpindi.

23. One Rashíd-ud-dín Ahmad, writing to the *Curzon Gazette* (Delhi), of the 23rd January 1900, says that, contrary to the usual practice, drains in the bazárs and mohallas of the Ráwalpindi Cantonment were

constructed at the entire expense of the people. At the time of the construction, however, the shopkeepers were assured that they would be allowed to place boards over the drains in front of their shops, as well as to use six feet of ground on that side of the drains. They had, adds the writer, been doing so without let or hindrance up till very recently; but things have now undergone a complete change. Boards as well as *Chhajjas* have been ordered to be removed, while shopkeepers have begun to be fined for placing in front of their shops goods received from abroad or taken out for despatch to the mofussil. As an instance in point, it may be stated that only the other day one Seth Ismailji was fined Rs. 5 for packing outside his shop some articles ordered for Kashmir. Nor is this all. Shopkeepers are sentenced to various terms of imprisonment for keeping any article of sale outside their shops. In support of this assertion, the writer refers to the sentence of one week's rigorous imprisonment passed by the Assistant Cantonment Magistrate on the 2nd January last against Kála Singh, *Khuanchewála*, and Karm Iláhi, *Basáti*. He then goes on to say that the order prohibiting the public from using the road passing by the barracks of British soldiers and leading to the District Court is another source of annoyance and inconvenience to the people frequenting that Court, and leads to the prosecution for trespass of three or four persons every day. He concludes by remarking that the only way to put an end to such complaints is to appoint to the post of Cantonment Magistrate only those officials who have worked as Assistant Commissioners for not less than three years, and not to invest Assistant Cantonment Magistrates with first class summary powers.

The same.

24. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd January 1900, in referring to certain grievances of the residents of the Ráwalpindi Cantonment (*vide* paragraph 29 of the Selections for the week ending 6th idem), remarks that the complaints have more than once been brought to the notice of the Cantonment authorities, but that there seems no prospect of their being redressed in the near future. The Editor, therefore, invites the attention of the Lieutenant-Governor to the matter, and requests His Honor to do justice to the aggrieved party. He then alleges that natives have been prohibited from using the Mall, a part of the Lahore-Peshawar Trunk Road, and demands the immediate withdrawal of the prohibition.

(*d*).—*Education.*

The proposed Gurukul.

25. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 24th January 1900, in criticising the series of lectures recently delivered at Lahore by Lála Munshi Rám, Pleader, Jullundur, about the proposed Gurukul of the 'Mahátmás," remarks that it is untrue to say that the institution will be worked on the lines of its prototypes of the Vedic period, or that it will enable its pupils to preserve their *brahmachraya*. The lecturer's contention that the system of education in vogue in India is defective and that this can be remedied only by establishing Gurukuls in the country is also untenable, as it has not as yet been shown in what respect the College of the "Mahátmás" will be superior to similar institutions already existing in Benares, &c. After

rediculing Lála Munshi Rám for stating that the proposed Gurukul will prove of great help in eradicating inherited vices in the children of immoral parents, the Correspondent enquires if Hindús and non-Hindús will be treated alike in that institution, and if both will have to eat in the same place.

The same.

26. The same Correspondent, writing to the same Paper of the 1st February 1900, states that the preface to the scheme of the proposed Gurukul says that the acquisition of a knowledge of the Vedas being impossible even in Benares, the institution in question is to be started to supply this want. If, however, even Benares does not possess Pandits well versed in the Vedic lore, where will the "Mahátmás" find teachers for their Gurukul? The Correspondent further observes that it is equally absurd to say that Sanskrit is the only means of making education national among the Hindús, seeing that that language is neither written nor spoken in any part of India. He adds that the real object of the much talked-about Gurukul is to weaken the local Dayanand Anglo-Vedic College.

(*e*).—*Agriculture, and questions affecting the land.*

The famine.

27. The *Victoria Paper* (Siálkot), of the 20th January 1900, writing about the prevailing famine, observes that in times of distress Government should make arrangements for letting out such estates for which the land revenue is not forthcoming. Again, during the prevalence of a famine every Revenue Officer should be required to see that no land in his *Iláka* remains uncultivated for want of seed, those officers who perform this duty in a satisfactory manner being considered to have prior claims to promotion, &c. The Editor feels confident that the adoption of the above suggestion is certain to prove beneficial to the *Zamíndárs* in these days of scarcity and drought.

(*h*).—*Miscellaneous.*

Anglo Indian officials and the people.

28. The same Paper says that it is rumoured that, as a mark of respect to the memory of the late Superintendent of his Vernacular Office (Munshi Gurdás Mal), the Deputy Commissioner of Jhelum closed his court on the day of the deceased's *Kirya*, and that on the occasion of the *Dastárband* ceremony he sent a turban and a few rupees to the Munshi's young son at Lahore. The Editor adds that if the rumour is correct, the example set by the Deputy Commissioner of Jhelum deserves to be followed throughout the country. Were Civil and Military Officers, he observes, to participate in the sorrows and joys of the people, the rulers and the ruled would be brought more closely together in an incredibly short period of time.

Rupees coined in 1840 and earlier.

29. The same Paper of the 28th January 1900 states that complaints are often heard from the people to the effect that the Railway and Post Office authorities refuse to accept rupees coined in 1840 and earlier, and thereby cause great inconvenience to the public. People have often to return home disappointed from Railway Stations simply because they happen to have in their pocket only rupees coined in the aforesaid year. The Editor does not know if the

Government has issued any Circular in this behalf and on what ground. At all events he would ask the authorities to make some arrangements to save the public from unnecessary trouble and inconvenience.

The Native Press.

30. The same Paper of the 20th January 1900 remarks that the Native Press is far from being in an enviable condition. It can expect no help from the ruling Chiefs in the country, while Government is unwilling to get its printing work done at the Presses of native newspapers. To make matters worse, almost every paper finds it exceedingly difficult to recover its dues from its subscribers. Private advertisements, therefore, are the only source of income of the Press under reference. The Editor then advises the proprietors of native newspapers to conduct their journals on the lines of their English contemporaries, and remarks that this is the only way to improve the status of native journalism.

Punjab Government Press, Lahore—9-2-1900—72.

[Confidential.]

[Vol. XIII.] [No. 6.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 10th February 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. Munshi Aziz Ahmad on England and Russia in Asia (*Wakil*) 61

(b)—*Home*—

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

2. Patiála affairs (*Akhbár-i-'Am*) 61
3. The Nawáb of Rámpur and the *Jami-ul-Ulúm* (*Paisa Akhbár*) 61
4. Bhopál Affairs (*Ibid*) 62
5. The Kashmir State Council (*Chaudhwin Sadi*) ... 62
6. The same (*Paisa Akhbár*) 62
7. The same (*Sidlkot Paper*) 63
8. A complaint of the stipendiaries of the Hyderabad State (*Rafiq-i-Hind*) 63
9. A complaint against Native States (*Sirdj-ul-Akhbár*) ... 63
10. The same (*Akhbár-i-'Am*) 63

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

11. Occupation of a mosque by Government (*Curzon Gazette*) 64
12. The same (*Paisa Akhbár*) 64
13. A charge against the leader of the Mahátma party of the Aryás (*Arya Gazette*) 64
14. Marriage and other Funds in the Punjab (*Public Gazette*) 65

VI.—Legislation.

15. The Punjab Land Alienation Bill (*Chaudhwin Sadi*) ... 65
16. The same (*Ditto*) ... 65
17. The same (*Rafiq-i-Hind*) 66
18. The same (*Ditto*) 66
19. The same (*Ditto*) 67
20. Obscene writing and legislation (*Sidlkot Paper*) ... 67

Page.

VII.—General Administration.

(a)—*Judicial*—

21. A vacancy on the Honorary Bench, Gujránwála (*Akhbár-i-'Am*)... 67

(b)—*Police*—

22. The Phillour Police Training School (*Ibid*) ... 68
23. Natives and the higher appointments in the Police Department (*Wafadár*) 68

(c)—*Municipal and Cantonment Affairs*—

24. The proposed construction of Water Works at Amritsar (*Singh Sahái Punjab Gazette*) 68
25. Complaint against the Delhi Municipality (*Akhbár-i-'Am*) 69
26. A complaint against the Cantonment authorities, Ráwalpindi (*Curzon Gazette*) 69

(d)—*Education*—

27. A grievance of the employés of the Education Department (*Akhbár-i-'Am*) 70
28. The first Urdu text-book (*Sidlkot Paper*) 70

(e)—*Agriculture and questions affecting the land*—

29. The famine in the Gujrát District (*Chaudhwin Sadi*) ... 71
30. The famine and the Government (*Punjab Samachár*) ... 71
31. Famine Relief (*Sidlkot Paper*) 71

(f)—*Railways and Communications*—

Nil.

(g)—*Postal matters*—

Nil.

(h)—*Miscellaneous*—

32. The famine and the Hospital Assistants (*Akhbár-i-'Am*) 71
33. Duties of a Government (*Rafiq-i-Hind*) 72

[Confidential.]

[Vol. XIII.] [No. 6.]

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VERNACULAR NEWSPAPERS

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I.—POLITICS.

(*a*).—*Foreign.*

Munshi Aziz Ahmad on England and Russia in Asia.

1. The *Wakil* (Amritsar), dated the 5th February 1900, publishes a communication from Munshi Azíz Ahmad of Glasgow, who remarks that it is possible that now when two or three lacs of British soldiers and 30 or 40 of Great Britain's War ships are engaged in the Transvaal War, Russia may think of invading India, or at least of annexing the Persian Provinces of Khorásán and Ázarbáiján. It is, however, safe to say that there can be no fear of a Russian invasion of this country so long as Lord Curzon is Viceroy and the relations between Government and the Amir and frontier tribes are friendly. The writer adds that it would be really dangerous for Government if the Amír went over to Russia, but that this is an impossibility, as His Highness is as much devoted to the British throne as any native prince. After referring to the policy of the Indian Government in not allowing natives to wear arms, the writer remarks that were the authorities to enlist at the present moment two crores of stout natives for service in times of war, and to make the fact public, its European enemies would be silenced at once. The men thus enlisted, adds the correspondent, should be drilled for three months in the year, and paid an allowance of Rs. 12 per annum each.

III.—NATIVE STATES.

Patiála affairs.

2. The *Akhbár-i-'Am* (Lahore), dated the 8th February 1900, publishes a communication in which the writer, after praising Sardár Shamsher Singh, Chief Secretary to His Highness the Mahárája of Patiála, wonders how the Sardár can find time to discharge his manifold duties. He adds that if other officials of the State showed similar diligence in the performance of their work, Patiála would soon become a model State in India.

The Nawáb of Rámpur and the *Jami-ul-Ulúm*.

3. The *Paisa Akhbár* (Lahore), of the 3rd February 1900, says that the *Jami ul-Ulúm* of Moradabad is displaying great perseverence in its efforts to waken the young Nawáb of Rámpur to a sense of his duties and responsibilities, and

to impress on His Highness that his indifference towards affairs of State is at the bottom of the gross mal-administration prevalent in his dominions. Certain persons, adds the Editor, are of opinion that that paper is making gratuitous attacks against the Nawáb, and defaming him in a most malicious manner. Nothing can, however, be further from the truth; and no right-minded person can deny that the *Jami-ul-Ulúm* is rendering valuable service to Rámpur and its Chief by inviting the latter's attention to some of the most deplorable evils existing in the State. The *Akhbár* is, nevertheless, grieved to learn that the writings of its Moradabad contemporary are carefully kept from the knowledge of the Nawáb by his advisers and companions, and that only the most unimportant items of news are allowed to reach His Highness' ears. Had not this been the case, he would have been sure to put an end to the complaints published in the *Jami-ul-Ulúm*, as personally he is a very amiable gentleman.

Bhopal affairs.

4. A correspondent of the same paper complains that, in utter violation of the provisions of the Municipal Act and contrary to the practice prevailing in all other parts of India, the Municipal income of the Sehúr (?) Cantonment, Bhopál, is treated as a part of State revenues, and the people have no hand in its expenditure. He further complains that house-tax in the Cantonment is recovered on the value of a house, and not on its gross rental, as laid down in the Cantonment Code. After deprecating the practice of allowing State officials to stay at one and the same place for inordinately long periods of time, the writer suggests that the Political Agent, having no time to exercise his powers as Civil Judge of Sehúr, these powers should be relegated to some other official, as the present arrangements are detrimental to the ends of justice.

The Kashmir State Council.

5. The *Chaudhwin Sadi* (Ráwalpindi), of the 1st February 1900, expresses satisfaction at the appointment of Khán Bahádur Munshi Ghulám Ahmad Khán as Revenue Member of the Kashmir State Council, and remarks that the appointment is certain to prove beneficial to the interests not only of the Muhammadan subjects of Kashmir but also of the State itself. The Editor adds that the Khán Bahádur is a just and impartial official, and that his selection to fill the aforesaid important post has been hailed with delight by both Hindús and Muhammadans.

The same.

6. The *Paisa Akhbár* (Lahore), of the 3rd February 1900, writing on the same subject, remarks that special care should be taken to fill the vacancy caused in the Council by the reversion of Rái Bhág Rám to British employ. The officer selected for the vacant post should be impartial and free from an intriguing spirit, as, unless he possesses these qualifications, his selection is certain to prove only a source of oppression to the State subjects. The Editor cannot deny that competent native gentlemen are forthcoming for the appointment: nevertheless he is of opinion that the only way to purge the Council of the evils which beset it at present, is to confer the post of Judicial Member on some able European officer. Should this be impracticable, the immediate supervising subordinate of the Judicial Member should be a European.

The same.

7. The *Siálkot Paper* (Siálkot), dated the 1st February 1900, is glad to learn that Rái Naráin Dás, M. A., has been appointed Judicial Member of the Kashmir State Council, and congratulates the Mahárája on this appointment. The Editor feels confident that the Rái will succeed in putting an end to all machinations in the State, especially to the complications which have arisen out of the personal interests of Rái Bahádur Pandit Bhág Rám.

A complaint of the stipendiaries of the Hyderabad State.

8. A correspondent of the *Rafiq-i-Hind* (Lahore), of the 3rd February 1900, complains that the stipendiaries of the Hyderabad State have not been paid their allowances for the last four months, and that they are having a very bad time of it in consequence. Even the *Sáhúkárs*, adds the writer, have stopped lending money to them, with the result that they are hard put to it to provide food and clothing for themselves and their families. He, therefore, prays the Nizám to lay the stipendiaries under a deep debt of gratitude by ordering the immediate payment of their dues.

A complaint against Native States.

9. A correspondent, writing to the *Siráj-ul-Akhbár* (Jhelum), of the 5th February 1900, says that Government has always been solicitous of the welfare of Native States, and has generously granted them every reasonable concession. Again, by protecting them against internal commotion and external invasion, it has afforded their rulers rare opportunities of improving their administration. It is, however, to be regretted that, so far from availing themselves of these opportunities, not a few native princes are utterly indifferent to the good management of their States, and devote their whole time to sport and pleasure. The writer understands that they have several times been warned to mend their ways, but that Government's warnings seem to have been wholly lost upon them. He is, therefore, afraid that, like the *ex*-Rána Zálim Singh of Jhalawar, these rulers will have to go to the wall, and make room for better and abler men. After remarking that Government is always ready, not only to punish Native Chiefs for their faults, but also to reward their loyal services, the correspondent exhorts them to give it every possible help in the prosecution of the Transvaal War, and to make liberal contributions to the War Fund. He then refers to the prevailing famine, and takes the Máharája of Bikáner to task for leaving his famine-stricken subjects to their fate. In this connection he also deprecates the inhuman conduct of the rulers under reference in prohibiting the exportation to other parts of India of grain from their territories in times of scarcity. In conclusion, he advises Native Princes to eschew religious bigotry; to recognise merit wherever it is found; to devise means for the spread of education among their subjects; and to encourage agriculture and construct canals in order to prevent the frequent recurrence of famine in their States. Above all, he wishes them to improve their moral character and give up their reprehensible practices.

The same.

10. The same communication is published in the *Akhbár-i-'Am* (Lahore), of the 7th and 8th February 1900.

V.—Native Societies and Religious Matters.

Occupation of a mosque by Government.

11. The *Curzon Gazette* (Delhi), of the 1st February 1900, publishes a communication from Sheikh Muhammad-ud-dín, a clerk in the office of the Examiner of Accounts, North-Western Railway, Lahore, who, after praising Lord Curzon for taking interest in the preservation of ancient and sacred Muhammadan buildings, says that since the annexation of the Punjab several mosques, &c., in the Province have been in the possession and use of Government. As an instance in point, the writer states that the office of the Traffic Superintendent of the said Railway is located in a splendid mosque near the Lahore Railway Station. The *masjid*, he adds, is said to have been purchased for the paltry sum of Rs. 500, and very few changes have so far been effected inside the building. He then goes on to say that it deeply wounds the feelings of a Muhammadan to see everybody and anybody enter this sacred place, the walls of which are still written over with verses from the Qurán, with his shoes on. Nor is this all. Latrines for the use of the European employés of the office have also been erected in a corner of the mosque, and it will be readily believed that no Mussalmán can bear to see this sacred building desecrated in such a manner. In conclusion, the correspondent says that the office of the Traffic Superintendent is shortly to be removed to some other building, and requests the Viceroy will take the opportunity to order the restoration of the mosque in question to the Muhammadan community, more especially as there is no other place in which the Muhammadan Railway employés at Lahore can say their prayers during office hours in a peaceful manner.

The same.

12. The *Paisa Akhbár* (Lahore), of the 3rd February 1900, also publishes a similar communication, in commenting on which the Editor says that a proposal regarding the evacuation of a mosque in the Madras Presidency is also under the consideration of Government. Lord Curzon is, besides, credited with taking great interest in the preservation of old and historic buildings, and there is consequently every hope of the prayer made in the communication being granted.

A charge against the leader of the "Mahátma" party of the Aryás.

13. The *Arya Gazette* (Lahore), of the 1st February 1900, in continuation of its previous remarks (*vide* paragraph 14 of the Selections for the week ending 3rd idem), says that the fact that the "cultured" Aryás were carefully excluded from the Pritinidhi Sabha on the amalgamation of the two sections of the Samáj in 1897, leaves no room for doubt that this was done with the express purpose of preventing them from discovering how Lála Munshi Rám had spent a considerable part of the Sabha's funds on his own private purposes. It now also seems certain that had not the Lála been indebted to the Sabha he would not have endeavoured to create a second split in the Arya Samáj, and that this last division was effected with the sole object of avoiding his exposure by the "cultured" Aryás. The *Gazette* adds that, instead of clearing himself of the charges preferred against him, Lála Munshi Rám has commenced abusing his opponents in the columns of the *Sat Dharm Parchárak*, and that he has caused a letter full of abusive and obscene epithets to be forwarded to Lála Hans Ráj.

He should, however, remember that abuse and calumny will not deter the "cultured" from sifting the matter to its very bottom. The Editor further remarks that the defence set up by the "Mahátmás," that it is unusual to publish the names of respectable debtors, cannot hold water for a moment, seeing that loans are only made to respectable persons. He then goes on to say that all thinking Sikhs, Hindús and Brahmos, are agreed that the "Mahátmás" have got nothing to say in reply to the charges preferred against their chief, and that, so far from being a religious body, they are a worse set of persons than Ali Bába and his disciples (*sic*).

Marriage and other Funds in the Punjab.

14. The *Public Gazette* (Amritsar), dated the 3rd February 1900, publishes a communication in which the writer after referring to the closure of the Shádi Fund, Gurdáspur, mentions the names of some other Funds which have gone the same way. The writer then refers to the working of several more Funds, and says that they are also bound to collapse sooner or later. He adds that these concerns are so many frauds, and warns the people to have nothing to do with them.

VI.—LEGISLATION.

The Punjab Land Alienation Bill.

15. The *Chaudhwin Sadí* (Rawalpindi), of the 1st February 1900, says that the *Zamíndárs* themselves are to blame for their present deplorable condition. They have contracted extravagant habits, and have a thorough disregard for the old saw "Cut your coat according to your cloth." The Editor adds that the only legacy which many of them leave to their children is extreme poverty, and that he has with his own eyes seen the sons and daughters of once wealthy *Zamíndárs* begging for their bread. He, therefore, welcomes the Punjab Land Alienation Bill, and remarks that no better remedy could have been found to put an end to agricultural indebtedness in the Province. After thanking Government for introducing the measure, the paper states that money-lenders and legal practitioners are endeavouring to deceive the *Zamíndárs* into the belief that the proposed law is calculated to deprive them of their proprietary rights in land.

The same.

16. A correspondent of the same paper remarks that it is absurd to say that the passing of the Land Alienation Bill will make it impossible for the *Zamíndárs* to borrow money for their requirements. It cannot be supposed for a moment that the usurious *Sáhúkár* will give up money-lending, especially as no profession is more free from care and labour. But even if he did do so, this would be nothing short of a blessing to the agriculturists, and would cure them of their extravagant habits. The writer then goes on to say that no heed should be paid to the clamour that the measure is calculated to inflict a loss of crores of rupees on the *Sáhukárs*, as it will appear on inquiry that they are everything to the *Zamíndárs*, and that if they were dispossessed of the lands sold or mortgaged to them during the past forty years or so, they would not lose anything thereby. He, however, requests Government to place no restrictions on the sale of lands required for works of public utility.

17. One Khem Singh, writing to the *Rafiq-i-Hind* (Lahore), of the 3rd February 1900, remarks that its correspondent, "An Old Tahsíldár," is wrong in saying that the proposed Punjab Land Alienation Act will have the effect of cheapening food stuffs in the Province. This result, the writer is of opinion, can be brought about only by the stoppage of the exportation of wheat, &c., from the land, and a thorough overhauling of the Tariff Act. He adds that it is also undeniable that the law under contemplation will greatly lower the price of land, as Government wishes to compel the *Zamíndárs* to sell their lands to only a particular class of persons, who cannot be expected to hesitate to take advantage of the former's helplessness in the matter. In conclusion, Khem Singh observes that it is unusual to give retrospective effect to a law, and enquires how the agriculturists will be able to borrow money for their requirements after the passing of the Alienation Bill.

The same.

18. The same paper publishes another communication over the signature of "The same Punjabi Tahsíldár," who says that the fact that the *Zamíndárs* have so far taken no part in the controversy raging over the Punjab Land Alienation Bill is highly significant, and leaves no room for doubt that they cannot think for themselves. Under these circumstances, observes the writer, no one can deny that Government possesses the right to interest itself in the welfare of the agricultural classes. He then goes on to say that the greatest objection hitherto raised against the law under contemplation is that it aims at depriving the *Zamíndárs* of their immemorial right of mortgaging and selling their lands. This, however, is not a fact; and a careful perusal of the Bill will show that Government proposes merely to restrict this right. It may be mentioned here that the step is warranted by experience, and that it has been taken with a view, not to injure *Sáhúkárs*, but simply to cure the agriculturists of their spendthrift habits. The correspondent adds that an examination of the mutation registers for the last five years will show that a very large number of *Zamíndárs* have been dispossessed of their lands during this period, and have emigrated to Africa in quest of a livelihood. It will, however, be unjust to blame the money-lender for this, as their own extravagance and imprudence are responsible for this deplorable state of affairs. No one will, therefore, deny that it was the duty of Government to enact some law in order to save such thoughtless persons from ruin. As regards the law itself, observes the Tahsíldár, it proposes merely to curtail the existing powers of the agriculturists. In other words, all the *Zamíndárs* of the Punjab are to be placed under the Court of Wards; and it cannot be questioned that Government possesses the power to treat in this manner all persons incapable of managing their estates. The writer further remarks that the clauses requiring the *Zamíndárs* to sell or mortgage land among themselves, have been framed simply to prevent unnecessary sales of land, and not to injure money-lenders. He then observes that the conditions laid down in the Bill in connection with usufructuary mortgages are perfectly justifiable, seeing that mortgages, similar to those proposed in the law under contemplation, are not unknown now; that in future a mortgagee will accept in mortgage only such an amount of land from the produce of which he can recover his capital and interest in 15 years; and that he will so manage the land as to gain this end.

The same.

19. Hakím Ghulám Nabi of Lahore, writing to the same paper on the same subject, exhorts the Editor to make a tour of the Punjab and advise the *Zamíndárs* to convene meetings in connection with the Bill. He also calls upon the agriculturists to collect money to enable them to organize an agitation in favour of the measure, and promises to contribute Rs. 25 for this purpose.

The same.

20. The *Siálkot Paper* (Siálkot), dated the 1st February 1900, remarks that in most cases, when a writer is ordered by Government to destroy certain of his productions or show cause why legal proceedings should not be instituted against him for obscene writing, the plea invariably put forward by him is that the book complained of is a translation of an English novel, to the sale of which Government has never thought of taking an exception. This plea, although very unsatisfactory, is to a certain extent justifiable; for when a certain book is allowed to be published in English, there is no reason why objection should be taken to its reproduction in any other language. The Editor is, however, of opinion that such pleas are advanced merely because no comprehensive definition of the word 'obscene' has up to the present been fixed upon by the Legislature. Again, the absence of such a definition, he adds, results in the public being subjected to heavy losses; for, wishing to avoid the trouble of being dragged into the court, the writer or publisher of a book is usually only too glad to comply with the order requiring its destruction, although his publication may not be an obscene one. For instance, recently the Urdu translation of a well-known English novel 'The Mysteries of the Court of London' was burnt by orders of the Government at Amritsar, although the original is imported into the country by thousands without any objection having ever been taken to its sale.

Obscene writing and legislation.

Under these circumstances, observes the Editor, it appears desirable that an exhaustive definition of the word 'obscene' should be added to Section 292 of the Indian Penal Code in order to enable writers to judge for themselves if their productions are obscene or not. A committee should also be appointed to examine all books in circulation in India and to recommend the destruction of those which it considers obscene.

VII.—General Administration.

(*a*)—*Judicial.*

21. The *Akbár-i-'Am* (Lahore), dated 30th January 1900, says that the number of Honorary Magistrates at Gujránwála being already more than sufficient, there seems no necessity to fill the vacancy caused on the local Honorary Bench by the death of Sardár Jalál-ud-dín, a grandson of Dost Muhammad Khán, the late Amír of Kabul. Should, however, the authorities be of a different opinion, it will be difficult to find for the vacant post a more fitting person than Sardár Arjan Singh, grandson of Sardár Jhanda Singh of Batála. The Sardár is a *Kursi nashín* and comes from a very high family. His father and grandfather were Honorary Magistrates in their times, while he himself has been a Náib Tahsíldár at Wazírabad. The appointment of the Sardár, the Editor has reason to believe, would be welcomed by all sections of the public.

A vacancy on the Honorary Bench, Gujránwála.

(*b*)—*Police.*

The Phillour Training School.

22. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), dated the 3rd February 1900, says that, to the best of his knowledge, students reading in the Phillour Police Training School are not taught to disguise themselves or to track criminals. Both these qualifications, however, he observes, are most useful to a policeman and stand him in great stead in arresting offenders.

Natives and the higher appointments in the Police Department.

23. One Allah Dád, a farrier at Dera Ismail Khan, writing to the *Wafadár* (Lahore), dated the 1st February 1900, states that, although many natives are holding the responsible posts of Divisional Judge and Deputy Commissioner, very few of them have so far been appointed to the post of District Superintendent, &c., in the Police Department. When, however, natives are considered capable of discharging the duties of the posts named, there is no reason why they should be debarred from holding higher posts in the Police Department.

Commenting on the above, the Editor remarks that the suggestion deserves to be favourably considered by the Government. He invites his brother journalists to take up the subject, and observes that were they to unite in demanding the concession, their efforts would assuredly be crowned with success.

(*c*).—*Municipal and Cantonment Affairs.*

The proposed construction of Water Works at Amritsar.

24. The *Singh Sahái Punjab Gazette* (Amritsar), of the 5th February 1900, publishes a communication from Pandit Rúp Lal (Pleader), Lála Dína Náth (Pleader), Báwa Naráyan Singh (Pleader), Lála Bhagwán Dás (late Private Secretary to the Mahárája of Kashmír) and Lála Agia Rám (Octroi Tahsildár of Jullundur), who say that the Amritsar Municipal Committee intends taking from Government a loan of Rs. 14,00,000 for the construction of Water Works in the city. The interest, add the writers, on this loan at the rate of 4 per cent. per annum comes to Rs. 56,000 a year, while on the completion of the Works the Committee will have to pay Government another Rs. 50,000 a year towards the repayment of the loan. In other words, a short time hence, the Municipality will be under the necessity of finding a very large sum of money annually for the liquidation of the debt. This amount it proposes to raise by enhancing the rates at which octroi is now collected at Amritsar. These rates are, however, already very high, and in many cases leave only a small margin of profit for the trader. It is, besides, certain that if they are raised still higher, food stuffs will become still dearer in the city, and its trade will be affected in a most injurious manner. The correspondents are, however, of opinion that it is possible for the Municipal Committee to meet the new demand without having to add to the burdens of its rate-payers, and they guarantee to increase its net saving by Rs. 50,000 a year, if the contracts for collecting octroi, removing night soil, lighting the city, &c., are given to them, and the establishments entertained in connection with these works are placed in their sole charge. They say that as this Rs. 14,00,000 is to be borrowed by instalments and not all at once, by the end of the year in which the

debt is completed the aforesaid increase will have enabled the Municipality not only to pay every farthing of the interest due on the loan up to that time, but also to have in hand a balance of Rs. 48,000, as the following table will show :—

Period.	Amount of loan.	Interest due.	Estimated saving.	Balance.
	Rs.	Rs.	Rs.	Rs.
End of 1st year ...	4,00,000	16,000	50,000	+34,000
„ „ 2nd year ...	8,00,000	32,000	...	+18,000
„ „ 3rd year ...	12,00,000	48,000	50,000	+2,000
„ „ 4th year ...	14,00,000	56,000	...	−6,000
Balance in hand at the end of the fourth year ...				48,000

Thus by the time the first instalment of (Rs. 50,000), plus the interest (Rs. 56,000) for the fifth year falls due, the Municipality will have in hand Rs. 1,38,000, made up of the outstanding balance (Rs. 48,000), the estimated increase of Rs. 50,000 in its savings for that year, and about Rs. 40,000 on accounts of water fees for the same period. In other words, it will have a balance of Rs. 32,000 to its credit at the opening of the sixth year. And with a recurring balance and a permanent income from the Water Works the Municipal Committee ought to be able to repay the loan without giving its rate-payers any cause for complaint, more especially as the amount of the interest due from it will become less and less every year.

Complaint against the Delhi Municipality.

25. A correspondent of the *Akhbar-i-'Am* (Lahore) of the 6th February 1900, complains that certain narrow bazars and lanes in Delhi have been rendered still narrower by the recent construction of drains in them, and that it has become almost impossible for the old, the blind and children to walk in them without stumbling at every step. The drains being, besides, very seldom flushed, are always in a dirty condition and reeking with stench. The writer also objects to the imposition of a house tax (*jáidád par* tax) in Delhi, remarking that a very large number of the residents of the city are so poor that they cannot afford even to keep their houses in repair, not to speak of their being able to pay this tax. He further remarks that the order prohibiting the erection of *chabutras*, *chhajjas*, &c., without the previous sanction of the Municipal Committee is another source of inconvenience to the people, and concludes by quoting the Committee's recent notice regarding the erection of buildings within Municipal limits.

A complaint against the Cantonment authorities, Ráwalpindi.

26. The *Curzon Gazette* (Delhi), dated the 1st February 1900, publishes a communication from Habíb Ullah, a contractor in the Ráwalpindi Cantonment, who states that some time ago the Cantonment authorities there issued an order pro-

hibiting the plying of loaded waggons, *ekkás* and *tikka* gharries, on that part of the Grand Trunk Road lying within the Cantonment limits and locally known as the Mall. Again, by an order of the Commanding Officer and the Cantonment Magistrate, all but Europeans and their children have been forbidden to go on the Mall, either for a walk or on business. A similar order, the writer adds, was several years ago issued by the then Commanding Officer, Ráwalpindi, but Major Dennys, the then Cantonment Magistrate, not only cancelled the same, but fined a Police Constable who had, in obedience to it, prevented a native from going on the road. The correspondent further states that the Grand Trunk Road being a public thoroughfare and under the management of the Public Works Department no person can be prevented from walking on it. Nor is there any provision in the Cantonment Code, or in any other Government Act, by which proprietary right in that portion of the road running through the cantonment limits has been transferred to the Cantonment authorities, thereby authorising them to issue orders like those under reference. The writer, therefore, expresses a hope that as no appeal from such summary orders of the Cantonment authorities lies to any Judicial Court, the Lieutenant-Governor will come to the rescue of the native population of the Ráwalpindi Cantonment.

(*d*).—*Education.*

27. A correspondent writing to the *Akhbár-i-A'm* (Lahore), dated the 31st January 1900, states that it is a well known fact that employés in all Departments of the public service enjoy certain concessions from Government. For instance clerks, &c., employed in the Railway Department are allowed to travel on railways with their families without tickets, and in the Civil Department a Patwári's son, if he is not illiterate, is allowed to succed to his father's post. It is, however, a matter for regret that no concession, whatever, is shown to the employés of the Educational Department, a Department, by the way, which supplies officials for all other Departments of the Government service. After remarking that Government looks with an equal eye on all classes of its servants, the writer requests it to make some concessions in favour of the employés of the Educational Department, *e. g.*, to allow their children to be educated in public schools and colleges without payment of tuition fees and to grant them at the end of their service a gratuity at the rate of one month's pay for each year of service.

A grievance of the employés of the Educational Department.

28. The *Siálkot Paper* (Siálkot), dated the 1st February 1900, publishes a communication in which the writer finds fault with the courses of reading prescribed by the Educational Department for the first Lower Class, and says that the Urdu Primer is too long for the beginners to learn in a year, and that it should be reduced to 24 pages. The writer adds that there are certain words and figures on the last page of the Primer which are neither meant for beginners, nor are they taught to them These, he suggests, should be expunged from the book. The correspondent also suggests the substitution in the first class of addition tables in place of multiplication tables, remarking that the latter are useless until a boy learns mutliplication, and that till then they are a mere burden to his memory.

The first Urdu text-book.

(*e*).—*Agriculture and questions affecting the land.*

The famine in the Gujrát District.

29. A *Zamíndár* writing to the *Chaudhwin Sodi* (Ráwalpindí), of the 1st February 1900, says that during the famine of 1897, Government spent about seven lacs of rupees on relief works in the district of Gujrát. The larger part of the amount, however, was misappropritated by certain avaricious persons, who shall be nameless. Again, only five per cent. of the labourers employed on these works were *Zamíndárs*, from which it is clear that the relief afforded to the agricultural classes was only nominal. Indeed, they are so circumstanced that they cannot derive any appreciable gain from the opening of relief works. It will be easily believed that it is very difficult for a *Zamíndár* to absent himself from his farm to work on a road, &c. Government should, therefore, devise some other means to relieve the sufferings of the agricultural populations in times of scarcity. The correspondent then goes on to say that fodder being very scarce and dear in the Gujrát District, it was rumoured some time back that the authorities were arranging to import *bhúsa* from canal-irrigated districts, and supply the same to the *Zamíndárs* at cheaper rates. So far, however, nothing has come of it; and being no longer able to provide food for their cattle, the agriculturists have begun to kill them for the sake of their flesh, &c. The writer als o alleges that the realization of the land revenue has been suspended only from those *Zamíndárs* who have greased the palms of their *Patwáris*, and that the rest, no matter how poor, are being pressed to pay Government dues. To add to their sufferings, the introduction of the Punjab Land Alienation Bill has resulted in the *Sáhúkárs* refusing to lend them money, and they do not know how to supply their wants.

The famine and the Government.

30. The *Punjab Samáchár* (Lahore), dated the 3rd February 1900, remarks that there is no doubt that Government is doing its utmost to afford relief to the famine-stricken people in India, and prevent the recurrence of famines in the country. Can, however, the authorities say that they have done as much to rid the country of its internal enemy, famine, as they have done in crushing its external foes? During the last 15 years Government has spent millions of rupees on frontier wars; but the money spent on famine relief appears too small, having regard to the number of lives which the expenditure was intended to save.

The famine relief.

31. The *Siálkot Paper* (Siálkot), dated the 1st February 1900, states that at a meeting recently held at Siálkot in aid of the Famine Relief Fund, under the Presidency of Captain Dallas, Deputy Commissioner, about Rs 2,000 were promised. Mr. Bird, Assistant Commissioner, headed the list of subscriptions with Rs. 200, and the next largest donation, Rs. 100, came from the Deputy Commissioner. The Editor is, however, of opinion that regard being had to the large number of highly paid Government officials and Raíses present at the meeting, the money collected is too small, and that the list requires revision.

(*h*).—*Miscellaneous.*

The famine and the Hospital Assistants.

32. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), dated the 31st January 1900, states that, while the Hospital Assistants told off for plague duty

used to receive an allowance of Re. 0-12-0 per diem in addition to their pay, those posted to the Hissar District on famine and cholera duty have not been granted any allowance. This is very hard on the Hospital Assistants, especially when the Field Kánúngos sent to the same district on the same duty have been given the pay as well as invested with the powers of a Náib Tahsíldár. The writer, therefore, requests Government to attend to this matter and do justice to the Hospital Assistants.

Duties of a Government.

33. Maulvi Zaka Ullah, writing to the *Rafiq-i-Hind* (Lahore), of the 3rd February 1900, remarks that the duties of a Government may be divided into two classes, obligatory and optional. One party of statesmen are of opinion that the obligatory duties of a State consist of all those acts, &c., which it is bound to perform in order to prevent its subjects from being defrauded and oppressed, and that, in all other matters, it should leave every person free to do whatever he pleases, provided of course that his actions do not injure his neighbours, or interfere with their liberty. The writer, however, holds that the circle of these duties is much wider, and that there are several other things to which a Government is as much bound to attend, such as preventing fraud and oppression being practised upon the people committed to its charge. He adds that it is equally wrong to assert that the greatest duty of a State is to secure complete liberty for its subjects, and observes that its highest function consists in making them happy and comfortable, and that liberty should be tolerated only so far as it conduces to this end. In conclusion, the correspondent remarks that it is not an easy task to draw a distinct line between a Government's obligatory and optional duties, and promises to revert to the subject at some future time.

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[Vol. XIII.] [No. 7.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 17th February 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The Transvaal War (*Curzon Gazette*) 75
2. The same (*Hamdard-i-Hind*) 75
3. The War and the Muhammadans (*Paisa Akhbár*) ... 76

(b)—*Home*—

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

4. A rumour regarding the deputation of a European Accountant-General to Patiála (*Khálsa Bahádur*) ... 76
5. The Rája of Jínd and his European tutors (*Khálsa Bahádur*) 76
6. The late Nawáb of Baháwalpur (*Málúmát-i-Duniyá*) ... 77
7. The same (*Malúmát-i-Duniyá*) 77
8. Farídkot Affairs (*Paisa Akhbár*) 77
9. The Rája of Bharatpur and his traducers (*Curzon Gazette*) 77
10. The Mahárája of Kashmir and his Private Secretaries (*Rafíq-i-Hind*) 78
11. The new Judicial Member of the Kashmir State Council (*Rafíq-i-Hind*) 78
12. The same (*Hamdard-i-Hind*) and (*Paisa Akhbár*) ... 79
13. The same (*Koh-i-Núr*) 79
14. The late Judicial Member of the Kashmir State Council (*Hamdard-i-Hind*) 79
15. The new Revenue Member of the Kashmir State Council (*Rafíq-i-Hind*) 79
16. Hyderabad Affairs (*Paisa Akhbár*) 79
17. The same (*Curzon Gazette*) 80

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

18. The use of the Crescent and Star by the Indian Muhammadans (*Chaudwín Sadi*) 80
19. The Anjuman-i-Ma'in ul-Musalmin Lahore (*Paisa Akhbár*) 80
20. The Ummahát-i-Mominín (*Núr Afshán*) 80
21. The 'cultured' Aryás and the leader of the 'Mahátmás' (*Sat Dharm Parchárak*) 81

Page.

VI.—Legislation.

22. The Punjab Land Alienation Bill (*Rafíq-i-Hind*) ... 81
23. The same (*Rafíq-i-Hind*) 82
24. The same (*Paisa Akhbár*) 83
25. The *Chos* Bill (*Rafíq-i-Hind*) 83

VII.—General Administration.

(a)—*Judicial*—

26. Cases between Europeans and Natives (*Paisa Akhbár*) 83
27. The same (*Punjab Samachár*) 84
28. Mr. Kirthee Singh, Judge, Small Cause Court, Delhi (*Akhbár-i-'Am*) 84
29. The same (*Ghamkhwár-i-Hind*) 84

(b)—*Police*—

Nil.

(c)—*Municipal and Cantonment Affairs*—

Nil.

(d)—*Education*—

Nil.

(e)—*Agriculture and questions affecting the land*—

Nil.

(f)—*Railways and Communications*—

30. Bribery among the officials of the Uganda-Mombássa Railway (*Akhbár-i-'Am*) 84

(g)—*Postal matters*—

Nil.

(h)—*Miscellaneous*—

31. Obscene literature (*Paisa Akhbár*) 85
32. Rupees coined in 1840 and earlier (*Bhárat Sewak*) ... 85
33. The Press Conference (*Paisa Akhbár*) 85

[Confidential.]

[Vol. XIII.] [No. 7.]

SELECTIONS

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I.—POLITICS.

(*a*).—*Foreign.*

The Transvaal War.

1. The *Curzon Gazette* (Delhi), of the 8th February 1900, after praising British statesmen for endeavouring to avoid war in the Transvaal up to the last moment, says that there can be no doubt that Great Britain's European enemies are at the back of the Boers, and have egged them on to try conclusions with the greatest power in the world. Again, the configuration of Natal and their superior knowledge of the country is also in favour of the enemy. To make matters worse, it appears that the Intelligence Department greatly underrated the fighting strength of the Transvaalers. The result of all this has been that the British forces in Natal have had to sustain reverse after reverse, and it has become extremely difficult to dislodge the Boers from the positions occupied by them. Great Britain has, therefore, done well in sending two experienced Generals like Lords Roberts and Kitchener to the front; and it is not too much to say that the enemy will be brought to his senses before long. The Editor is, however, tolerably certain that as soon as the Boers begin to receive the hammering they so richly deserve, some European power will hasten to mediate between the combatants, and endeavour to prevent England from reaping the fruits of her victory. This she can never put up with, and it is therefore quite possible that the mediation may lead to a general European war.

The same.

2. The *Hamdard-i-Hind* (Lahore), of the 10th February 1900, says that the Transvaal War is fast assuming the form of a racial struggle between the Dutch and the British in South Africa, and that it behoves Great Britain to put forth all her strength in order to terminate the struggle as soon as possible. After remarking that the Boers are certain to be beaten in the long run, the Editor exhorts the natives of India to bear in mind the innumerable benefits which they have derived from British rule, and render every possible help to Great Britain in her present hour of trial.

3. The *Paisa Akhbár* (Lahore), dated the 10th February 1900, remarks that on the occasion of the last I'd Muhammadans throughout India offered prayers to the Almighty for the victory of British arms in South Africa. The credit of taking the lead in the matter, however, belongs to Lahore, a proposal on the subject having been first brought before the local Anjuman-i-Islámia by Khán Bahádur Barkat Ali Khán. By the way, it was also at the Khán Bahádur's house that the first committee for raising subscriptions in aid of the War Fund was held.

The War and the Muhammadans.

III.—Native States.

4. The *Khálsa Bahádur* (Lahore), of the 22nd January (received on the 12th February 1900), understands that the Punjab Government intends sending a European Accountant-General to Patiála with the object of improving the financial condition of the State. So far, however, no Political Agent or any other European official has been accredited to the Phulkián States; and this concession was granted to them in recognition of the unique services rendered by them immediately after the annexation of the Province. Even during the last Tirah Campaign, adds the Editor, they not only placed their troops at the disposal of Government, but the ruler of the greatest among them went the length of consenting to serve personally under the orders of an English General. In these circumstances, it will be extremely impolitic and ungenerous on the part of the authorities to deprive these loyal States of any of the concessions granted to them in the past. The Paper then goes on to say that there seems no necessity for deputing a European Accountant-General to Patiála, as the Mahárája is doing his utmost to improve the financial condition of the State, and has placed his younger brother at the head of the Accounts Department. At any rate, it will be unwise to replace the Kanwar before he has been given a fair trial. Besides, if Government is determined to send its own Accountant-General to Patiála, why not select some competent native gentleman, like Rái Bahádur Pandit Prem Náth. This is the more necessary, as the Mahárája being a ruler of independent habits, the deputation of a European official to the State is certain to lead to undesirable complications. If, however, observes the Editor in conclusion, Government is bent on depriving the Phulkián States of the concession referred to above, then it is quite another matter.

A rumour regarding the deputation of a European Accountant-General to Patiála.

5. The same Paper of the 15th January (received on the 12th February) 1900, remarks that by reading between the lines the Lieutenant-Governor's speech on the occasion of the investiture of the Rája of Jínd with full ruling powers, it becomes abdundantly clear that, to all intents and purposes, Mr. Irvine will be Government's Political Agent in the State. After referring to His Honor's remarks about the working of the Council of Regency during the minority of the Rája, the Editor expresses his inability to discover the reasons which induced Government to take the education of the young Prince in its own hands in 1897. It cannot, he adds, be supposed for a moment that the predecessors of the tutors appointed since that year were incompetent or undesirable persons,

The Rája of Jínd and his European tutors.

seeing that one of them, Mr. Clark, has since been appointed private tutor to the Nawáb of Máler Kotla, a student of the Lahore Aitchison College. At all events, if the Punjab Government did think it necessary to interfere in the education of the Rája, why did it select as his tutor a junior Civilian, wholly unacquainted with the manners and customs of the people. The plea that European tutors exercise a wholesome influence on minor Chiefs cannot hold water for a moment, seeing that Mr. Irvine's predecessors were also of the same nationality. In conclusion, the Paper remarks that the Rája's European tutors alone are to blame for the charge preferred against him by the Lieutenant-Governor that "until quite recently His Highness was a mere child in his tastes and interests."

The late Nawáb of Baháwalpur.

6. The *Malúmát-i-Dunyá* (Lahore), of the 7th February 1900, publishes a communication from Sayad Mubárik Shah, who says that the noble families of Baháwalpur have always been loyal and obedient to the rulers of the State, but that during the time of the late Nawáb certain interested persons succeeded in prejudicing the deceased against his nobles and driving them from the court. When, however, His Highness awoke from the spell which these designing persons had woven around him, he decided to punish them in an examplary manner. This roused them to the necessity of doing something to protect themselves, and they hit upon the poisoning of the Nawáb as the easiest way to gain their end. The writer adds that he can produce conclusive evidence in support of his assertions.

The same.

7. Commenting on the above, the Editor says that it was also these intriguing persons who prejudiced the late Nawáb against his heir-apparent, and, through the instrumentality of certain Mullahs, attempted to pocket the contents of the State treasury. He also requests Government to enquire why the present Nawáb was not sent for to see his sick father or his dead body.

Faridkot affairs.

8. The *Paisa Akhbár* (Lahore), dated the 10th February 1900, publishes a communication from one Ralla Rám of Hoshiárpur who states that Guru Rám Naráin Singh of Anandpur arrived at Faridkot from Patiála on the 19th January 1900. On the 25th idem the Guru administered *amrat* to Rája Balbír Singh, ruler of the Faridkot State, who is a sincere believer in his faith. Great rejoicings, says the writer, were held on the occasion, and both the *Darbáris* and the army showed great respect for the Guru.

The Rája of Bharatpur and his traducers.

9. A correspondent writing to the *Curzon Gazette* (Delhi), of the 8th February 1900, says that the allegations against the Rája of Bharatpur, published in its issue of the 23rd December last (*vide* paragraph 7 of the Selections for the week ending 6th January), have not a grain of truth in them, and that in all probability they have emanated from some of the outsiders, serving in the State who are notoriously inimical to His Highness' interests. It is absolutely false to say that Shibu and others are the Rája's companions: they are merely among his menial servants. After remarking that it was also through the

machinations of the said officials that the Rája was deprived of his ruling powers in 1894, the writer states that His Highness has been gaining in experience since that year, and takes great interest in the welfare of his subjects. Whenever, however, there is a rumour about full powers of government being likely to be restored to him, the unfaithful officials in question begin to throw mud at him, as they are fully aware that in that case they will not be able to serve their selfish ends.

The Mahárája of Kashmír and his Private Secretaries.

10. The *Rafiq-i-Hind* (Lahore), of the 27th January (received on the 13th February 1900), remarks that it is an open secret that intrigues and other kindred evils existing in Kashmir at the present moment are due to no suitable persons having so far been appointed to the post of Private Secretary to the Mahárája. Every well-informed person, adds the Editor, must be aware that the present ruler of the State has a thorough knowledge of executive work; that his motives and intentions are always good; that he is absolutely free from every moral vice; and that he is well acquainted with the working of every department of the State The only fault that can be found with His Highness is that he is too kind-hearted and lenient a person than becomes a ruler of men; and it is to this trait in his character that all his troubles are due. Unscrupulous officials on his Private staff have never hesitated to take advantage of this weak point in his nature, and to bring his name into discredit if they could thereby serve their own selfish ends. The evil could only be remedied by placing some educated, well-connected, impartial and honest person at the head of this staff. The Editor is, therefore, very glad to learn that a person possessing all these qualifications, namely, Pandit Daya Kishan, B. A., a son of Rajá Suraj Kaul, has been appointed Private Secretary to the Mahárája.

The new Judicial Member of the Kashmír State Council.

11. The same Paper of the 10th February 1900, says that the loss sustained by the Kashmír State by the reversion of Pandit Bhág Rám to British employ is well-nigh irreparable. It is, however, a matter for satisfaction that his mantle has fallen on worthy shoulders, and that no less popular an official than Rái Narain Dás, M. A., has been selected to succeed him in the State Council. After referring to the high literary attainments of the Rái Sáhib and publishing a brief history of his services, the Paper observes that he is the brightest ornament of the Punjab Judiciary, and that his merits have always been appreciated by the authorities. His frank and straightforward habits, unflinching honesty and acknowledged impartiality, adds the Editor, leave no room for doubt that he will steer himself clear of the shoals of party intrigues in the State, and exercise a wholesome influence on his subordinates. It is true that Rái Narain Dás is an Arya Samájist, but no one will deny that in his official capacity he has always looked with an equal eye on both Hindús and Muhammadans, and that he views with disfavour the attempts made by the Aligarh Mission to set the two communities by the ears. After remarking that the communication against the Rái published in a recent issue of a certain Lahore Organ of the said Mission is wholly without foundation, the Editor publishes an account of the farewell party given by the residents of Lahore in honor of the new Judicial Member of the Kashmir State Council.

12. The *Hamdard-i-Hind* (Lahore) and *Paisa Akhbár* (Lahore), of the 10th February 1900, writing on the same subject, remark that it is to be hoped that Rái Naráin Dás will keep himself aloof from the intrigues going on in the State, and that he will do his level best to add to the happiness of its subjects.

The same.

13. The *Koh-i-Núr* (Lahore), of the 13th February 1900, also expresses satisfaction at his selection to succeed Pandit Bhág Rám, and says that all Lahore is heartily grieved at the transfer of such an able and just officer from the city.

The same.

14. The *Hamdard-i-Hind* (Lahore), of the 10th February 1900, writing about the reversion of Pandit Bhág Rám to British employ, says that he has been recalled owing to the outcry raised against him by the State subjects. After remarking that this is a good riddance for Kashmir, the Editor states that the residents of the Happy Valley are very much pleased at the Pandit's transfer, and that they are openly giving expression to their feelings of joy. The Paper adds that Bhág Rám's recall leaves no room for doubt that neither Government nor the Kashmirís have been pleased with the manner in which he has performed his official duties in the State.

The late Judicial Member of the Kashmir State Council.

15. The *Rafiq-i-Hind* (Lahore), of the 10th February 1900, says that the appointment of Khán Bahádur Munshi Ghulám Ahmad Khán as Revenue Member of the Council has been hailed with delight by the entire Native Press of the Punjab. After quoting the *Tribune's* remarks on the subject, the Editor observes that the Khán Bahádur is one of the ablest Revenue Officers of the Province, and that he is said to be an utter stranger to partiality and religious bigotry. In his new appointment, therefore, he will be the right man in the right place; and it is to be hoped that he will perform his work in a creditable manner and abstain from participating in party intrigues.

The new Revenue Member of the Kashmir State Council.

16. The *Paisa Akhbár* (Lahore), dated the 10th February 1900, publishes a communication, the writer of which states that the *Advocate* (Lucknow), has published the news that the Prime Minister of Hyderabad is going on eight months' leave. From the fact, observes the correspondent, that both the Wazir and the Resident in the State have gone on leave simultaneously it would appear that the Viceroy has decided the long standing dispute between the latter and the Nizám in His Highness' favour. If so, Lord Curzon seems to have realized the mistake of restricting the powers of such a Chief as the Nizám, either in his private concerns or in the administration of his State, and forcing upon him officials who are at loggerheads with him. The writer then goes on to say that the behaviour of Residents towards Native Chiefs has of late been growing very objectionable and indecorous. It is scarcely likely that Government has declared it to be a duty of a Resident to interfere in every State affair and to treat Native Princes like so many puppets. The writer concludes by remarking that if the new Resident, Mr. Crawford, does not follow in the footsteps of his predecessor, there is every hope of the Wazír finding no difficulty in carrying on the administration of Hyderabad.

Hyderabad Affairs.

17. The *Curzon Gazette* (Delhi), of the 8th February 1900, is grieved to learn that recently a free fight between the Sunnís and Shias of Hyderabad took place in the local Jáfri Mosque, and that several persons were wounded and arrested on either side. The Editor exhorts both parties to make up their differences, and learn to live in peace and amity.

The same.

V.—Native Societies and Religious Matters.

18. A correspondent of the *Chaudhwin Sadi* (Ráwalpindi), of the 8th February 1900, says that Háji Muhammad Ismail Khán has published an article in the *Muárif* calling upon the Indian Muhammadans to give up printing the crescent and star on their books, letter papers, buildings, &c. The Háji says that the crescent and star are not the symbols of Islám, but merely the coat of arms of Turkey, and that consequently their use by the Musalmáns of this country is distasteful to Government. How the Háji has been led into advancing these propositions passes the comprehension of the writer. That the crescent and star do symbolise Muhammadanism is evident from the fact that with slight modifications they represent the arms of almost all the Muhammadan States of the world. They have, adds the correspondent, been introduced even in Baháwalpur, while the crescent as an emblem of Islám is of frequent occurrence in English books. As to Government taking offence at their use by the Indian Muhammadans, it is preposterous to ascribe such narrow-mindedness to the present enlightened rulers of this country. In conclusion, the writer states that the verses quoted by the Háji in support of his contention have not the slightest bearing on the question.

The use of the Crescent and Star by the Indian Muhammadans.

19. The *Paisa Aakhbár* (Lahore), dated the 10th February 1900, states that in a previous issue it published a query enquiring from the Secretary of the local Aujuman-i-Ma'in-ul-Mussalmin if it was true that the larger part of the Anjuman's funds was used by the Directors for their private purposes. No reply to this query has, however, been vouchsafed by the Secretary up to the present, and this exposes him to a very serious charge indeed. The only reply received was from a clerk in the office of the Anjuman, but being very unsatisfactory, it was not published in the *Akhbár*. The Editor adds that he has received several complaints to the effect that the money collected by the Anjuman has not been invested on very good security, and that in case the managers of the concern do not justify themselves the members are sure to have recourse to the law.

The Anjuman-i-Ma'in-ul-Mussalmin, Lahore.

20. The *Núr Afshán* (Ludhiána), of the 9th February 1900, publishes a communication addressed to Dr. Ahmad Shah in which the writer, a Christian preacher, remarks as follows :—

The Ummahát-i-Mominin.

"You have been unduly partial to the wives of Muhammad in endeavouring to prove that Aisha was a Missionary lady ..... I do not believe in this, and apparently you wish to show partiality towards your maternal grandfather

(Muhammad) in what you say. Is it among the duties of a Missionary lady to bedeck herself like a girl in order to entrap young men? Do you know what class of persons in our country resort to such a practice?"

The 'cultured' Aryás and the leader of the 'Mahátmás.'

21. The *Sat Dharm Prachárak* (Jullundur), dated the 2nd February 1900, publishes an article from Lála Munshi Rám, who says that the fact that the ***Mahátmás*** have succeeded in collecting about Rs. 17,000 from the Mofassil for the proposed *Gurukul*, and that he has delivered three or four successful speeches at Lahore in aid of that institution, has caused a stir among the cultured, and prompted them to prefer another false charge against him with the object of lowering him in the public esteem and serving the interests of the Dayanand Anglo-Vedic College. It is with this purpose that they have given out in their Papers that he has withdrawn from the funds of the Pritinidhi Sabha a sum of Rs. 10,000 on no better security than his note-of-hand. The fact, however, is that in 1893, on the occasion of the first split in the Arya Samáj, Lála Ishwar Dás, M. A., who had resigned the Secretaryship of the said Sabha a year and-a-half previously, refused to instruct the Banks to transfer the accounts to the name of the new Secretary, and the subscriptions collected on behalf of the newly-started Veda Práchár Fund were therefore sent to the writer on his personal security, and he was authorised to invest the money in the manner he thought proper. The writer adds that it was only last year that a Committee was appointed and it was decided that the Vedá Práchár Fund money should be invested on some better security. On being informed of this decision he made over to the Pritinidhi Sabha all the money in his custody with the exception of two sums amounting to Rs. 7,500 (exclusive of interest), for the refund of which he informed the Sabha he could not arrange before his return to Jullundur and the termination of his tour on behalf of the *Gurukul*. This, the writer states, is the mole-hill of which a mountain has been made by the 'cultured' party.

VI.—LEGISLATION.

The Punjab Land Alienation Bill.

22. The *Rafiq-i-Hind* (Lahore), of the 27th January (received on the 13th February) 1900, publishes a communication from "The same Punjábí Tahsíldár," who after referring to the objections hitherto raised against the Land Alienation Bill, says that both the supporters and opponents of the proposed law will admit.—

(*a* that the *Zamíndárs* are in a pitiable condition;

(*b*) that they are generally in debt and very poor;

(*c*) that lands are being sold and mortgaged in ever-increasing number;

(*d*) that, through the above causes, hereditary *Zamíndárs* are rapidly disappearing;

(*e*) that the complaint is general that the usurious practices of money-lenders are at the bottom of this deplorable state of affairs;

(*f*) that the number of land cases is daily on the increase; and

(*g*) that (*f*) has added considerably to the burdens of the *Zamíndárs*.

Again, it is also undeniable that the agricultural classes, being the backbone of the administration in this country, Government is bound to devise means in

order to better their lot. And a little reflection will show that the situation can be improved only by the adoption of one or more of the following remedies :—

(1) That Government should remit the land revenue altogether, or suspend or remit the same in all times of need.

(2) That the institution of land cases should be prohibited at once or by degrees, Panchayats being authorised to settle all disputes connected with agriculture.

(3) That the Legislature should intervene between the *Zamíndárs* and *Sahukárs*, and determine a fixed rate of interest.

(4) That agriculturists should be prohibited from borrowing money, except by Government 's permission and up to a fixed amount.

(5) That Government should always be willing to lend money to the *Zamíndárs*.

(6) That it should open agricultural Banks for them.

(7) That some law should be passed imposing certain restrictions on the indiscriminate sale and mortgage of land.

The writter contends that the last is the only remedy which Government could adopt without giving offence to any section of the people. The adoption of (2), (3), or (4), he remarks, would have been distasteful to legal practitioners, money-lenders and *Zamíndárs*, respectively, while it is simply impossible for Government to forego the collection of land revenue or become the agriculturists' Banker. As for the opening of agricultural Banks, the correspondent feels certain that the project would have proved injurious to the interests of *Sáhukárs*.

The same.

23. The same Paper of the 10th February 1900, publishes another communication from the same correspondent, who, after remaking that the *Zamíndárs* have of themselves more than once established Panchayáts with the object of preventing the alienation of cultivable lands, says that the law regarding pre-emption, which discountenances the idea of the lands of one village passing into the hands of the cultivators of another, is also of the same nature as the proposed legislation. To be consistent, therefore, those who are so loud in condemning the Land Alienation Bill should also agitate for the repeal of the pre-emption law, as the object of both is to place restrictions on the indiscriminate sale of property. Besides, when the law of pre-emption has not deprived the people of the ownership of their landed property, how can the passing of this Bill make Government the owner of lands in the Punjab ? The writer adds that it is wrong to say that the *Sáhukárs* lend money to the *Zamíndárs* only on the security of land, and that the law under contemplation will make it impossible for the latter to borrow for their requirements. Those who know anything of the present relations between money-lenders and agriculturists must be fully aware that the latter have very seldom to mortgage their lands to induce the former to lend them money.

24. The *Paisa Akhbár* (Lahore), dated the 10th February 1900, publishes a communication the writer of which states that owing to a misunderstanding of the real objects of the Bill great anxiety is felt among the *Sahukárs*. They should, however, rest assured that Government does not wish to extirpate money-lenders. On the other hand, it is of opinion that their existence is indispensable for a village community, although at the same time it cannot allow them to exterminate *Zamindárs* from the land. The proposed law, observes the writer in conclusion, merely aims at placing the agriculturists and *Sáhukárs* on a footing of equality, and preventing them from oppressing each other.

The same.

25. The *Rafiq-i-Hind* (Lahore), of the 27th January (received on the 13th February 1900) in commenting on the Bill to provide for the better preservation and protection of certain portions of the territories of the Punjab liable to be affected by the action of streams and torrents called "*Chos*," remarks that the means adopted in the Punjab to circulate Bills among the people are so defective that the persons likely to be affected by the *Chos* Bill knew nothing about it until after the submission of the report of the Select Committee. The Editor has received a very large number of letters condemning the proposed law, and requests the authorities to postpone its further consideration till after the public has had an opportunity of expressing an opinion on the measure. He also suggests that the Punjab, being behind other Provinces in the matter of education, and the number of political associations and newspaper readers in it being very small, not only should translations of all Bills introduced into the Local Legislative Council be published in the Urdu edition of the *Punjab Government Gazette*, but it should also be the duty of Deputy Commissioners to see that the true scope and object of every law under contemplation is explained to the residents of their respective districts.

The *Chos* Bill.

VII.—General Administration.

(*a*)—*Judicial*.

26. The *Paisa Akhbár* (Lahore), dated the 10th February 1900, remarks that if there is anything of which the British may justly feel proud it is the impartiality with which justice is administered to all sections of the population in Great Britain. In India, however, says the Editor, there is invariably a miscarriage of justice in cases between Europeans and natives. Almost every European charged with the murder of a native is either acquitted altogether or let off with only a slight punishment. This deplorable state of affairs, observes the *Akhbár*, is due to the objectionable law directing European offenders to be tried by a jury composed of their fellow-countrymen. If, therefore, Government desires to administer impartial justice between Europeans and natives, and considers it advisable to pay any regard to the latter's feelings, it should reform the present system of trial by jury and make it impossible for jurors to be swayed by race prejudices. The Editor then refers to the recent acquittal by the Chief Court of a soldier accused of the murder of a coolie at Peshawar, and adds that the jury's verdict in the case seems to be not only

Cases between Europeans and natives.

against the evidence adduced, but also against the confession of the accused who admitted having hit the deceased. After remarking that such verdicts are calculated to encourage European soldiers in the commission of similar offences, the Paper expresses a hope that Lord Curzon who took a great interest in the Rangoon outrage case will look into the matter.

The same.

27. The *Punjab Samachár* (Lahore), dated the 10th February 1900, also publishes similar remarks.

Mr. Kirthee Singh, Judge, Small Cause Court, Delhi.

28. The *Akhbár-i-'Am* (Lahore), dated 8th February 1900, publishes a communication the writer of which states that some time back a certain newspaper published a correspondence containing certain complaints against Mr. Kirthee Singh, Judge of the Small Cause Court, Delhi. These complaints were to the effect (1) that the quantity of work done by that officer was very small, and (2) that the procedure adopted by him in the disposal of cases was objectionable. As regards (1), says the writer, notwithstanding that Mr. Kirthee Singh has been somewhat indisposed for the last few months, he has on an average been deciding no less than 25 or 30 cases a day. This is highly satisfactory; nay, it is impossible for a Judge to go through more work in a day unless he is transformed into a machine. The complaint regarding the irregularity of procedure is equally untrue, and the correspondent has failed to make good the point. The only instance quoted by him in support of his assertion is that the property of a certain judgment-debtor was ordered to be attached within the period allowed him by the Court to pay off the debt in satisfaction of the decree passed against him. This, however, was no fault of the Judge who cannot be expected to remember every little detail connected with a case. It was the duty of the judgment-debtor to enlighten the Court on the point and prevent the passing of the orders complained of. The writer then goes on to say that Mr. Kirthee Singh is an exceptionally honest and able Judge, and that his treatment of the bar, litigants and his subordinates is exceedingly gentlemanly. He adds that these groundless complaints have emanated from certain employés of the Delhi Small Cause Court, and that certain legal practitioners, who wish to make Mr. Kirthee Singh a puppet in their hands, are at the bottom of the affair. It may be mentioned here that it was the same officials who got a false case of bribery instituted against Munshi Prem Shankar by one Ashraf Ali.

The same.

29. A correspondent of the *Ghamkhwár-i'-Hind* (Lahore), in its issue dated the 10th February 1900, writes to a similar effect.

(*f*).—*Railways and Communications.*

Bribery among the officials of the Uganda-Mombassa Railway.

30. A correspondent writing to the *Akhbár-i-'Am* (Lahore), dated 13th February 1900, says that bribery and corruption are very rampant on the Uganda-Mombassa Railway, and that the Loco. Foreman is one of its most corrupt officials. The writer, therefore, calls upon the Loco. Superintendent, Mr. Sandiford, to reduce the powers of the Foreman and thus make it impossible for him to take bribes.

(*h*).—*Miscellaneous.*

Obscene literature.

31. The *Paisa Akhbár* (Lahore), dated the 10th February 1900, after referring to an article recently published in the Siálkot Paper regarding the destruction by order of Government of the Urdu translation of the "Mysteries of the Court of London," remarks that the bedecking and display of their persons by prostitutes, the manner in which European ladies dress themselves for balls, and the publication in certain English newspapers of objectionable pictures in the name of "Art", are calculated to produce much more in decent thoughts in a person's mind than the reading of the "Mysteries." At all events, the Editor cannot understand why Government should destroy Urdu translations of novels which are allowed to be published in English.

Rupees coined in 1840 and earlier.

32. The *Bhárat Sewak* (Jullundur), dated the 5th February 1900, complains that the Post Office and Railway officials are causing great inconvenience to the public in refusing to accept rupees coined in the year 1840 and earlier, and requests Government to attend to the matter.

The Press Conference.

33. The *Paisa Akhbár* (Lahore), dated the 10th February 1900, agrees with the *Civil and Military Pleader's* suggestion that a Press Conference should be held every year in the Punjab. The Editor stated his views on the subject some three or four years back, and says that he still adheres to them. Nay, he adds, the necessity for such a Conference is far greater now than ever it was before. The *Akhbár* concludes by expressing its intention to draw the attention of its contemporaries to the matter during the second half of the current year.

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[Vol. XIII.] [No. 8.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 24th February 1900.

CONTENTS.

		Page.
	I.—Politics.	
	(a)—Foreign—	
1.	England and Russia in Asia (*Wakíl*)	89
2.	The Transvaal War Fund (*Mashír-i-Hind*) ...	90
3.	Muhammadans and the Art of War (*Wakíl*) ...	90
	(b)—Home—	
	Nil.	
	II.—Afghanistan and Trans-Frontier.	
	Nil.	
	III.—Native States.	
4.	A rumour regarding the deputation of a European Accountant-General to Patiála (*Aftáb-i-Punjab*) ...	90
5.	The appointment of a Political Adviser in Jínd (*Khálsa Bahádur*)	90
6.	The late Judicial Member of the Kashmír State Council (*Hamdard-i-Hind*)	91
7.	Grievances of the State officials in Nánpára (*Paisa Akhbár*)	91
	IV.—Kine-Killing.	
	Nil.	
	V.—Native Societies and Religious Matters.	
8.	Occupation of Mosques by Government at Lahore (*Paisa Akhbár*)	91
9.	The same (*Sada-i-Hind*)	92
10.	Opening of Offices on the 'Id day (*Chaudhwín Sadí*) ...	92
11.	Mission Schools for girls (*Singh Sahái Punjab Gazette*)	92
12.	Sikhs and the Aryás (*Sat Dharm Parchárak*) ...	92
13.	Miss Garland and the National Congress (*Akhbár-i-'Am*)	93
	VI.—Legislation.	
14.	The Punjab Land Alienation Bill (*Rafíq-i-Hind*) ...	93
15.	The same (*Rafíq-i-Hind*)	93
16.	The same (*Akhbár-i-'Am*)	94
17.	The same (*Paisa Akhbár*)	94

		Page.
	VII.—General Administration.	
	(a)—Judicial—	
18.	Congestion of work in the Punjab Chief Court (*Rafíq-i-Hind*)	94
19.	Complaint against the Munsif at Daska (*Sidhot Paper*)	95
20.	A complaint against the District Judge, Abbott-abad (*Hamdard-i-Hind*)	95
21.	Publication in the *Punjab Government Gazette* of notices under Section 82 of the Civil Procedure Code (*Lahore Punch*)	96
22.	Grievances of litigants in the Rúpar Sub-division (*Wakíl*)	96
	(b)—Police—	
23.	Lawlessness in the Jhelum District (*Public Gazette*)	96
24.	Card sharpers at Amritsar (*Public Gazette*) ...	96
	(c)—Municipal and Cantonment Affairs—	
	Nil.	
	(d)—Education—	
25.	Technical Education and Government (*Wakíl*) ...	97
	(e)—Agriculture and questions affecting the land—	
26.	The famine (*Sada i-Hind*)	97
	(f)—Railways and Communications—	
	Nil.	
	(g)—Postal matters—	
27.	Proposal for a reduction in the rates of commission on inland money-orders (*Paisa Akhbár*)	98
28.	A complaint against the Mombássa Post Office (*Akhbár-i 'Am*)	98
	(h)—Miscellaneous—	
29.	The vacant post of Settlement Officer at Dera Ismail Khan (*Chaudhwín Sadí*)	98

[Confidential.]

[Vol. XIII.] [No. 8.]

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I.—POLITICS.

(*a*).—*Foreign.*

England and Russia in Asia.

1. The *Wakil* (Amritsar), of the 12th February 1900, says that the Transvaal War has brought home to Great Britain the fact that her naval forces alone are not sufficient for her requirements, and that she should also maintain land forces on a footing commensurate with the extent of her Empire. The Editor has, since the very day of the *Wakil's* birth, been inviting attention to the matter, and has several times pointed out that British warships cannot prove of much help in the defence of those possessions of the Queen which can be approached by land, and that land forces alone can repel an invasion of Canada, Chitrál, Herát, Kandahar, Burma or Egypt. It will, however, be readily conceded that Great Britain's land forces are not so strong as to admit of a simultaneous despatch of troops to all parts of the British Empire in times of emergency. The Editor then goes on to say that it has been given out that half the Native Army, who are mainly relied upon for the defence of India, are unfit for field service. This leaves only 70,000 native and as many European soldiers for the protection of the country—a number manifestly unequal to the task, especially in these days when Russia is displaying feverish activity in Central Asia. It is true that the Czar dare not take advantage of Great Britain's difficulties in the Transvaal, as he is always afraid of Germany, Japan or Turkey, and cannot manage to send at one and the same time two or three lacs of soldiers against Afghánistán and an equal force to the far East. Yet, should he decide to do so, he can spare one-and-a-half or two lacs of men for the invasion of the Amír's territory after providing for every other contingency. Besides, if England is in a position to induce Japan, &c., to fight the Muscovites, the last named can also make Menelik take up arms against her. The Editor is, therefore, of opinion that Government should increase the strength of the Indian Army, especially as there is no dearth of fighting material in the country.

The Transvaal War Fund.

2. The *Mashir-i-Hind* (Siálkot), of the 16th February 1900, states that at the instance of Mirza Ghulám Ahmad of Kádián a meeting of the followers of the Mirza was recently held at Siálkot in the house of Hakím Hassám-ud-dín, in aid of the Transvaal War Fund and the Jama-i-Masjid at Kádián. The meeting was addressed by Mír Hámad Shah, Deputy Superintendent, and Rs. 275 were collected on the spot.

Muhammadans and the art of war.

3. The *Wakil* (Amritsar), of the 12th February 1900, publishes a copy of a letter addressed to Munshi Azíz Ahmad, of Glasgow, by one Sultán Muhammad Khán, in which the writer acknowledges receipt of a letter from the addressee enclosing one from Maulvi Insha Allah, and remarks as follows:—

"It is noteworthy that while the people of the Soudan, Egypt, India and the country round Afghánistán, although very brave, were repeatedly defeated and trampled down like worms by the English forces; the Boers, whose population including women, childern and old men does not exceed 70,000 souls in either republic, but who possess superior knowledge and skill, have succeeded in inflicting a series of defeats on the British. It is a well-known saying that even the arms of a coward constitute a danger to his life. Although the Muhammadans are brave and may also have got arms, nothing great can be expected from them so long as they are without a proper military training and officers well acquainted with modern European arts of war. Turkish Military Officers are of course as good as, nay, better than, their other European *confreres*; but what will other Muhammadans, especially those inhabiting Persia, &c., do in the hour of war?"

III.—Native States.

A rumour regarding the deputation of a European Accountant-General to Patiála.

4. The *Aftáb-i-Punjab* (Lahore), of the 19th February 1900, publishes the substance of the *Khálsa Bahádur's* remarks about the Punjab Government's proposal to send a European Accountant-General to Patiála with the object of improving the financial condition of the State (*vide* paragraph 4 of the Selections No. 7), and suggests that nothing of the kind should be done before the Mahárája's younger brother, who was placed at the head of the Accounts Department only a short time back, has been given a fair trial. This, adds the Editor, is the more necessary as the Kanwar is said to be a very competent man, and has already succeeded in effecting retrenchments in the expenditure of the State. Government should not, besides, lose sight of the many valuable services rendered by Patiála, and thus give that loyal State cause for complaint.

The appointment of a Political Adviser in Jínd.

5. The *Khálsa Bahádur* (Lahore), of the 19th February 1900, in continuation of its previous remarks (*vide* paragraph 5 of the Selections No. 7) says that it is rumoured that when the Rája of Jínd reached his eighteenth year, the Punjab Government was, in the ordinary course of things, requested to invest His Highness with full ruling powers. Experience having, however, shown that it was undesirable to confer unrestricted powers of administration on young

chiefs of that age, Sir Mackworth Young was of opinion that the Council of Regency in Jínd should be abolished, and that a European officer should be sent to the State as Political Superintendent. But the adoption of such a course being contrary to the *Sanads* granted to the Phúlkián States, the rulers of Patiála and Nábha strongly protested against the contemplated change; and this led to the matter being referred to the Government of India. The Supreme Government's decision, adds the Editor, was that the Rája being then incapable of managing the State the Council of Regency should be retained for the time being. At the same time it was decided that the Lieutenant-Governor's proposal should be adopted by slow degrees, and a European Officer, intended for Political service in Jínd, was appointed tutor to its ruler. In other words, the Government of India also thought with the Local Government; and now after the lapse of two years the Council has disappeared and the tutor has become Government's Political Officer in the State. The change, observes the paper, can admit of only two explanations, *viz.*, either the Government is of opinion that the Rája is not a fit person to be entrusted with full ruling powers, or it considers it necessary to keep its Political Agents in the Phúlkián States. In either case the change ought not to have been introduced without the consent of Patiála and Nábha. The Editor, therefore, exhorts both the Lieutenant-Governor and the Viceroy to reconsider the question, more especially as the appointment of a Political Adviser in Jínd is causing anxiety in the other Phúlkián States.

The late Judicial Member of the Kashmir State Council.

6. The *Hamdard-i-Hind* (Lahore), of the 17th February 1900, in continuation of its previous remarks (*vide* paragraph 14 of the Selections No. 7) says that during his stay in Kashmir Rái Bhág Rám was always working against the Mahárája, and participating in intrigues hatched with the object of inflicting some moral or material injury on His Highness. The late Judicial Member of the State Council was also responsible for the institution of certain cases, and the publication in newspapers of frequent attacks against the present ruler of the Happy Valley. He has not only proved unworthy of his salt, but has also helped to bring Government's name into discredit. The paper promises to revert to the subject in its next issue, and to consider the advisability of asking Government to deprive the Rái of the titles of honor conferred upon him.

Grievances of the State officials in Nánpára.

7. A correspondent writing to the *Paisa Akhbár* (Lahore), of the 17th February 1900, complains that the State officials in Nánpára are paid for only 11 months in the year, and that the pay is distributed after every six or eight months. The practice, adds the writer, may be beneficial to the money-lenders, but it entails only loss and annoyance on the servants of the State and leaves them at the mercy of the *Sáhúkár*. He therefore asks the ruler of Nánpára to look into the matter and see that his officials are paid regularly every month.

V.—Native Societies and Religious Matters.

Occupation of Mosques by Government at Lahore.

8. The same paper in commenting on the speech recently delivered by Lord Curzon before the Asiatic Society of Calcutta on the subject of "Ancient Buildings in India" regrets that several such buildings are used as Government Offices.

As an instance in point, the Editor states that the Offices of the Accountant-General, Punjab, and the Traffic Superintendent, North-Western Railway, are located in two mosques in Lahore, and remarks that, the Viceroy having condemned such treatment of sacred buildings, the Masjids in question should be restored to the Muhammadans.

The same.

9. The *Sada-i-Hind* (Lahore), of the 17th February 1900, refers to the articles published in the *Punjab Observer* and the *Curzon Gazette* (Delhi), regarding the occupation of a mos que by Government (*vide* paragraph 11 of the Selections No. 6) and reques ts the authorities to restore the mosque to the Muhammadans on its evacuat ion by the Traffic Superintendent of the North-Western Railway.

Opening of Offices on the 'Id day.

10. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th February 1900, says that the *Punjab Observer* has published a complaint to the effect that the Offices of the Deputy Commissioner and Assistant Commissioner, Shahpur, were not closed for the last 'Id, and that the Muha mmadans employed in the latter Office had to work harder on that day of rejoicing than is ordinarily the case. The Editor can, however, scarcely bring himself to believe in the truth of the complaint, especially as the present head of the Shahpur District has always evinced sympathy for the Muhammadans. At all events, the *Sadi* feels confident that Mr. Dund as will pay due regard to the feelings of the Musalmán employés of his Office in future, and requests Government to impress on its officials the desirability of closing their Offi ces for important festivals like the 'Id

Mission schools for girls.

11. The *Singh Sahái Punjab Gazette*, (Amritsar), of the 15th February 1900, says that scarcely a year passes in which one does not hear of some pupil of this or that Mission school for girls having fallen into the clutches of the Christians and been baptised in spite of protests from her natural guardians. It is an open secret that Missionary ladies, whose avowed object in life is to bring into the fold of Christianity respecta ble Hindu and Muhammadan women, are always on the look out to catch girls by holding out various temptations to them. Such incidents, adds the Editor, are of frequent occurrence; but it is to be regretted that natives seem lost to all sense of shame, and that the beauty, cleanliness and sweet words of the Missionary ladies make them forget everything else. He then goes on to say that these ladies have in their service women as cunning as procuress es, who tempt natives to send their girls to Mission schools; and that this leads to the conversion of some of the pupils to Christianity. The *G azette* concludes by publishing an account of a case of this nature which recently occurred at Amritsar (*vide* paragraph 13 of the Selections for the week ending 3rd February), and exhorts the Hindús of that city to start their own girl schools.

The Sikhs and the Aryás.

12. The *Sat Dharm Parchárak* (Jullundur), of the 9th February 1900, states that some time back the *Indian Mirror of Calcutta* published a paragraph to the effect that the great interest taken by the young men of the Punjab in religious

matters was due to the influence of the Arya Samáj in the Province. This cut the Lahore *Theist*, (the organ of less than half a dozen Naubhadán Brahmos) to the quick; and its jealousy of the Arya Samáj led it to remark that the *Mirror* was mistaken in its opinion, and that the religious enthusiasm which distinguished the Punjab from other Provinces was traceable to the influence of the preachings of Gúru Nának and his successors. It is, however, hardly necessary to say that this statement is not only incorrect, but proceeds from ignorance. The fact is well-known that Gúru Nának's preachings have not had a very lasting effect even on his followers, and that to-day the Sikhs are the most ignorant people on the face of the earth. Again, a Sikh is as much noted for his fetish worship as for his readiness to engage in fights, quarrels and riots, while his is the most familiar figure in the courts of law. To assert therefore that the religious activity observable among the educated Punjabis is ascribable to Sikhism is a statement based on ignorance and bigotry.

Miss Garland and the National Congress.

13. The *Akhbár-i-'Am* (Lahore), of the 17th February 1900, reproduces from the *Tribune* a resumé of the lecture recently delivered by Miss Garland, the British Committee's delegate to the Lucknow Congress, in Rája Dhián Singh's *haveli*, and says that her second lecture on the same subject was delivered in the compound of the Bhárat Insurance Company's Office. The Editor adds that very few or no Europeans came to hear her, and expresses his inability to divine their feelings towards Miss Garland.

VI.—Legislation.

The Punjab Land Alienation Bill.

14. A "Punjabi Tahsíldár" writing to the *Rafiq-i-Hind* (Lahore), of the 17th February 1900, says that a *Zamíndár's* first dealings with a money-lender are usually on his own personal credit, and that it is very seldom that he borrows any large sums of money in the first instance. It is not, therefore, a fact that the agriculturists cannot borrow except on the security of their lands. There is consequently no truth in the contention that the proposed Land Alienation Act will render it impossible for them to raise money for their requirements. The correspondent adds that it is equally wrong to say that the law under contemplation will have the effect of transferring the ownership in land into the hands of Government. The only object which the authorities have in view in introducing the Alienation Bill is to improve the condition of the agricultural classes in the Punjab. Besides, the clause permitting the mortgage and sale of land under specified conditions shows clearly enough that Government does not wish to appropriate to itself the lands of the *Zamíndárs*. As to the assertion that this clause is inserting the thin edge of the wedge, the writer is convinced that this is an invention, pure and simple, on the part of certain interested persons. He can never believe that Government will consent to put up with the trouble and botheration connected with farming; and the fact that it is fast parting even with its *nazúl* lands confirms him in his opinion.

The same.

15. The same paper publishes another communication from "A Punjabi Munsif," who takes exception to A "Punjabi Tahsíldár's" remarks on the Land

Alienation Bill, and says that the fact should never be lost sight of that the main causes of agricultural indebtedness in the Punjab are the following :—

(*a*). The absence of a permanent assessment of the land revenue.

(*b*). The collection of this revenue in cash instead of in kind.

(*c*). Certain extravagant habits of the *Zamíndárs*.

It will, therefore, be more to the purpose to request Government to abstain from raising a commotion in the land by passing the Alienation Bill, and impress on it the desirability of—

(1) assessing the land revenue permanently ;

(2) recovering the same in kind as was done in pre-English days ; and

(3) putting an end to the spendthrift habits of the agricultural classes.

The correspondent then refers to Mr. George Henry Gibbon's letter in a recent issue of the *Pioneer*, and endorses that gentleman's opinion that the proposed law cannot prove beneficial to the *Zamíndárs* so long as Government does not change its present mode of collecting the land revenue.

The same.

16. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 21st February 1900, writing on the same subject says that it is an open secret that the usurious practices of the *Sáhúká's* are responsible for the present deplorable condition of the *Zamíndárs*, who have not infrequently to part even with their children in order to satisfy the claims of money-lenders. There can, therefore, be no doubt that the Land Alienation Bill will prove a veritable God-send to the agricultural classes, and that it will be of great help in enabling them to better their lot. After remarking that the proposed law cannot injure the *Sáhúkárs* in any way, the writer observes that it is absurd to say that the Bill is responsible for the recent commission of dacoities in the Province, as famines have always been marked by similar lawlessness.

The same.

17. The *Paisa Akhbár* (Lahore), of the 17th February 1900, publishes a communication from a *Zamíndár* of Bhera, who states that since the introduction of the Punjab Land Alienation Bill the *Sáhúkárs* in the Bhera Tahsíl, Shahpur District, have been purchasing land in such large quantities that it is to be feared that by the time the Bill is passed into law little or no land will be left with the *Zamíndárs*. The writer therefore suggests that the proposed law should have effect not from the date on which it is passed, but from 1890 ; that is to say, all lands sold or mortgaged since that year should be made to revert to their original owners.

VII.—General Administration.

(*a*).—*Judicial.*

Congestion of work in the Punjab Chief Court.

18. The *Rafiq-i-Hind* (Lahore), of the 17th February 1900, publishes a communication from Raushan Lál, a local Barrister, who says that the appointment of two temporary Judges has not so far resulted in any appreciable reduction of the

pending cases which have accumulated in the Punjab Chief Court. It is also very doubtful if the recent curtailment of the people's right of appeal will lighten the work in the Court, as the change is certain to lead to a large increase in the number of revision applications. The correspondent then wonders that it should so far have struck no one that this congestion of work is due to certain practices obtaining in the Chief Court. He is opinion that the practice of presenting all applications for appeal or revision to the Deputy Registrar, who fixes dates for their first hearing in Chambers (*kutchi peshi*) is primarily responsible for the work in the Court being so heavy. It has also resulted in the legal practitioners realizing in advance what are called "back fees" in the Punjab, which, in its turn, leads to the indiscriminate institution of appeals and revisions. In addition to this, the present arrangements are a source of great loss and inconvenience to the litigants, who have to dance attendance at the Court till they are informed of the date of *kutchi peshi* of their cases. The writer then refers to the Allahabad High Court's procedure, and says that were applications for appeal and revision presented direct to the Judges and argued in Court instead of in Chambers, the work in the Chief Court would be considerably lessened, as legal practitioners would then hesitate to take up weak cases. The change would also prove beneficial to the litigants, and save them from the unnecessary expense and inconvenience which they have at present to undergo. The correspondent further remarks that the employment of touts by lawyers is another cause of the accumulation of work in the Chief Court, and that so long as touting is not put down, even hopelessly weak appeals, &c., will continue to be filed. He, therefore, calls upon the leaders of the Punjab Bar to take steps to stamp out the evil, and thereby prevent the legal profession from falling in the public estimation. In conclusion, he says that were touts, "back fees" and *kutchi peshis* made things of the past, the Judges of the Chief Court would find no difficulty in successfully coping with their work.

Complaint against the Munsiff of Daska.

19. The *Siálkot Paper* (Siálkot), of the 16th February 1900, says that the complaint is general that owing to the District Judge of Siálkot being a relation of, and very favorably inclined towards, the Munsiff of Daska, the latter official is in the habit of abusing and otherwise ill-treating litigants in open court. It is also rumoured that the District Judge having taken no notice of the representarions made to him on the subject, the people had to go up to the Chief Court, and that the Divisional Judge has been ordered to make inquiries into the matter. The Editor adds that the complaints against the Munsif are well-founded, and that he is in the habit of filing cases in default, even when the parties are present! To make matters worse, he invariably rejects applications for the restoration of cases to the file, not infrequently returning them without recording any order thereon. In conclusion, the Paper remarks that if Mazhar Husain, the Reader of the Munsiff, is examined in connection with the inquiries now being made by the Divisional Judge, much light is likely to be thrown on the conduct of the official complained against.

A complaint against the District Judge, Abbott-abad.

20. *The Hamdard-i-Hind*, (Lahore), of the 17th February 1900, reproduces from the *Tribune* of the same date a paragraph charging the District Judge of Abbottabad with having struck a litigant on the 14th idem, and requests Government to look into the matter without loss of time.

21. The *Lahore Punch* (Lahore), of the 14th February 1900, says that notices under Section 82 of the Civil Procedure Code, used formerly to be published in newspapers; but that the practice has been discontinued, and the notices are now inserted in the *Punjab Government Gazette* alone. As, however, the *Gazette* does not circulate among the general public, the Editor is at a loss to understand what useful purpose is served by their insertion in that periodical. The only way, he ironically remarks, in which an absconding defendant can now be made aware of the publication of a notice concerning him, is first to arrest him and then send a copy of the *Gazette* to him. The Editor, therefore, calls upon the Chief Court to order the insertion of such notices in newspapers alone, as the best means of making them widely known.

Publication in the *Punjab Government Gazette* of notices under Section 82 of the Civil Procedure Code.

22. A correspondent writing to the *Wakil* (Amritsar), of the 19th February 1900, complains that owing to the Sub-Divisional Officer at Rúpar being constantly on tour, the litigants in that *iláka* are put to a great deal of unnecessary expense and inconvenience. The people have to pay such large sums of money to witnesses on account of travelling and other expenses that rather than incur such expenditure they not infrequently relinquish their claims. The writer adds that the members of the *amlá* are also great sufferers by the Sub-Divisional Officer being always on tour. The allowances of 2 or 4 annas per diem paid to them are hardly sufficient to recoup them their expenses. It may be mentioned here that the Rúpar Sub-Division, having been enlarged by the recent inclusion in it of Kasauli and Kálka, the lot of the litigants and the *amlá* has been rendered still worse. The writer therefore suggests that Kálka and Kasauli should be detached from Rúpar Sub-Division and transferred to Umballa, and also that Government should direct the Sub-Divisional Officer to go on tour only in *girdávri* (field inspection) days or when he has some urgent business to transact in the *iláka*.

Grievances of litigants in the Rúpar Sub-Division.

(*b*).—*Police.*

23. The *Public Gazette* (Amritsar), of the 17th February 1900, publishes a communication from Diwán Chand, who states that great lawlessness prevails in the Jhelum District, and that in spite of all the efforts made by the Government to remedy the evil, cases of robbery and dacoity are on the increase in the *iláka*. The writer is of opinion that the light punishments awarded to offenders are responsible for this state of affairs. Again, the thieves consider it a blessing to be sent to jail where they can satisfy their hunger. The correspondent concludes by expressing a hope that Government will award deterrent punishments at least to those offenders who were arrested in connection with the recent dacoity cases in the Jhelum District.

Lawlessness in the Jhelum District.

24. The same paper says that several cases of card-sharping have recently occurred at Amritsar, and that it is rumoured that the card sharpers are in collusion with the local police. After referring to the tactics adopted by this gentry

Card sharpers at Amritsar.

to gull people, the Editor warns the public to be always on the alert and to avoid falling into the snare laid for them. He also calls upon the City Inspector of Police, Amritsar, to take steps to bring the offenders to book.

(*d*).—*Education.*

Technical education and Government.

25. The *Wakil* (Amritsar), of the 12th February 1900, says that although there is a great clamour about technical education in India, and certain associations have made arrangements for its spread in the country, yet all that has been achieved in this direction up to the present falls far short of the requirements of the people. Indeed, it is no exaggeration to say that the industrial and mechanical improvements, which are being effected daily in Europe, are certain to make the struggle for existence still keener. If, therefore, the natives of India wish to improve their manufactures and escape from dependence on foreign countries for the supply of their wants (and its necessary consequence, poverty), they should grapple with the question of technical education with all their might and main, and know no rest until they have succeeded in solving it. It is, however, observes the *Wakil*, impossible to gain this end without the help of Government, seeing that even those countries which are at the present moment the most advanced and civilized in the world, could not achieve much in this line without such help. After regretting that, so far, not a single native has gone to Europe in order to study the system of technical education in that Continent, the Editor remarks that, although it is impossible to praise Government too much for all that it has done for India, there can be no gainsaying the fact that its indifference towards technical education is regrettable in the extreme. This indiffence, he adds, has not only proved injurious to the interests of the people, but is also a stumbling block in the way of the rulers of the country, as under the present arrangements Government's income is practically limited to the land revenue and prevents it from carrying out several needed reforms and improvements in the administration. It is of course true that untold millions are required in order to establish technical schools in every nook and corner of India, and that the authorities cannot spare so much money for the purpose. None will, however, deny that Government *can* afford to open a few schools; and the Editor feels confident that were it to do so, the people and the Christian Missionaries would be sure to complete the work begun by it. He then endeavours to show that both Germany and France owe their present prosperity to technical education alone.

(*e*).—*Agriculture and questions affecting the land.*

The famine.

26. The *Sada-i-Hind* (Lahore), dated the 17th February 1900, remarks that the way in which Lord Curzon has conducted himself with respect to the present famine has led the people to hope that his Lordship will soon devise means to prevent the recurrence of famines in the country. The Editor adds that the *Mashir-i-Hind's* proposal in this connection that Government should levy a duty of Re. 0-8-0 per maund on the grain exported from the country deserves generous consideration at the Viceroy's hands, as it is calculated to help in the solution of the problem now before His Excellency.

(*g*).—*Postal.*

A propsal for reduction in the rates of commission for inland money-orders.

27. A correspondent, writing to the *Paisa Akhbár* (Lahore), dated the 17th February 1900, remarks that the rate of commission for overland money-orders being only Re. 1 for every £10, or Rs. 150, there is no reason why a higher rate should be charged for inland money-orders, *viz.*, Re. 1 for a hundred rupees. The writer therefore suggests that the rate of commission for inland money-orders should be Re. 0-8-0 for the first Rs. 100 and annas 5 for every succeeding Rs. 100.

A complaint against the Mombassa Post Office.

28. The *Akhbr-i-'Am* (Lahore), dated 14th February 1900, publishes a communication the writer of which complains that great mismanagement prevails in the Mombassa Post Office. As in instance an point the correspondent alleges that the Postmaster of Mombassa is in the habit of delaying the delivery of letters, &c., received from India, thereby causing great anxiety and inconvenience to the Indian emigrants. The writer, therefore, calls upon the Postmaster-General to look into the matter and take steps to put an end to the complaints.

(*h*).—*Miscellaneous.*

The vacant post of Settlement Officer, Dera Ismail Khan.

29. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th February 1900, says that the claims of the Muhammadan residents of the Deraját, who form the majority of the population in that division, have always been overlooked owing to the paucity of Musalmán officials in that part of the Punjab. It has, therefore, been suggested that the post of Settlement Officer, Dera Ismail Khan, which has fallen vacant by the transfer of Khán Bahádur Munshi Ghulám Ahmad Khán to Kashmir, should be conferred on a Muhammadan. The suggestion, observes the Editor, is a reasonable one and deserving of favorable consideration at the hands of Government, more especially as the majority of the officials in Dera Ismail Khan are Hindús.

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[Vol. XIII.] [No. 9.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 3rd March 1900.

CONTENTS.

		Page.
	I.—Politics.	
	(a)—Foreign—	
1.	The War and the Natives of India (*Sada-i-Hind*) ...	101
2.	The War and the Hindús of the Punjab (*Akhbár-i-'Am*)	101
3.	The same (*Ibid*)	102
4.	The War and Mirza Ghulám Ahmad of Kádián (*Hakam*)	102
5.	The War and the Liverpool Muhammadans (*Wakíl*) ...	102
	(b)—Home—	
6.	Natives and volunteering (*Victoria Paper*) ...	102
	II.—Afghanistan and Trans-Frontier.	
	Nil.	
	III.—Native States.	
7.	The Rája of Sangrúr at Delhi (*Akhbár-i-'Am*) ...	103
8.	Baháwalpur affairs (*Málúmát-i-Duniya*)	104
9.	A rumour regarding the deputation of a European Accountant-General to Patiála (*Akhbár-i-'Am*) ...	104
10.	The same (*Khálsa Bahádur*)	105
11.	Changes in the administration of Patiála (*Khálsa Bahádur*)	105
12.	The same (*Victoria Paper*)	106
13.	The new Inspector-General of Police, Patiála (*Civil and Military News*)	106
14.	Kapurthala affairs (*Sada-i-Hind*)	106
15.	Kashmir affairs (*Aftáb-i-Punjab*)	106
16.	A request for the grant of the title of *Shah* to the Nizám (*Chaudhwín Sadi*)	106
	IV.—Kine-Killing.	
	Nil.	
	V.—Native Societies and Religious Matters.	
17.	Insult offered to the Qurán by a Missionary lady at Siálkot (*Aftáb-i-Punjab*)	107
18.	The taking of interest by the Indian Muhammadans (*Chaudhwín Sadi*)	107
19.	The Sikhs and the Hindús (*Akhbár-i-'Am*) ...	108
20.	The Shahdarah Puncháyat (*Táj-ul-Akhbár*) ...	108
	VI.—Legislation.	
21.	The Punjab Land Alienation Bill (*Rafiq-i-Hind*) ...	108
22.	The same (*Akhbár-i-'Am*)	108
	VII.—General Administration.	
	(a)—Judicial—	
23.	Cases between Europeans and Natives (*Sada-i-Hind*)	109
24.	A Judicial complaint (*Dost-i-Hind*)	109
	(b)—Police—	
25.	Lawlessness in the Gujránwála District (*Bhárat Sevak*)	109
	(c)—Municipal and Cantonment Affairs—	
26.	Readers of Cantonment Magistrates (*Victoria Paper*)	109
	(d)—Education—	
27.	The study of Persian in public schools (*Paisa Akhbár*)	110
28.	The proposed Gurukul (*Akhbár-i-'Am*)	110
29.	The same (*Sat Dharm Prachárak*)	110
30.	A hardship on School Masters (*Victoria Paper*) ...	111
	(e)—Agriculture and questions affecting the land—	
31.	The famine (*Paisa Akhbár*)	111
32.	The same (*Táj-ul-Akhbár*)	111
	(f)—Railways and Communications—	
33.	Grievances of Intermediate Class passengers (*Victoria Paper*)	111
34.	The same (*Siráj-ul-Akhbár*)	111
	(g)—Postal matters—	
35.	Suggestions with a view to increase the income of the Postal Department (*Victoria Paper*)	112
	(h)—Miscellaneous—	
36.	The Press Conference (*Núr Afshán*)	112
37.	The same (*Ditto*)	112
38.	A proposal regarding the transfer of Sub-Registrars (*Victoria Paper*)	112
39.	Háfiz Abdul Rahmán's return to India (*Wakíl*) ...	113

[Confidential.]

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I.—POLITICS.

(*a*)—*Foreign.*

The War and the Natives of India.

1. The *Sada-i-Hind* (Lahore), dated the 24th February 1900, publishes a communication in which the writer states that, as becomes Her Majesty's loyal subjects, the natives of India should render Government all possible help in the prosecution of the Transvaal War. Unfortunately the people cannot help the Government with money, as thousands of their fellow-countrymen are dying for want of bread in these days, and their first duty consists in affording relief to these victims of famine. Besides, all the money which India could subscribe for the War would hardly amount to what Government has for some time past been spending daily in South Africa. Were, however, the same money properly spent in India it would prove the means of rescuing thousands of persons from the jaws of death. Natives can, therefore, only pray for the success of British arms or organise volunteer corps for service in South Africa.

The War and the Hindús of the Punjab.

2. The *Akhbár-i-'Am* (Lahore), dated the 27th February 1900, states that on the 21st idem a large meeting of the Hindús of the Punjab was held at Lahore in the temple of Lála Mool Chand to offer congratulations to Government on the relief of Kimberley. The meeting was presided over by the Hon'ble Rája Suraj Kaul, while among the audience were the flower of the local Hindu community and representative persons like the Hon'ble Rái Bahádur Madan Gopál, Mr. Justice Protool Chander Chatterji, &c., &c. After addressing the meeting in a short speech, in which he dwelt on the blessings of British rule, the President asked Pandit Gopi Náth to read to the audience the telegrams and letters of sympathy received from the leading Hindús of almost every town in the Province, as well as those despatched by the Mahárája of Kashmir and the Prime Minister of Kapurthala. After this the meeting adopted a resolution offering congratulations to Government on the relief of Kimberley. Prayers were then offered to the Almighty to make

Great Britain victorious in Africa and were joined in by all present. This was followed by the recitation of poems in Sanskrit composed specially for the occasion. A resolution was then adopted authorising the President to communicate the proceedings of the meeting to the Lieutenant-Governor and the Viceroy, and to request them to bring to Her Majesty's notice the loyal feelings entertained by the Hindús towards the throne.

3. The same Paper of the 1st March 1900, after quoting the Lieutenant-Governor's reply to the letter forwarded with the proceedings of the meeting, assures His Honor that the British forces in South Africa are under the guidance of experienced Generals and within measurable distance of victory, and that there is now no danger of their sustaining any more reverses. But even if things should go wrong (which God forbid), the people's feelings of loyalty will, so far from being weakened, gather still more strength.

The same.

4. The *Al Hakkam* (Kádián), of the 10th (received on the 23rd) February 1900, states that on the day of the last 'Id Mirza Ghulám Ahmad of Kádián preached to his co-religionists assembled in the local Jama Masjid a sermon in which he dwelt on the blessings of British rule, and exhorted the audience to pray to God for the success of British arms in South Africa.

The War and Mirza Ghulám Ahmad of Kádián.

5. The *Wakil* (Amritsar), of the 26th February 1900, says that several Liverpool Muhammadans, one of whom is a very near relation of Sheikh Abdullah Quilliam, are fighting in South Africa against the Boers. A Muhammadan lady of that city is also working as a Sister of Mercy in Natal, while several relations of a recent convert to Islám are among the forces operating in that part of the world. This ought to convince the Sheikh's opponents that, in issuing his now famous proclamation at the time of the Soudan War, he simply wished to warn his country from shedding the blood of a contemptible foe.

The War and the Liverpool Muhammadans.

(b)—Home.

6. The *Victoria Paper* (Siálkot), of the 19th February 1900, says that were they allowed to enroll themselves as volunteers, natives of every caste and community would be only too glad to go to South Africa and there give practical proof of their natural bravery and sincere devotion to the British throne. The Editor adds that the privilege of volunteering having been conferred on the Pársees, there is no reason why a different treatment should be accorded to the Sikhs, Patháns, &c., who are ever ready to lay down their lives in the Queen-Empress' service, and whose bravery and loyalty have more than once been put to the test on many a distant battlefield. Besides, when Government reposes so great a confidence in natives that it is not afraid to appoint them to the responsible posts of Sessions Judge, Deputy Commissioner and District Judge, it should feel no misgivings in sanctioning their enlistment as volunteers. The Paper then suggests that every Zaildár, Honorary

Natives and volunteering.

Magistrate, Member of a Municipal or District Board, Jágírdár, Muáfidár and Sufedposh should have the privilege of volunteering; and observes that were Government to adopt this suggestion, numberless regiments of native volunteers would soon be forthcoming for service in South Africa.

III.—Native States.

The Rája of Sangrúr at Delhi.

7. The *Akhbár-i-'Am* (Lahore), of the 22nd February 1900, publishes the following under the heading "Incredible":—

Rája Ranbír Singh of .... arrived at Delhi at 9 o'clock on the morning of the 13th February 1900 and put up at the Northbrook Hotel. His Highness was received at the Railway Station by Bábu Rádha Kishan, Superintendent of the Commissioner's Office; Lála Dawárka Parshád, the *Wakíl* of the State; Lála Manohar Lál, Mahájan, &c. On leaving the train the Rája shook hands with one or two gentlemen, and then proceeded to the verandah, in front of which the carriages of the local *Raises*, collected by Lála Manohar Lál aforesaid, were waiting for him. These, however, he dismissed, saying that he did not wish to drive. After this he hired a hackney carriage and drove to the Northbrook Hotel. Here Duni Khan and Chuni Khan ..... came to see the Rája, who was overjoyed to hear of their arrival and admitted them into his presence at once. He sent them away after some time, telling them that he was sure to visit their house in the night, and that they should make preparations to leave the city, as they would have to accompany him to Sangrúr. In order, however, to keep up appearances and prevent the Hotel people from thinking that he kept company with such low persons, he feigned to be in anger after Duni Khan and Chuni Khan had left him, and ordered them to be turned out of the Hotel! His servants of course informed him that the men had already quitted the place. At 2 P. M. the Rája left the Hotel for the Paíawála (?) Bázar near the Jama Mosque, and there inspected an aviary kept by one Naráin Dás of Rohtak. From this place His Highness happened to see a dog in the compound of the local Hospital, and the animal catching his fancy he instantly ordered one of his Musáhibs to go and enquire its price from the owner. The Musáhib went to the Hospital and learned on inquiry that the dog belonged to Dr. Híra Lál, Assistant Civil Surgeon. He informed the Doctor of his errand, and asked him to sell the dog to the Rája. Híra Lál would not agree to this, but expressed his willingness to make a present of the animal to the Rája, if he were requested to do so. This was reported to His Highness, who declared that he had no objection to prefer the request, and ordered the Musáhib to go back for the dog. Thereupon that official recrossed to the Hospital, made a request to the Doctor on behalf of the Rája for a paltry dog, and received the animal as a present. After this His Highness bought a nightingale from Naráin Dás for Rs. 350, and returned to the Hotel in a hired carriage through the Buláki Begum Kúcha. At 7-30 in the evening he again left the Hotel, and after a drive through the streets went to the Victoria Garden (*Malika ká Bágh*), where he left his carriage and proceeded to the Dreba Bazár by himself. Thence, in the company of a single man and in a stealthy manner, he made for Duni Khán's house situated in the Wakílpura, and stayed there for about two hours. After

this he drove to the Railway Station accompanied by Duni Khán . . . . , made the latter sit with himself in a second class carriage, and left for Sangrúr. Chuni Khán . . . . . also went to the Station to see Duni Khán . . . . off, and it is rumoured that the Rája has promised to pay them at the rate of Rs. 1,500 a month . . . . . His Highness had brought with him about 150 persons from Charkhi Dádri, who had in their charge 60 or 70 dogs, falcons, &c.; but owing to their attracting much attention they were sent back, with the object of preventing the scandal from becoming general in Delhi. It is, however, impossible that Duni Khán and his daughter should have been employed by the Rája, and gone away with His Highness, without the matter transpiring in the city.

Bahâwalpur affairs.

8. The *Málúmát-i-Duniya* (Lahore), of the 21st February 1900, says that it has received several complaints to the effect that the present Wazír of Baháwalpur is in the habit of overlooking the claims of deserving and old officials of the State, and that he is so certain of being always supported by Colonel Grey that he does not care to listen to the dictates of justice, and has, in his anxiety to hush up the allegations regarding the poisoning of the late Nawáb, become suspicious of several well-wishers of the ruling family. The Editor understands that Lála Bihári Lál, a Public Works official, has been appointed Treasury Officer in supersession of Lála Asa Nand, *Mashír-i-Khazána*, and an able and deserving servant of the State. No one, he adds, will deny that this is an act of gross injustice, and that an official having no knowledge of accounts ought not to have been promoted over the head of another, who has all his life been in the Treasury, and thoroughly understands the work connected with it. The Paper further alleges that a Sub-Judge of Baháwalpur has been deputed to Lahore to exercise extra supervision over the young Nawáb and act as a Musáhib to His Highness, and that the post vacated by him has been conferred on a certain Inspector of Schools. Having regard, however, to the fact that the education, &c., of the Nawáb was already in the hands of two competent gentlemen—one European and the other Muhammadan—the addition made to the staff seems not only uncalled for, but also constitutes an unnecessary burden on the State Treasury.

A rumour regarding the deputation of a European Accountant-General to Patiála.

9. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 26th, 27th and 28th February and 1st March 1900, remarks that the only standard by which it is possible to judge accurately whether a certain Native State is well governed is to ascertain if its Public Works, Railway, Telegraph, Postal, Police, Judicial, Irrigation, Medical, Education and Military Departments are in competent hands and working in an efficient manner. Judged by this standard, the administration of Patiála must be acknowledged to be praiseworthy, while the financial condition of the State is satisfactory in the extreme. After referring to the valuable services rendered by the rulers of Patiála, the correspondent states that it is rumoured that, owing to the Mahárája's private expenses having exceeded all bounds, the Punjab Government is thinking of sending a European Accountant-General to the State. His Highness' extravagant habits, however, cannot constitute

any justification for Government's interference in the internal administration of his territory. It may also be mentioned here that Patiála is the only Native State in the Punjab which has produced eminent writers; whose officials have received titles of honour from Government and gained entry into Legislative Councils; and the ruler of which has personally fought under the British flag; and placed at the disposal of the authorities one of the coolest and most fertile portions of his territory. Government's proposal, therefore, to interfere in the administration of the State and send a European Accountant-Genera there is not only impolitic and uncalled for, but also contrary to the *Sanads* granted to Patiála. It is true that the contemplated change has for its object the improvement of the financial condition of the State, but this end can be gained by merely advising the Mahárája in a private manner. And there can be no doubt that His Highness will be only too glad to act up to such advice, and carry out the wishes of Government. He could easily secure the services of some pensioned native officer of experience, as well as effect retrenchments in his private expenses. The writer then exhorts the Mahárája and His Highness' advisers to improve the administration of the State and place all the departments of the public service under the control of able and competent officials. Should such persons happen to be rare in Patiála, Government should be requisitioned for them. The correspondent concludes by inviting the attention of Sardár Shamsher Singh, Private Secretary to the Mahárája, to the matter.

The same.

10. The *Khálsa Bahádur* (Lahore), of the 26th February 1900, is very glad to learn that there is no truth in the rumour that the Punjab Government intends sending a European Accountant-General to Patiála, and says that the report seems to have originated from the Mahárája having applied for the services of an experienced Accountant. The Editor understands that the chief duty of this official will be to compile, for the Mahárája's inspection, returns of the State's income and expenditure, and communicate to the departments concerned the orders passed thereon by His Highness.

Changes in the administration of Patiála.

11. The same Paper says that several important changes have recently been effected in the administration of Patiála. In the first place, the Mahárája has abolished the Judicial Council, and replaced it by a High Court consisting of three Judges. The Judgeships, the Editor learns, have been conferred on Sardár Bhagwán Singh, Lála Bhagwán Dás and Munshi Tafazzul Husain, all of whom are noted for their ability and judicial experience. In the next place, His Highness has established an executive Council, with the Kanwar Sáhib as President, and Sardár Gurmukh Singh and Khalífa Muhammad Husain as members. It is hardly necessary to mention here that the Kanwar takes great interest in affairs of State, and that the Sardár and the Khalífa have the reputation of being among the ablest and most honest officials of Patiála. General Gurdit Singh, whose honesty, gentlemanliness and humility have been acknowledged on all hands, will continue to work as Prime Minister on Rs. 1,000 a month. The post of Foreign Minister has been conferred on Khán Sáhib Abdul Majíd Khán, who was Názim of Sirhind for a long time,

and is acquainted with the working of every department of the State. General Prítam Singh, whose forefathers have served the State before him, has been appointed Commander-in-Chief in place of Bakhshi Ganda Singh. The Editor feels confident that these changes will result in a great improvement in the administration of Patiála.

The same.

12. The *Victoria Paper* (Siálkot), of the 1st March 1900, writes to a similar effect.

The new Inspector-General of Police, Patiála.

13. The *Civil and Military News* (Ludhiána), of the 28th February 1900, expresses satisfaction at the appointment of Mr. Warburton as Inspector-General of Police, Patiála, and remarks that he may be relied upon to hunt down the dacoits who have of late been spreading terror in the State.

Kapúrthala affairs.

14. The *Sada-i-Hind* (Lahore), dated the 24th February 1900, writing about the coming trip of the Rája of Kapurthala to Paris, remarks that the State treasury being unable to bear the expenses of the tour, His Highness has recently issued a notice for the sale of the State Serái at Sultánpur. He has also made it known that the State will forego one-quarter of the revenue demand if the zamíndárs pay it at once. After remarking that Government seems to take no notice of such proceedings on the part of the Rája, the Editor observes that the extravagant habits of those Native Princes the management of whose education was in the hands of the authorities do not redound to the credit of Government.

Kashmir affairs.

15. The *Aftáb-i-Punjab* (Lahore), of the 26th February 1900, says that the *Punjab Organ* of Wazírabad has published an article on Kashmir in which that Paper enumerates the highly valuable services rendered to Government by the State, and regrets that its rulers should not have been well treated in return. After deprecating the treatment accorded to Native Chiefs by British Residents and remarking that the former are mere puppets in the hands of the latter, the *Organ* suggests that no Resident should be kept in Kashmir, and that full ruling powers should be restored to the Mahárája. It also suggests that the State Council should be abolished, and that Rája Sir Amar Singh should be authorized to discharge its functions, Rái Naráin Dás and Munshi Ghulám Ahmad Khán working as his Judicial and Revenue Secretaries respectively. The services of all European Officers should, besides, be dispensed with, and natives employed in their place on smaller salaries. The *Organ* feels confident that were the above suggestions put into practice, the financial condition of Kashmir would be greatly improved in a very short time.

A request for the grant of the title of *Shah* to the Nizám.

16. A correspondent writing to the *Chaudhwin Sadi* (Ráwalpindi), of the 23rd February 1900, remarks that there being no king (*Shah*) in this country, the assumption by the Queen of the title of Empress (*Shahinsháh*) of India was rather meaningless. He, therefore, suggests that the Nizám should be made a *Shah*, more especially as several Native princes ruling over much smaller

territories enjoy the title of Mahárája. After publishing a statement showing that the rulers of several European States, far smaller in extent and population than Hyderabad, are called kings, the correspondent requests the Viceroy to recommend the Nizám to Her Majesty for the grant of the title of *Shah*.

V.—Native Societies and Religious Matters.

Insult offered to the Qurán by a Missionary lady at Siálkot.

17. A correspondent of the *Aftáb-i-Punjab* (Lahore), of the 26th February 1900, understands that recently a Missionary lady went to inspect one of the Mission Schools for girls at Siálkot. The School Mistress, a Muhammadan, happened to have a copy of the Qurán in her hand at the time; and it is said that the sight so enraged the lady that she snatched the sacred book from the teacher's hand and flung it to where the students used to put off their shoes. She then commenced abusing the Mistress, and shortly afterwards ran to the spot, where she had thrown down the Qurán, with the object of tearing its leaves; but fortunately it had been picked up by some girl. This infuriated her still more, and led to the teacher being ordered to produce the Qurán on the pain of being fined and dismissed. The good woman, however, stood her ground, and refused to obey this extraordinary order. The correspondent does not wish to wound the feelings of Muhammadans by repeating the words which the Missionary lady in question used towards the School Mistress and the sacred book of Islám. He will merely add that the school was closed for a few days, and that this led to the lady being rated by her friends, not for insulting the Qurán, but for having broken one of the nets spread by the Missionaries to catch girls. This did not, however, prove to be the case, for the Mistress being very poor, the school was re-opened on her apologising to the lady. The writer then calls upon the Muhammadans to start their own girls' schools, and abstain from sending their daughters, &c., to schools where one is taught to believe in three Gods, and where such gross insults are offered to the Qurán.

The taking of interest by the Indian Muhammadans.

18. A correspondent of the *Chaudhwin Sadi* (Ráwalpindí), of the 23rd February 1900, says that Maulvi Muhammad Hassan, Head Persian Teacher, Islámia School, Ráwalpindi, has written a pamphlet in which he has endeavoured to prove that India is a *dár-ul-harb*, and that consequently it is lawful for the Indian Muhammadans to take interest from their non-Musalmán fellow-countrymen. The writer takes exception to this, and states that the *Ulemas* are not agreed that India is a *dár-ul-harb*. Indeed, the majority of them hold a contrary opinion, and have more than once given expression to their views. Besides, if the taking of interest were made lawful in India, a *futwa* would also have to be given authorising the Muhammadans to seize the property of their non-Moslem neighbours. The correspondent then endeavours to show that the traditions as well as the verses from the Qurán quoted by Maulvi Muhammad Hassan in support of his contention have no bearing on the subject in hand.

19. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 26th February 1900, says that a perusal of the census returns will show that the Sikhs have always been regarded as an off-shoot of Hindúism. Indeed, they have no right to be called a separate religious body, seeing that they do not possess any code of law or religious scripture of their own. It is only a few bigoted educated Sikh young men who are endeavouring to create a split between the Hindús and Sikhs, and have written one or two pamphlets with this object. Crushing replies have, however, been published to these pamphlets and their contentions proved to be utterly hollow. It may be mentioned here that almost all Sikh Gurdawáras, as well as Bába Sir Khem Singh, Bedi, and the rulers of Patiála, Jínd, Nábha, Kapúrthala, &c., have expressed the opinion that the Sikhs are Hindús and amenable to the Hindu Law.

The Sikhs and the Hindús.

20. A correspondent, writing to the *Táj-ul-Akhbár* (Ráwalpindi), of the 24th February 1900, reminds the Shahdarah Puncháyat that its endeavours to collect *Dharth* are likely to prove abortive unless it first gets its Hindu as well as Muhammadan constituents to sign a document authorising it to make this collection and to levy fines from defaulters. The writer therefore advises the Puncháyat to secure such a document before moving further in the matter.

The Shahdarah Puncháyat.

VI.—Legislation.

21. "A Punjabi Tahsíldár" writing to the *Rafiq-i-Hind* (Lahore), of the 24th February 1900, says that there is no truth in the contention that the curtailment of the *Zamíndárs'* right to sell or mortgage their lands is calculated to result in a falling-off in the amount of land now cultivated in the Punjab, and consequently in the lowering of the price of the soil. The same class of people (*viz.*, the *Zamíndárs*), who cultivate land at present, will continue to do so even after the passing of the Alienation Bill; and it is not easy to understand why they should relax their efforts when they are given a greater interest in their lands. On the contrary, there can be no doubt that the proposed law will make them display greater zeal in the work of cultivation.

The Punjab Land Alienation Bill.

22. The *Akhbár-i-'Am* (Lahore), dated the 23rd February 1900, publishes a communication in the form of a dialogue, in which the writer endeavours to show that it is wrong to blame money-lenders for the present pitiable condition of the *Zamíndárs*. The correspondent is of opinion that if there were no *Sáhúkárs* to lend money to the agriculturists, Government would find it extremely difficult to collect the land revenue, and cases of theft and dacoity would become of daily occurrence in the Province. He adds that the law of limitation is at the root of the present deplorable relations between the *Zamíndárs* and *Sáhúkárs*, and calls upon the authorities to endeavour to find out the true causes of agricultural indebtedness in the land.

The same.

VII.—General Administration.

(*a*).—*Judicial*

Cases between Europeans and Natives.

23. A correspondent writing to the *Sada-i-Hind* (Lahore), dated the 24th February 1900, remarks that no week passes in which news of the death of a Native by a European soldier is not published in newspapers. Recently a soldier of the Royal Scott Fusiliers quartered at Pesháwar was charged with murdering a coolie, but although according to the medical and other evidence adduced in the case the accused was proved to have committed the offence, he was pronounced not guilty by the jury. After enquiring if this verdict was not unjust, the writer observes that it is owing to such decisions that justice has disappeared from the country and Englishmen have ceased to inspire the Natives with that respect which they commanded in former days. It is therefore high time that a stop were put to this evil which is taking a firmer root day by day. In conclusion, the correspondent expresses a hope that Lord Curzon, who has already put down several oppressive practices of the military, will call for the file of the case under reference.

A Judicial complaint.

24 The *Dost-i-Hind* (Bhera), of the 23rd February 1900, remarks that during the absence of Divisional Judges in the hills during the Muharram and Summer vacations the next senior officers in the districts should have power to release on bail those offenders whom they consider deserving of this concession. Should, however, Government be unwilling to sanction this, it should prohibit Divisional Judges from leaving their stations for the hills except in cases of emergency, and then only if some one has formally been appointed to officiate in their place.

(*b*).—*Police.*

Lawlessness in the Gujránwála District.

25. The *Bhárat Sewak* (Jullundur), of the 26th February 1900, complains that lawlessness is greatly on the increase in the Punjab, especially in the Gujránwála District, where theft cases are becoming of daily occurrence. To make matters worse, the people have so little confidence in the local Police that they have begun to conceal the commission of offences. If, adds the Editor, prompt steps are not taken to remedy this deplorable state of affairs, it will go very hard with the residents of the aforesaid district.

(*c*).—*Municipal and Cantonment Affairs.*

Readers of Cantonment Magistrates.

26. The *Victoria Paper* (Siálkot), of the 18th and 20th February 1900, remarks that as all rules and regulations pertaining to Cantonments are usually published in English it is very necessary that Readers of Cantonment Magistrates should possess a knowledge of that language. The Editor understands, however, that the present Reader of the Cantonment Magistrate, Meean Meer, is without this qualification, and suggests that the Deputy Commissioner of Lahore should replace him by Mír Hidáyat Ali Shah or some other English-speaking person, especially as Lieutenant Thorburn (the Cantonment Magis-

trate) is a new man. The Paper adds that it would be still better if the other members of the *Amla* of the Cantonment Magistrate's Court, Meean Meer, who have been there for a long period of time, were also transferred to the Lahore District Courts, seeing that frequent transfers of this class of officials have been known to be very beneficial to the interests of the public.

(*d*).—*Education.*

The study of Persian in public schools.

27 A correspondent writing to the *Paisa Akhbár* (Lahore), of the 24th February 1900, complains that the text-books in Persian prescribed for Middle Classes are very lengthy, and that it is almost impossible to go through them in the short time allotted for their teaching in public schools. Again, the same books are taught in both Vernacular and Anglo-Vernacular schools, in utter disregard of the fact that the students of the latter institutions cannot spare as much time for the study of Persian as those of the former. The writer, therefore, invites the attention of the Director of Public Instruction in the Punjab to the matter, and suggests that either the text-books in question should be made shorter, or more time should be allotted for their teaching.

The proposed Gurukul.

28. The *Akhbár-i-'Am* (Lahore), of the 24th February 1900, says that the lecture on the proposed Gurukul delivered by Lála Munshi Rám on the 18th idem in the compound of the local Bhárat Insurance Company's Office was far from being strong in argument. In one breath the Lála inveighed against the morals of native graduates, and in the next very proudly announced that several graduates had volunteered to serve in the Gurukul. If, however, the pick of the Indian Universities are the moral lepers the lecturer represented them to be, will not their employment in the College of the "Mahátmás" have an undesirable influence on the morals of its pupils? Again, after remarking that it was a heinous sin to accept payment for teaching, Munshi Rám proceeded to inform his hearers that every student of the Gurukul will have to pay a tuition fee of ten or fifteen rupees a month. The writer then goes on to say that in his closing remarks the Chairman, Rái Bahádur K. P. Roy, observed that the proposed Gurukul did not seem to resemble its prototypes of old, as it was against the rules of such institutions to levy fees from their students.

The same.

29. The *Sat Dharm Prachárak* (Jullundur), publishes a communication from Lála Munshi Rám, who states that before undertaking his present tour to collect money for the proposed Gurukul he took a solemn pledge not to return home until he had collected Rs. 30,000 for the proposed institution. Up to this time, however, only Rs. 20,500 have been collected, while his health has broken down owing to the continuous strain on his brain, caused by his being constantly engaged in reading and writing and having to keep awake till late in the night. The work of the Priti Nidhi Sabha, of which he is the President, is besides suffering on account of his absence from head-quarters. The writer therefore appeals to the Aryás to speedily subscribe the remaining Rs. 9,500 in order to enable him to return to Jullundur and discharge satisfactorily the duties of the several offices held by him.

30. The *Victoria Paper* (Siálkot), dated the 16th February 1900, regrets that on their retirement from the service School Masters are not granted a pension or gratuity, and says that the work which they are required to do deserves better recognition at the hands of the Government.

A hardship on School Masters.

(*e*).—*Agriculture and questions affecting the land.*

31. The *Paisa Aakhbár* (Lahore), of the 24th February 1900, quotes extracts from the speech delivered by Lord Curzon at the public meeting recently held at the Town Hall, Calcutta, in aid of the Famine Relief Fund, and says that his Lordship was perfectly right in characterising the present famine as "of unparalleled magnitude." The Editor, therefore, exhorts natives of all classes to subscribe liberally towards the Fund, and co-operate with Government in relieving distress. He adds that canals having to a certain extent served as protectives against famine, Government should do its utmost to extend the means of irrigation in the country, as the most effectual way to prevent the frequent recurrence of these visitations.

The famine.

32. The *Táj-ul-Akhbár* (Ráwalpindi), of the 24th February 1900, writing on the same subject, says that in the course of his speech the Viceroy also remarked that it was the duty of Government to see that the relief works started by it did not tend to make the people idle. His Excellency should, however, remember that a native would consent to accept relief only when he has no other means of maintenance left and is actually starving. In support of this assertion the Editor would refer Lord Curzon to the report of the Lieutenant-Governor of Bengal regarding the distress in the Bhagalpore District in which His Honor stated that the famine-stricken people in that district, although hard pressed by hunger, refused to accept the charity of Government. Again, it was remarked by the Famine Commission of 1898 that Government had shown great stinginess in affording relief to the poor during the famine of 1896-97. The Editor is therefore at a loss to understand how the the Viceroy could in the face of such facts make the observation referred to above.

The same.

(*f*).—*Railways and Communications.*

33. The *Victoria Paper* (Siálkot), dated the 20th February 1900, says that the bunks in Intermediate Class carriages on being lowered press on the heads of the passengers sitting on the seats below. The Editor, therefore, suggests that the bunks should be fixed a little higher in order to remove the inconvenience. He further suggests that, as almost on every railway line in India Intermediate Class passengers are very often put to great inconvenience for want of sufficient accommodation, at least two carriages of that class should be attached to every train.

Grievances of Intermediate Class passengers.

34. A correspondent writing to the *Siráj-ul-Akhbár* (Jhelum), dated the 19th February 1900, states that, having regard to the number of persons travelling by the

The same.

Wazírabad-Lyallpur Railway line, the number of carriages attached to the trains is very small, particularly of the Intermediate Class carriages and those reserved for female passengers. This is a source of great inconvenience to the travelling public, and it is a common sight on this line to see human beings shut up in railway carriages like fowls in baskets. The writer further alleges that the accommodation available in night trains is still more limited and that not a few passengers have to keep on their legs all the way. He also complains that the waiting rooms at Wazírabad Junction are too small for the requirements of passengers, and that females, who happen to have no male relation with them, are put to great trouble in purchasing their tickets at the Station. He therefore suggests that there should be a separate window at the Wazírabad Station at which tickets could be sold to female passengers.

(*g*).—*Postal matters.*

35. The *Victoria Paper* (Siálkot), dated the 16th February 1900, says that if the post-cards in use in India were of the same size as those current in England, their sale would become double what it is at present. Again, if the rate of commission for money-orders up to Rs. 5 were lowered to Re. 0-1-0, there would be a considerable increase in the income of the Post Office from this source.

Suggestions with a view to increase the income of the Postal Department.

(*h*).—*Miscellaneous.*

36. The *Núr Afshán* (Ludhiána), of the 23rd February 1900, remarks that the Native Press has not as yet made such progress as to derive any benefit from the establishment of a Press Conference. Indeed, it is still in such a degraded condition that Government has been compelled to pass a new law of sedition. Native papers should therefore endeavour to spread education among the people and try to create readers.

The Press Conference.

37. The same Paper remarks that according to the *Victoria Paper* the Native Press is at present in the hands of such persons who if convicted of an offence under the Press Act would not be able to pay even a hundredth part of the fine prescribed by the Act. It is therefore right in suggesting that no person should be allowed to start a Press or newspaper in India unless he possesses property worth at least Rs. 5,000 and the *Raises* of his town certify to his good conduct. The Editor regrets that native newspapers should be in the hands of persons who respect neither themselves nor others and have obliged the Government to pass the Press Act.

The same.

38. The *Victoria Paper* (Siálkot), dated the 18th February 1900, sees no reason why Sub-Registrars should not, like other officials of the Government, be transferred from one station to another. It may be mentioned here that Sub-Registrars do not work for nothing, but that the remuneration they receive is out of all proportion to the work done by them. At any rate their permanent stay at one and the same place is highly injurious to the interests of the public.

A proposal regarding the transfer of Sub-Registrars.

39. The *Wakíl* (Amritsar), of the 26th February 1900, reports that Háfiz Abdul Rahmán sailed from Port Said on the 4th, and landed at Bombay on the 20th idem.

Háfiz Abdul Rahmán's return to India.

The Muhammadans, adds the Editor, should accord the Háfiz a cordial reception wherever he decides to halt on his way to Amritsar, and thereby encourage their co-religionists to travel and trade in foreign countries.

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[Vol. XIII.] [No. 10.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 10th March 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The Transvaal War (*Public Gazette*) 117
2. The War and the Natives (*Victoria Paper*) ... 117
3. The same (*Victoria Paper*) 117

(b)—*Home*—

4. Natives and higher appointments in the Army (*Victoria Paper*) 118
5. Government and the people (*Sada-i-Hind*)... ... 118

II.—Afghanistan and Trans-Frontier.

6. Government and the Amír (*Chaudhwín Sadi*) ... 118
7. The same (*Akhbár-i-'Am*) 119
8. The same (*Chaudhwín Sadi*) 119

III.—Native States.

9. Changes in the administration of Patiála (*Rafiq-i-Hind*) 119
10. The same (*Akhbár-i-'Am*) 119
11. The same (*Khair Khwah-i-Alam*) 120
12. The new Inspector-General of Police, Patiála (*Rafiq-i-Hind*) 120
13. The same (*Victoria Paper*) 120
14. Kashmir affairs (*Paisa Akhbár*) 120

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

15. A complaint against the Shádi Fund, Majítha (*Public Gazette*) 120
16. Marriage and other Funds in the Punjab (*Chaudhwín Sadi*) 121
17. The Qorán (*Arya Musáfar Magazine*) 121

VI.—Legislation.

18. The Punjab Land Alienation Bill (*Dost-i-Hind*) ... 121
19. The same (*Akhbár-i-'Am*) 121
20. The same (*Rafiq-i-Hind*) 122
21. The same (*Victoria Paper*) 122

Page.

22. The same (*Punjab Organ*) 123
23. The Medical Profession and the Legislature (*Victoria Paper*) 123

VII.—General Administration.

(a)—*Judicial*—

24. A complaint against the District Judge, Abbott-abad (*Akhbár-i-'Am*) 123
25. A vacancy on the Honorary Bench at Gujrát (*Victoria Paper*) 123
26. The Munsif of Daska, Siálkot District (*Mashír-i-Hind*) 124

(b)—*Police*—

27. Prevalence of dacoity in the Punjab (*Curzon Gazette*) 124
28. The same (*Sada-i-Hind*) 124
29. A suggestion to suppress dacoity in the Punjab (*Victoria Paper*) 125
30. Cantonment Police Inspectors (*Victoria Paper*) ... 125

(c)—*Municipal and Cantonment Affairs*—

31. Summary powers of Cantonment Magistrates (*Victoria Paper*) 125

(d)—*Education*—

32. The Khálsa College (*Khálsa Gazette*) 125

(e)—*Agriculture and questions affecting the land*—

33. The famine (*Siálkot Paper*) 126

(f)—*Railways and Communications*—

34. A Railway complaint (*Victoria Paper*) 126

(g)—*Postal matters*—

Nil.

(h)—*Miscellaneous*—

35. Grievances of Sub-Treasurers in Civil Treasuries (*Public Gazette*) 126
36. Bribery and corruption in the Public Service (*Koh-i-Núr*) 127
37. The Urdu new papers (*Public Gazette*) 127
38. Háfiz Abdul Rahmán's return to Amritsar (*Wakíl*) ... 127

[Confidential.]

[Vol. XIII.] [No. 10.]

SELECTIONS

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I.—POLITICS.

(*a*).—*Foreign.*

The Transvaal War.

1. The *Public Gazette* (Amritsar), of the 24th February 1900, publishes a communication from a Hyderabad correspondent, who remarks that notwithstanding the reverses sustained by the British forces in Natal it may confidently be asserted that the Boers are certain to "go under" in the long run. Indeed, there can be no comparison between Great Britain and the Transvaal, and ultimate victory must rest with the former. Besides, Lords Roberts and Kitchener, being no longer ignorant of the enemy's tactics, the war is certain to come to a speedy end.

The War and the Natives.

2. The *Victoria Paper* (Siálkot), of the 27th February 1900, after publishing a short account of the meeting of the Hindús of the Punjab recently held at Lahore to offer congratulations to Government on the relief of Kimberly, states that Natives of all classes and communities throughout India are rejoicing over British successes in South Africa. Indeed, it is the constant prayer of every person inhabiting this country that the British Government may always be victorious over its enemies, and that its rule may be still more firmly established in all countries under its sway.

The same.

3. The *Victoria Paper* (Siálkot), of the 6th March 1900, states that the news of the unconditional surrender of Cronje and the raising of the siege of Ladysmith by the Boers following so closely on the heels of the report of the relief of Kimberly has created quite a stir in the country. There is no household in India in which rejoicings are not held in honor of the happy occasion, and congratulatory telegrams from all parts of the country are being sent to the Viceroy, Lord Roberts and Her Majesty the Queen. This universal manifestation of joy, observes the Editor, shows clearly enough that the Indians are sincerely devoted to the British throne. [Other newspapers also publish accounts of loyal demonstrations being held in all parts of the Punjab.]

(*b*).—*Home.*

Natives and high appointments in the Army.

4. The *Victoria Paper* (Siálkot), of the 28th February 1900, remarks that Government has hitherto paid no regard to the recommendations of Lord Roberts and the Duke of Connaught that higher posts than Subedár-Majorship and Resaldár-Majorship should be conferred on Natives of approved Military service. There are, however, quite a number of Native gentlemen in the Army whose high Military attainments and loyal services entitle them to promotion to the post of Lieutenant, Captain, Major or even of Colonel. It is, therefore, to be hoped that the just and benevolent British Government which has appointed Natives to more responsible posts in the Judicial Department will also throw open to them higher posts in the Indian Army. The Editor adds that the highest posts in the Commissariat Department to which a Punjábi can rise are those of Agent and Head Clerk, and remarks that no harm would result from the promotion of deserving officials to the posts of Conductor and Executive Commissariat Officer. In conclusion he observes that it would be much better if instead of conferring the titles of Rái Bahádur and Khán Bahádur upon deserving Natives they were promoted to higher posts than those open to them at present.

Government and the people.

5. A correspondent writing to the *Sada-i-Hind* (Lahore), of the 3rd March 1900, says that the only section of the ruling race, who are never tired of impugning the loyalty of the people of India, are those who have served in this country. It is, however, noteworthy that Natives are branded as disloyal merely because they have had the temerity to demand their legitimate rights from Government, and ask it to treat them like human beings. The correspondent adds that the Anglo-Indian newspapers, which seem to have been started with the sole object of crying down Natives and opposing their just demands, have helped to swell the cry of sedition raised against Her Majesty's Indian subjects. He then refers to the loyal conduct of the people in connection with the Transvaal War, and remarks that this ought to suffice to confound their enemies. Even the Native immigrants in Natal, he observes, who were treated like beasts by the British Colonists, have shown to the world that they are second to none in their devotion to the Queen.

II.—Afghanistan and Trans-Frontier.

Government and the Amír.

6. The *Chaudhwin Sadi* (Ráwalpindi), of the 1st March 1900, says that the *Mashir-i-Deccan*, afrer referring to the rumoured appointment of a Russian Ambassador at Kabul and the Amír's refusal to allow the Government to construct a railway to Afghánistán, advises the authorities to repose no confidence in His Highness and the frontier tribes, and to depend for the protection of India on themselves alone. By this the *Mashir* evidently means that Government should discontinue subsidizing the Ruler of Afghánistán. That paper should, however, remember that Abdul Rahmán is a staunch friend and ally of England, and that it is against his policy to give the Russians the slightest help in invading this country. As to the rumours published by the Anglo-Indian

Press regarding his want of faith, the paper would refer the *Mashír* to a letter recently written by the Amír to Háji Muhammad Doli, of London, in which His Highness characterises these rumours as false and malicious.

The same.

7. The *Akhbár-i-'Am* (Lahore), of the 9th March 1900, also publishes a dialogue to the same effect.

The same.

8. The *Chaudhwin Sadi* (Ráwalpindi), of the 1st March 1900, says that Russia has always been on the lookout for an opportunity to invade India, and that the present Czar is said to have an intense longing to sit on the throne of the Moghals. It is, however, scarcely necessary to mention here that His Majesty's desires are destined to come to naught, and that he is certain to experience a rude awakening one of these days. An invasion of this country from the north-west is possible only through Afghánistán; and the relations between England and the Amír being friendly the Afgháns can never allow the Muscovites to pass through their country for a purpose inimicle to the interests of the British Government. The Editor adds that although the Czar has taken advantage of Great Britain's difficulties in South Africa to send 30,000 troops to the confines of Afghánistán and appoint a Russian Ambassador at Kabul, His Majesty has no chance of succeeding in his designs against this country.

III.—Native States.

Changes in the administration of Patiála.

9. The *Rafiq-i-Hind* (Lahore), of the 3rd March 1900, after referring to the establishment of a High Court, Executive Council, &c., in Patiála (*vide* paragraph 11 of the Selections No. 9) remarks that Government should now hold in abeyance its proposals to interfere in the administration of the State by sending a European Accountant-General there. The Editor also exhorts the State authorities to profit by the example of Kashmir, and improve the administration of Patiála so as to prevent its extinction and virtual annexation.

The same.

10. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 7th March 1900, writing on the same subject, remarks that under the present circumstances there seems no necessity for Government to interfere in the management of Patiála. From all accounts the Mahárája appears to have awakened to a sense of his responsibilities, and is devising means to improve the resources of the State. His Highness is also anxious to see every department of the public service placed on a satisfactory footing, and has decided to apply to the Punjab Government for the services of a European Police Officer to help in the suppression of crime in Patiála. He is, moreover, considering a scheme for a temporary land settlement of his territories; and there can be no doubt that this will result in a substantial increase in the State's income from land revenue. It will, therefore, be impolitic on the part of the authorities to interfere in the management of Patiála at the present moment. Should, however, Government be anxious to do so, the best course for it to adopt under the circumstances would be to warn the Mahárája to introduce specified reforms in the State, within three years or so, on the pain of its interfering in the administration of his territories on the expiry of that period.

The same.

11. The *Khair Khwah-i-Alam* (Delhi), of the 1st March 1900, says that the administration of Patiála, which was once a model State in the Punjab, is far from being satisfactory. To make matters worse, the present Wazír, who is an experienced administrator and could have remedied the evil, has resigned his appointment, and drastic changes are about to be introduced in the management of the State in consequence. The Editor is, however, afraid that the putting of new and inexperienced officials in places of trust and responsibility will not bring about any improvement in the administration of Patiála, and advises the Mahárája to take the reins of government into his own hands.

The new Inspector-General of Police, Patiála.

12. The *Rafiq-i-Hind* (Lahore), of the 3rd March 1900, expresses satisfaction at the appointment of Mr. Warburton as Inspector-General of the Patiála Police, and remarks that it can be asserted without fear of contradiction that he will succeed in putting down dacoity, &c, in the State. The Editor understands that the retiring Assistant Inspector-General, Railway Police, Punjab, will be granted a special pension equal to three quarters of his salary, and that he is to be made a C. S. I. or C. I. E. in recognition of his meritorious services. He then calls upon the Punjábís, especially the Local Police, to do something to perpetuate Mr. Warburton's name in the Province.

The same.

13. The *Victoria Paper* (Siálkot), of the 5th March 1900, writing on the same subject remarks that Mr. Warburton's selection to fill the appointment of Inspector-General of Police, Patiála, is calculated to prove highly beneficial to the interests of the State. That officer having, besides, been appointed adviser to the newly constituted Executive Council, it may confidently be predicted that the intrigues now existing in Patiála will soon become things of the past. The Editor then requests Government to grant Mr. Warburton some title of honour, and at least twenty squares of land in recognition of the valuable services rendered by him in the Police Department.

Kashmir affairs.

14. A correspondent writing to the *Paisa Akhbár* (Lahore), of the 3rd March 1900, states that as the present Residency Wakíl in Kashmir is shortly to retire on pension, it is the desire of the Muhammadan subjects of the State that a co-religionist of theirs should be appointed to succeed him. It is an admitted fact, adds the writer, that the number of Muhammadans in the State is larger than that of Hindús.

V.—Native Societies and Religious Matters.

A complaint against the Shádi Fund, Majítha.

15. A correspondent writing to the *Public Gazette* (Amritsar), of the 24th February 1900, says that the Shádi Fund, Majítha, has published a statement showing the names of persons who received "help" during the months of October, November and December 1898. He has, however, been surprised to learn that the statement is a false one, and that several of the members named therein have not been paid their dues up to the present. As an instance in point, the writer alleges that Munshi Dost Muhammad Khán, of Maud Tamel (?) in the

Gurdáspur District, who has been shown in the list to have received a *tambol* of Rs. 72, is still waiting for his money. After enquiring if the Managers of the Fund cannot be prosecuted for fraud and embezzlement under Sections 420 and 409 of the Indian Penal Code, the correspondent calls upon the President, &c., of the institution to settle the accounts of the members as soon as possible.

Marriage and other Funds in the Punjab.

16. A correspondent of the *Chaudhwin Sadi* (Ráwalpindi), of the 1st March 1900, say that Marriage and other Funds are springing up in almost every important city and town in the Punjab. Their Managers being, however, actuated by selfish motives, their only object seems to be to fleece the ignorant and the unwary. The writer then goes on to say that the four mutual relief funds established by the Muhammadans of Lahore are neither in a flourishing condition nor working in a satisfactory manner; and calls upon the Musalmáns of the Province to make these concerns a success.

The Qorán.

17. The *Aryá Musáfir Magazine* (Jullundur), for the month of January 1900, publishes an article in which the writer endeavours to prove that so far from being a religious or a literary book the Qorán is a mere collection of love and other stories interspersed with doctrines plagiarized from Jewish and Christian Scriptures. To be brief, it is an account of the leading incidents of the life of Muhammad and has consequently no claim to be called a revealed book.

VI.—LEGISLATION.

The Punjab Land Alienation Bill.

18. The *Dost-i-Hind* (Bhera), of the 2nd March 1900, is very much gratified to see the *Civil and Military Gazette* join the Native Press in condemning the Land Alienation Bill. Indeed, if the passing of land into the hands of non-agricultural classes is calculated to give rise to feelings of discontent in the Province, the proposed curtailment of the *zamíndars'* right to sell or mortgage their lands and the apprehended diminution in the price of their holdings in consequence are certain to make the discontent still more wide-spread. The Editor adds that the *Pioneer* is of opinion that in those districts, in which the majority of the *zamindárs* are Muhammadans, no Hindu should be treated as an agriculturist, or allowed to own land. The Allahabad daily might, however, as well ask the authorities to confiscate the property of the Hindu residents of the districts in question. The *Dost* further remarks that before blaming the *Sáhúkárs* for the present pitiable condition of the *zamindárs*, Government should endeavour to find out if the latter have not almost invariably to borrow merely to pay the land revenue, &c.

The same.

19. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 8th March 1900, says that the objections hitherto raised against the Punjab Land Alienation Bill are frivolous in the extreme. It is a fact that the usurious practices of money-lenders *are* to a great extent, though not solely, responsible for the present miserable condition of the *zamíndárs*. No one can, besides, dény that the law under contemplation will prove beneficial to the agriculturists, and rescue them from the clutches of poverty. It is, however, idle to expect that the

Alienation Bill alone will suffice to lift the *zamindárs* from their present degraded condition, as they pay more money to corrupt officials than they do to Government and the *Sáhúkár*. It is also an open secret that they are greatly addicted to theft, robbery, dacoity, murder, &c., and that when arrested and *challaned* for any of these offences they have not infrequently to part with their lands in order to defend themselves. Government will, therefore, have also to pass some other law in order to better the lot of the agricultural classes.

The same.

20. The *Ráfiq-i-Hind* (Lahore), of the 3rd March 1900, says that a public meeting of the *zamindárs*, *zaildárs* and lambardárs of Lahore and its suburbs was held in the premises of the *Rafiq-i-Hind* Press on the 24th February last. After the unanimous election of Chaudhari Nabi Bakhsh, B. A., LL. B., a local Pleader to the Chair, Munshi Muharram Ali, Chishti, was called upon to explain to the meeting the true scope and object of the Land Alienation Bill. He spoke for upwards of an hour, and tried to impress on the minds of his hearers that the proposed law was nothing short of a God send to the agriculturists, and that it was wrong to say that the Bill had been introduced with the object of transferring the ownership of land into the hands of Government. The speaker went on to say that so far from this being the case, the authorities were moved by sympathy for the *zamindárs*, and deserved praise for interesting themselves in the latters' welfare. After some other speeches, it was unanimously resolved that the law under contemplation was calculated to prove highly beneficial to the interests of the agricultural classes, but that Government should be requested to give the measure retrospective effect not only in cases of conditional sales, but also in those in which lands have been under mortgage for long periods of time, and the mortgagors have succeeded in recovering several times over the amounts borrowed from them. It was also resolved that a meeting of the *zamindárs* of the Lahore District should be held on the 18th March, and a Sub-Committee, with Muharram Ali as Secretary, was appointed to issue invitations. The meeting dispersed after thanking Lord Curzon and Sir Mackworth Young for endeavouring to ameliorate the condition of the agriculturists.

The same.

21. The *Victoria Paper* (Siálkot), of the 5th March 1900, after praising Lord Curzon for his impartiality, warns his Lordship not to be misled by the *Rafiq-i-Hind's ex-parte* condemnations of mortgagors of land, and requests him to appoint an independent Committee with the object of ascertaining the opinion of the Punjab public about the Alienation Bill. The Editor also suggests that the mortgages already entered into should be exempt from the operation of the proposed law, as no piece of legislation has so far been given a retrospective effect. Besides, the laws of no country permit of the redemption of articles pawned or lands mortgaged without a settlement of accounts. The Editor offers to produce judicial records to show that not infrequently the mortgagor of land cannot recover from the produce thereof even the interest due to him. He, therefore, expresses a hope that the Bill will not be rushed through the Council, and that the Viceroy will give it his most serious consideration, which it undoubtedly deserves.

22. The *Punjab Organ* (Wazírabad), of the 28th February 1900, says that a brainless Punjábi Tahsíldár has for a long time past been publishing articles in th *Rafiq-i-Hind* in favour of the Land Alienation Bill. He is wrong in saying that proprietary rights in land were first granted to the people by the British Government, and that before the advent of the present rule the Sovereign was the lord of the soil. In any case, the authorities having once recognized that right, their endeavours to restrict it now are wholly unjustifiable. Again, the Tahsíldár's experience must have informed him that the proposed law will render it difficult for the zamíndárs to raise money to supply their thousand and one daily wants, and above all to pay the land revenue. They can borrow only on the security of their lands, and these they will no longer have the power to mortgage or sell. It is also a fact that the Bill will have the effect of reducing the price of land to such an extent that in order to raise even a small sum of money a zamíndár will have to mortgage or sell a considerable part of his land. The proposed law is therefore calculated to prove a curse to the zamíndárs instead of a blessing.

The same.

23. The *Victoria Paper* (Siálkot), of the 27th February 1900, requests the Punjab Legislative Council to pass a law giving a clear and comprehensible definition of the term "Medical Practitioner" and settling once and for all if persons who have neither obtained any University degree nor inherited the practice of medicine from their forefathers should be allowed to work as Medical Practitioners.

The Medical profession and the Legislature.

VII.—General Administration.

(*a*).—*Judicial.*

24. The *Akhbár-i-'Am* (Lahore), of the 8th March 1900, says that the *Tribune* has published another paragraph about Mr. Dixon, District Judge, Abbott-abad, regarding his alleged ill-treatment of a litigant (*vide* paragraph 20 of the Selections No. 8), and that it is so worded as to lead one to think that Government is not likely to take any notice of the conduct of that officer. The Editor is, however, of opinion that the *Tribune* having done its duty in the matter, it should leave the issue in the hands of the authorities. If Government is convinced that Mr. Dixon is sincerely sorry for his behaviour and will not conduct himself in a similar manner in future, it may dispose of the matter in the way it thinks best. The *Akhbár* is also unwilling to believe that Government is slow to take any notice of the conduct of those of its servants who come in for a good deal of adverse criticism at the hands of the Press.

A complaint against the District Judge, Abbott-abad.

25. The *Victoria Paper* (Siálkot), of the 24th February 1900, remarks that in filling the vacancy on the Honorary Bench at Gujrát caused by the death of the late Sheikh Ghulám Hussain, the authorities should pay greater regard to the personal qualifications and respectability of the candidate than to his nationality and religion. The aim should be to select a just and impartial person for the vacancy, regardless of the fact whether he is a Hindu or Muhammadan.

A vacancy on the Honorary Bench at Gujrát.

26. The *Mashir-i-Hind* (Siálkot), of the 1st March 1900, says that the complaints published in certain newspapers against the present Munsif of Daska are wholly devoid of truth, and emanate from certain interested persons. If, adds the Editor, that official ever threatens or intimidates litigants, it is not to extort bribes from them, but to make them speak the truth.

The Munsif of Daska, Siálkot District.

(*b*)—*Police.*

27. The *Curzon Gazette* (Delhi), dated the 1st March 1900, publishes a communication from Hakím Muhammad Abdul Haqq, of Bazár Sáboeán, Amritsar, who says that a daring robbery was recently committed at mauza Ibban Khurd in the Amritsar District. One day, at about 8 P. M., nearly 30 dacoits visited that village, some riding on horses and camels and others on foot. They wore uniforms, were armed with swords and guns and presented the appearance of military men. Six of their number entered the house of one Mula, the richest *sáhúkár* in the village, and the rest formed themselves into a circle round it. On entering the house they went to the apartment where Mula was sleeping and murdered him in his bed. They then told his widow that if she wanted to save her own and her son's life she should hand over to them all the money and jewels in the house. After she had done so, they asked her to produce her murdered husband's account books. This being done, the dacoits proceeded to set the *bahis* on fire, and left the house. Bebore leaving the village, however, they challenged the villagers to come out and arrest them. They also shouted out their names and warned the people not to try to get them arrested. The writer then goes on to say that such incidents are becoming of daily occurrence, and that reports of atrocious murders committed by dacoits are pouring in from all quarters. Indeed these gentry have grown so reckless that not infrequently they write to wealthy men asking them to send a certain sum of money to a certain person by a certain date and threatening them with death in case of non-compliance with their commands. The correspondent is at a loss to understand why Government should employ such a large force of Police and waste crores of rupees on their maintenance when they have utterly failed to suppress crime in the country. Perhaps they are meant only to put good people to trouble. But the Police are not so much to blame for this state of affairs; the light punishments awarded to bad characters are at the root of the mischief and have emboldened the badmash fraternity. Were, however, Government to resort to those forms of punishment prescribed for thieves, &c., in the Muhammadan Law, *viz.* the amputation of different members of the body, robberies and dacoities would at once become things of the past. It is by these means that the Amír has succeeded in putting down crime in his territories and making Afghánistán so peaceful a country. In conclusion, the writer expresses a hope that His Excellency the Viceroy will make satisfactory arrangements for the suppression of crime in the Punjab.

Prevalence of dacoity in the Punjab.

28. The *Sada-i Hind* (Lahore), of the 3rd March 1900, publishes a communication in which the writer states that signs of famine have also begun to appear in

The same.

the Dera Ismail Khan District. The distress has brought down the Belúchís from their hills, and reports of robbery and dacoity are being received from all parts of the district, particularly from the Jámpur Tahsíl.

A suggestion to suppress dacoity in the Punjab.

29. The *Victoria Paper* (Siálkot), of the 28th February 1900, remaks that there is a great need for the renewal of the abolished post of General Superintendent of Thaggi and Dacoity for the Punjab and adjoining Native States, and that no one is better fitted to hold the post than Mr. Warburton, who has of late been on special duty in connection with the suppression of dacoity in the three States of Patiála, Nábha and Jínd. The Paper has every reason to believe that that officer would prove a second Sulliman (?), and suggests that in case of the appointment being revived it should be given to him for five years at least, and on the same salary which General Sulliman used to get. The Editor also suggests that the aforesaid States should be required to contribute their share to the pay of the proposed appointment, and observes that the three States, particularly Patiála, would be much benefited by placing their police administration in the hands of Mr. Warburton.

Cantonment Police Inspectors.

30. The *Victoria Paper* (Siálkot), of the 28th February 1900, observes that it should be made a rule that no Cantonment Police Inspector should stay at one station for more than three years. Similarly a District Inspector of Police should not remain in the same district for more than a specified period. The unusually prolonged stay of an official at one and the same station is as injurious to the public interest as his frequent transfer from place to place.

(*c*).—*Municipal and Cantonment Affairs.*

Summary powers of Cantonment Magistrates.

31. The *Victoria Paper* (Siálkot), of the 28th February 1900, cannot believe that the Viceroy will authorise Cantonment Magistrates to exercise their summary powers in cases instituted under those sections of the Cantonment Code which relate to house proprietors. In the Editor's opinion such cases should be decided after a regular trial and the accused should be given the fullest opportunity of defending himself. He concludes by directing the attention of the Viceroy to this matter.

(*d*).—*Education.*

The Khálsa College.

32. The *Khálsa Gazette* (Lahore), of the 15th February 1900 (received on the 3rd March), says that, as was to be expected, the Khálsa College has been in a very bad way since the severance of Dr. Oman's connection with it. The Editor is convinced that the indifference of the College Council to the mal-practices of Bhái Jawáhar Singh and his supporters is at the root of the evil. The appointment of Mr. Justice Walker to the Presidentship of that body was expected to improve matters, but his departure on furlough has again delayed the era of reform. After remarking that no meeting of the Council has been held since the illness of Bhái Jawáhar Singh, the *Gazette* suggests the replacement of the Bhái by a paid Secretary, and calls upon the Sikh Princes to interest themselves in the welfare of the College.

(*e*).—*Agriculture and questions affecting the land.*

33. The *Siálkot Paper* (Siálkot), of the 1st March 1900, observes that the remarks of the Viceroy that the present famine is one of unparalleled magnitude is likely to fill every mind with horror. Indeed, no year passes in which one or other part of the country is not visited by famine. It is true that during the prevalence of distress meetings in aid of the poor are held everywhere, relief works are started, and the authorities do their utmost to save life. It is, however, a wonder that no one should up to this time have pointed out how it is that the slightest failure of rains is followed by the appearance of famine in this country. The Editor is of opinion that the real cause of the frequent recurrence of famines is the increasing poverty of India brought about by free trade; and suggests that the only way to raise her from the deep abyss of poverty into which she has fallen is to start factories in the country. The paper concludes by asking its contemporaries to express their opinions on the subject.

The famine.

(*f*).—*Railways and Communications.*

34. The *Victoria Paper* (Siálkot), of the 24th February 1900, observes that separate waiting-rooms are as necessary for female passengers of the Third and Intermediate Classes as for those of the 1st and 2nd Classes. In any case, it does not seem desirable that female travellers of the first named classes should be made to share the same waiting-rooms with men. The Editor therefore calls on the Railway authorities to direct the attention of the Director-General of the Indian Railways to this matter. He has, however, no hope of these and similar complaints being redressed unless non-official native gentlemen are allowed to take part in the deliberations of the Railway Conference and lay their suggestions before it.

A Railway complaint.

(*h*).—*Miscellaneous.*

35. The *Public Gazette* (Amritsar), of the 3rd March 1900, publishes a communication in which the writer, in continuation of his previous remarks (*vide* paragraph 27 of the Selection No. 2 for 1900), says that Civil Treasurers placed in charge of Tahsíl Sub-Treasuries are treated in a very cruel manner by their employers holding the contracts of District Treasuries. The writer alleges that the latter not only do not pay the former at the full rates fixed by the Government, but also practice several other hardships on them. Again, the Sub-Treasurers are granted neither leave nor pension of any kind, although their work is of a very responsible character. The correspondent adds that these officials are as much the servants of Government as those whose services count towards pension and who enjoy the privileges of leave, &c. He therefore requests the Government to rescue them from the oppressions practised on them by the Sadr *Khazánchís*. This, he says, can easily be effected by taking the management of treasuries into its own hands. The commission now paid to the *Khazanchís* will more than cover the cost which the change would entail on Government.

Grievances of Sub-Treasurers in Civil Treasuries.

Bribery and corruption in the Public Service.

36. The *Koh-i-Núr* (Lahore), of the 27th February 1900, writing about the prevalence of bribery and corruption in the Public Service in the Punjab, observes that the law in holding the bribe-taker and the bribe-giver equally criminal is at the root of the present deplorable state of affairs. Were, however, Government aware that in the majority of cases litigants, &c., are forced to grease the palms of corrupt officials, it would hasten to repeal the law under reference, and thereby rescue the people from the clutches of its dishonest servants. After stating that Diwán Tek Chand, the present vigilant Deputy Commissioner of Gujránwála, has issued a *robkár* warning his subordinates to abstain from their corrupt practices, the Paper remarks that the example deserves to be followed by other heads of districts in the Punjab.

The Urdu newspapers.

37. A correspondent of the *Public Gazette* (Amritsar), of the 24th February 1900, takes the Editors and Proprietors of Urdu newspapers to task for fixing different rates of subscriptions for different classes of subscribers, and singing the praises of Native Princes on the occasions of their investiture with ruling powers, &c., with the object of securing costly presents for themselves. Such practices, adds the writer, are a stumbling-block in the way of independent journalism, and constitute a standing disgrace to the Urdu Press in India. He then praises the *Public Gazette* for giving a wide berth to the objectionable practices under reference, and exhorts its Urdu contemporaries to follow in its footsteps.

Háfiz Abdul Ráhman's return to Amritsar.

38. The *Wakil* (Amritsar), of the 5th March 1900, states that Háfiz Abdul Rahmán, who has been travelling in Egypt, Turkey, &c., reached Amritsar on the 26th February 1900. As, however, his leave was to expire on the 28th idem, he could not halt at any place between Bombay and Amritsar except at Rewári, where he stopped for a few hours to rest himself. The Paper adds that the Háfiz was accompanied by a learned Arab Sheikh, named Abdul-Haq Effendi, who joined him in Egypt. The Sheikh intends staying in India for some time; and it is to be hoped that those desirous of learning the Arabic language will not miss this opportunity of gratifying their wishes.

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PUBLISHED IN THE PUNJAB,

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CONTENTS.

	Page.
I.—Politics.	
(a)—Foreign—	
1. The Transvaal War (*Punjab Samachár*)	131
2. Muhammadans and the War Fund (*Mashír-i-Hind*) ...	131
3. The same (*Táj-ul-Akhbár*)	131
4. The same (*Málúmát-i-Duniya*)	132
5. Mirzá Ghulám Ahmad and the War Fund (*Hakam*) ...	132
6. The War and the Natives (*Public Gazette*) ...	132
7. England and her European critics (*Wafadár*) ...	132
(b)—Home—	
Nil.	
II.—Afghanistan and Trans-Frontier.	
Nil.	
III.—Native States.	
8. Patiála affairs (*Akhbár-i-'Am*)	132
IV.—Kine-Killing.	
Nil.	
V.—Native Societies and Religious Matters.	
9. Jesus Christ (*Hakam*)	133
10. The "Mahátma" Aryás and the Hindús (*Sanátan Dharm Gazette*)	133
11. The Aryás and the coming Census (*Sat Dharm Prachárak*)	133
VI.—Legislation.	
12. The Land Alienation Bill (*Rafiq-i-Hind*) ...	133
13. The same (*Akhbár-i-'Am*)	134
14. The same (*Ibid*)	134
15. The same (*Rafiq-i-Hind*)	135

	Page.
VII.—General Administration.	
(a)—Judicial—	
16. A complaint against the District Judge, Abbott-abad (*Punjab Samachár*)	135
17. A complaint against the Munsif of Daska, Siálkot District (*Siálkot Paper*)	135
(b)—Police—	
18. Crime in the Punjab (*Hamdard-i-Hind*)	136
(c)—Municipal and Cantonment Affairs—	
Nil.	
(d)—Education—	
Nil.	
(e)—Agriculture and questions affecting the land—	
Nil.	
(f)—Railways and Communications—	
Nil.	
(g)—Postal matters—	
Nil.	
(h)—Miscellaneous—	
19. Grievances of Náib Tahsíldárs (*Rafiq-i-Hind*) ...	136
20. Income Tax and dishonesty (*Ibid*)	136
21. Supply of drinking water for soldiers halting at Núrpur, Kángra District (*Rafiq-i-Hind*)	136
22. The same (*Málúmát-i-Duniya*)	137
23. Famine and plague in India (*Paisa Akhbár*) ...	137
24. Inspection of Tahsíl Sub-Treasuries (*Public Gazette*) ...	137

[Confidential.]

[Vol. XIII.] [No. 11.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 17th March 1900.

I.—POLITICS.

(*a*)—*Foreign.*

The Transvaal War.

1. The *Punjab Samachár* (Lahore), of the 10th March 1900, cannot find words to describe the feelings of intense joy which the surrender of Cronje and the relief of Kimberley and Ladysmith have evoked throughout the length and breadth of India. The Editor feels confident that the recent British successes in South Africa are certain to exercise a sobering influence on the enemy, and make the bumptious Boers realize their insignificance. He is, however, of opinion that British settlers in the Orange Free States having no grievances, Great Britain should treat that republic in a lenient manner on the termination of hostilities. After remarking that the Transvaalers have been completely foiled in their attempts to stir up a general rebellion in Cape Colony and that they are now in full retreat towards Pretoria, the Paper says that the British Government is determined to prosecute the war to the bitter end. Under these circumstances, the Editor thinks it best for the Boers to sue for peace, or entreat some European Power to intercede with England on their behalf.

Muhammadans and the War Fund.

2. One Muhammad Yamín, of Dáta, Mánsehra Tahsíl, Hazára District, writing to the *Mashír-i-Hind* (Siálkot), of the 1st March 1900, enquires if, according to the Qurán and Traditions, it is lawful for the followers of Islám to subscribe towards the Transvaal War Fund.

The same.

3. The *Táj-ul-Akhbár* (Ráwalpindi), of the 10th March 1900, publishes the following satirical remarks in this connection :—

Our *Futwa* in this behalf is that the Muhammadans should never think of contributing to the War Fund, nay, it is very necessary and advisable that they should spend their money and time on pleasure and frivolities to

the top of their bent. Our conscience also tells us that it is only crooked things which suggest themselves to the Musalmáns. Again, the fiat has gone forth that the Muhammadans have lost their reason, and that far more evil days are in store for them than they have ever known . . . . . It only remains to dress them in robes of mortality, and despatch them to the bourne of death . . . . . where all the doubts, which are tormenting this unfortunate community, will be set at rest by God on the Day of Judgment.

The same.

4. The *Málúmát-i-Duniya* (Lahore), of the 14th March 1900, reprints the above.

Mirza Ghulám Ahmad and the War Fund.

5. The *Hakam* (Kádián), dated the 17th February (received on the 10th March) 1900, publishes a communication from Mirza Ghulám Ahmad of Kádián, who exhorts his followers throughout India to hold meetings in aid of the Transvaal War Fund and offer prayers for the success of British arms in South Africa. He adds that the subscriptions collected should be sent to Mirza Khuda Bakhsh of Kádián before the 15th March 1900.

The War and the Natives.

6. The *Public Gazette* (Amritsar), dated the 10th March 1900, states that a public meeting of the residents of Amritsar was held on the 4th instant to offer prayers to the Almighty for the victory of British Arms in South Africa. It may, however, be mentioned here that although the time fixed for the holding of the meeting was 2 P. M., no one turned up at the place appointed for the purpose till 3 P.M. Again, but for the presence of a large number of school boys the meeting would have been a complete failure. The Editor adds that there was no necessity to hold a meeting for the aforesaid purpose. It is well known that the sun does not set over the British Empire and that Government has command of unlimited resources while the Transvaal is too insignificant a republic to cause any harm to Great Britain. It is, therefore, absurd for natives to pray for that which the British Government is certain to have, *i.e.* victory.

England and her European critics.

7. The *Wafadár* (Lahore), dated the 8th March 1900, after referring to the remarks of certain German and French critics about the present position of England, says that her enemies should cease talking about her isolation and that they should remember that she can always count on the help of such allies as America, Italy, Japan and Afghánistán. Besides, she possesses a formidable navy, and this enables her to fight single-handed all the Powers of Europe. The Russian Government, adds the Editor, should bear in mind that its sinister designs against this country are well known to England, and that after effecting the proposed increase to her Army she will be in a position to put an end to the Czar's wild dreams of an Indian conquest.

III.—Native States.

Patiála affairs.

8. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 13th March 1900, says that the writer of the series of articles on Patiála which have recently

appeared in its columns (*vide* paragraph 9 of the Selection No. 9 for 1900) seems to be a retired Government official or the relation of one; for otherwise he would never have advised the Mahárája to appoint some pensioned Native officer to the post of Accountant-General of the State. He then refers to the changes recently introduced in the administration of Patiála, and feels confident that these will prove beneficial to the interests of the State. He also advises the Mahárája to make every one of his officials feel secure in his place, and never to punish a State servant without first giving him every opportunity to defend himself.

V.—Native Societies and Religious Matters.

Jesus Christ.

9. The *Hakam* (Kádián), of the 24th February 1900, after stating that Maulvi Abdul Karím of Siálkot is compiling a book to be called the Khiláfat-i-Rashdah, quotes some paragraphs from the forthcoming publication in which the Maulvi institutes a camparison between Christ and Muhammad, and endeavours to prove that, so far from being the son of God or God Himself, the former was only an ordinary human being. That his mission was not from heaven, adds the compiler, is clear from the fact that his teachings were accepted by only a few persons during his lifetime.

The "Mahátma" Aryás and the Hindús.

10. One Ralia Rám of Amritsar, writing to the *Sanátan Dharm Gazette* (Lahore), dated the 28th February 1900, states that the "Mahátma" Arya Smajists having commenced to openly eat and drink with Chamárs and Muhammadans, the *Sanátan Dharm Sabhas* should pass resolutions ostracizing them from Hindu society and forbidding the members to dine with the *Mahátmas*.

The Aryás and the coming Census.

11. A correspondent writing to the *Sat Dharm Prachárak* (Jullundur), dated the 9th March 1900, states that on the occasion of the Census of 1891 the Aryás were classed among the Hindús, with the result that their exact number cannot be known. The Arya newspapers published several articles at the time asking the Government to order the classification of the Aryás under a separate heading and not to regard them as a branch of the Hindu religion, which is comparatively speaking a recent offshoot of the Vedic religion. As, however, the request was made rather late in the day Government could not take any action in the matter. The writer concludes by requesting that in the coming Census of 1901 the Aryás should not be classed as an offshoot of Hindúism, but as a separate sect professing a religion quite different from that of the Hindús.

VI.—Legislation.

The Land Alienation Bill.

12. The *Rafiq-i-Hind* (Lahore), of the 10th March 1900, publishes a communication over the signature of "The same Punjábi Tahsíldár," who says that the objection has repeatedly been urged that the curtailment of the *Zamíndárs'* rights to sell or mortgage their lands is calculated to prove highly injurious to their best interests. Their holdings being, however, barely sufficient for their manifold

requirements, the writer is at a loss to understand why the placing of certain restrictions on the alienation of land should injure the *Zamíndárs* in any way. On the other hand, he feels confident that the Alienation Bill is certain to bring about an improvement in the present wretched condition of the agricultural classes. He then goes on to say that there is also no truth in the contention that the law under contemplation will result in a reduction in the price of land. In the first place, the *Zamíndárs* still stand in need of enlarging their possessions, and consequently their selling land among themselves cannot bring down the price thereof. In the next, the sale of land to non-agriculturists being permissible under the proposed law, there can be no fear of the competition in this respect becoming less keen. But, strictly speaking, a rise or fall in the price of land is never due to competition or the absence of it: it is the means available for its irrigation and improvement which determines the price of a particular piece of land. And if Government continues to afford the same facilities for the irrigation and improvement of land as it does at present, there is no reason why the Alienation Bill should prove instrumental in lowering the price of the same. Besides, it is a mistake to suppose that land fetches a very high price under existing arrangements. An inspection of Settlement and Judicial records will show that oftener than not the *Sáhúkárs*, &c., manage to obtain possession of land without having to pay anything for it, so to say. The correspondent concludes by remarking that it is also wrong to say that the proposed law will lead to an increase of crime and the extinction of small peasant proprietors.

The same.

13. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), dated the 13th March 1900, states that it is a well-known principle of Economics that a country where freedom of contract and trade is unknown can make no industrial improvement. The proposed Land Alienation Act will, however, entirely suppress freedom of contract in the Punjab, and make Government the virtual owner of the land, as it is proposed to deprive the real proprietors of their right to sell or mortgage their lands in the way they think best. The writer is not, besides, certain if the mortgagors will derive any benefit from selling their lands to *Zamíndárs* alone. He can, however, say without fear of contradiction that, within a short time of the passing of the law under contemplation, petty holdings will disappear and rich *Zamíndárs* will become great land-holders owning thousands of *bigahs* of land each. The writer then goes on to say that the proposed Act is not the true remedy for agricultural indebtedness in the Province, and that the object in view could easily be attained by appointing local committees consisting of Government officials, *Zamíndárs* and honest *Sáhúkárs* who would keep an eye on dishonest money-lenders and prevent *Zamíndárs* from falling a prey to these Shylocks.

The same.

14. A correspondent of the *Akhbár-i-'Am* (Lahore), dated the 9th March 1900, in commenting on the Land Alienation Bill, says that their bacchanalian propensities and attendant evils are as much responsible for the present miserable condition of the *Zamíndárs* as their litigious habits. He, therefore, suggests that Government should prohibit the opening of liquor shops in villages, and double the tax on all kinds of wines. Those *Zamíndárs*, besides, who are habitual drunkards should be required to furnish securities to keep the peace and

abstain from drunken brawls. The writer feels confident that were the authorities to act up to the above suggestions, the agricultural classes would soon be set up on their legs again. He then goes on to say that the law requiring the renewal of bonds after every three years is also one of the chief causes of the poverty of the *Zamíndárs*; and requests Government to order a reduction of stamp duty and the enhancement of the period of limitation in the case of bonds.

The same.

15. A correspondent of the *Rafiq-i-Hind* (Lahore), of the 10th March 1900, writing on the same subject, says that the practice of collecting the land revenue in cash is detrimental to the interests of the *Zamíndárs*. They have not infrequently to suffer considerable loss in converting their produce into money in order to meet this demand; while going to the *Sáhúkár* for the purpose is a still greater misfortune to them. Were, however, the revenue realized in kind, the agricultural classes would soon become prosperous again.

VII.—General Administration.

(*a*)—*Judicial.*

A complaint against the District Judge of Abbott-abad.

16. The *Punjab Samachár* (Lahore), of the 10th March 1900, publishes the substance of the *Tribune's* note charging the District Judge of Abbott-abad with having struck a litigant on the 14th ultimo, and remarks that Government should make an example of that official, as also of the chaprási who held the litigant while he was being beaten. The Editor then refers to the Hazáribágh and Chupra scandals, and says that it is such occurrences which induced Government to enact the sedition law, and which necessitate the retention of 75,000 British soldiers in the country. He has, however, no hesitation in admitting that European gentlemen worthy the name never ill-treat natives or interfere with their liberty.

A complaint against the Munsif of Daska, Siálkot District.

17. The *Siálkot Paper* (Siálkot), of the 8th March 1900, understands that no action has as yet been taken on the petition which the residents of the Daska Tahsíl submitted to the Chief Court against their Munsif in December last, and which was forwarded to the Divisional Judge for enquiry and report. This delay in instituting the necessary enquiries, adds the Editor, is proving a source of considerable loss to the people; and it is rumoured that those signatories to the petition who have cases pending in the Munsif's Court are being threatened and pressed by that officer to sign a declaration to the effect that their signatures were obtained by deception. In support of this assertion the paper publishes a copy of an application filed in the District Judge's Court on the 27th February last by one Wazíra, Ját, of Bansánwála, for the transfer of his case from the Munsif's Court The Editor then requests Government to order the institution of instant inquiries into the matter, as also the transfer from the Munsif's Court of the cases of those persons who have complained against him.

(*b*)—*Police.*

Crime in the Punjab.

18. The *Hamdard i-Hind* (Lahore), dated the 10th March 1900, states that on the night of the 26th February last a theft was committed in the house of the late Lála Kewal Rám, Jhajharwála, of Jagádhri, and property worth Rs. 5,000 was stolen. It is said that the persons appointed by the deceased Lála to look after his minor sons and manage their property have not supplied to the Police a list of the stolen articles for fear of being involved in the case. The Editor, therefore, calls upon the authorities to enquire as to how far the managers' fear of the Police was well-founded. After referring to the commission of theft in the house of Lála Mitar Sain, Saráogí of Búria, on the 27th ultimo, the Paper alleges that it is rumoured that the local Deputy Inspector of Police is in the habit of letting thieves alone, and on the other hand, making trouble for those who report the commission of offences to the Police.

(*h*)—*Miscellaneous.*

Grievances of Náib Tahsíldárs.

19. A correspondent writing to the *Rafiq-i-Hind* (Lahore), of the 10th March 1900, complains that the prospects of Náib Tahsíldárs, especially of those of the second and third grades, are gloomy in the extreme. Not only are their salaries wholly unbecoming their positions, but promotion is also exceedingly slow among them. It is very seldom that a Náib Tahsíldár rises to the post of Tahsíldár, except after about twenty years' service, while many have to retire previously on small pensions. The correspondent, therefore, suggests that, as some compensation for this hard treatment, Náib Tahsíldárs should be granted Pleaders' certificates on their retirement from the service. He also suggests that Náib Tahsíldárs, 1st Grade, should be eligible for promotion to the posts of Settlement Tahsíldárs and Superintendents of Deputy Commissioners' Vernacular Offices, as they could fill these appointments with credit.

Income Tax and dishonesty.

20. Maulvi Zaka Ullah, of Delhi, writing to the *Rafiq-i-Hind* (Lahore), of the 10th March 1900, says that one great objection against the imposition of income tax is that it encourages fraud and dishonesty. Unfortunately the practice of defrauding Government and mercantile companies in certain matters has become so common in the world that it has ceased to be looked upon as immoral, and even those persons who are scrupulously honest in all their other dealings do not feel any compunction in resorting to it. To make matters worse, it is not always possible to ascertain the exact incomes of those engaged in trade, and Government has to believe in their own declarations on the subject. The writer is of opinion that persons proved guilty of deliberately understating their incomes should be punished in an examplary manner and proclaimed to the public as forgers.

Supply of drinking water for soldiers halting at Núrpur, Kángra District.

21. The *Rafiq-i-Hind* (Lahore), of the 10th March 1900, publishes a communication from one Abdus Salám, a Municipal Commissioner of Núrpur, who says that it is usual for soldiers marching to and from Dharmsála to halt at the

former town. On such occasions the Baranj (?) Báoli, which adjoins the camping-ground and from which the residents of the Chaugán Mohalla draw their supply of drinking water, is closed to them, and its water reserved for the use of soldiers. This arrangement, it is scarcely necessary to add, entails considerable hardship and inconvenience on those inhabiting the said *mohalla*. After stating that the Núrpur Municipal Committee is about to construct water-works for the benefit of the town, the writer calls upon the Military authorities to help the Committee with money to enable it to erect a water post on the camping-ground also.

The same.

22. The *Málúmát-i-Dunya* (Lahore), of the 14th March 1900, reproduces the above.

Famine and plague in India.

23. The *Paisa Akhbár* (Lahore), dated the 10th March 1900, after referring to the havoc which famine and plague are working in India, says that all the measures adopted by Government for combating the evils having proved ineffectual, natives of all classes should on a fixed day, say the 1st of April next, supplicate the Almighty to rid the country of pestilence and scarcity. They should also observe a fast on that date, and subscribe towards the Famine Fund the price of their one meal of the day. The Editor has no doubt that if the prayers were offered with a sincere heart they would prove efficacious and produce the desired result.

Inspection of Tahsíl Sub-Treasuries.

24. The *Public Gazette* (Amritsar), dated the 10th March 1900, states that Mr. Douie, Commissioner of the Lahore Division, paid a visit to Amritsar on the 7th idem and returned to Lahore after inspecting the Sadr Treasury. The Editor regrets that Mr. Douie did not inspect the Tarn Táran and Ajnála Treasuries, which he says have not been inspected by any Commissioner for the last four years. He is of opinion that Tahsíl Treasuries stand much more in need of such inspections than Sadr Treasuries, and expresses a hope that Mr. Douie's successor, Mr. Clarke, will take the earliest opportunity of inspecting the Ajnála and Tarn Táran Treasuries.

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[Confidential.]

[Vol. XIII.] [No. 12.]

SELECTIONS

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CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The Transvaal War (*Wakíl*) 141
2. The same (*Civil and Military News*) 141
3. England and Egypt (*Wafadár*) 142

(b)—*Home*—

4. Government and the people (*Rafíq-i-Hind*) ... 142
5. Natives and Volunteering (*Punjab Organ*) ... 143

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

6. Native States and their European employés (*Táj-ul-Akhbár*) 143
7. The new head of the Patiála Police (*Akhbár-i-'Am*) ... 143
8. The post of Resident in Kashmir (*Victoria Paper*) ... 144
9. The Sunnís and Shiás of Hyderabad (*Paisa Akhbár*)... 144

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

10. The National Congress movement (*Akhbár-i-'Am*) ... 144
11. The Holi at Lahore (*Koh-i-Núr*) 144
12. The same (*Khálsa Bahádur*) 145

VI.—Legislation.

13. The Punjab Land Alienation Bill (*Wakíl*) ... 145
14. The same (*Ibid*) 146
15. The same (*Aftáb-i-Punjab*) 146
16. The same (*Akhbár-i-'Am*) 147
17. The same (*Rafíq-i-Hind*) 147
18. The same (*Táj-ul-Akhbár*) 148
19. The same (*Akhbár-i-'Am*) 148

VII.—General Administration.

(a)—*Judicial*—

20. Congestion of work in the Punjab Chief Court (*Rafíq-i-Hind*) 148
21. The same (*Ibid*) 149
22. A complaint against the Munsif of Daska, Siálkot District (*Chaudhwín Sadi*) 149
23. Appointment of commissioners in Civil suits (*Siálkot Paper*) 149

Page.

(b)—*Police*—

24. A charge against the Mukerián Police (*Akhbár-i-'Am*) 150
25. Lawlessness in the Amritsar District (*Aftáb-i-Punjab*) 150
26. The same (*Akhbár-i-'Am*) 150
27. The post of Assistant Inspector-General of Railway Police (*Victoria Paper*) 150
28. A charge against the Police (*Akhbár-i-'Am*) ... 150

(c)—*Municipal and Cantonment Affairs*—

29. Cantonment Committees and Natives (*Victoria Paper*) 151
30. Want of an Urdu translation of the Cantonment Code (*Ibid*) 151

(d)—*Education*—

31. The result of the last Middle School Examination of the Punjab University (*Koh-i-Núr*) 151
32. The same (*Chaudhwín Sadi*) 151
33. The same (*Public Gazette*) 152
34. The proposed Gurukul (*Akhbár-i-'Am*) 152
35. Grievances of School Masters (*Táj-ul-Akhbár*) ... 152

(e)—*Agriculture and questions affecting the land*—

Nil.

(f)—*Railways and Communications*—

36. Waiting rooms for native female passengers (*Táj-ul-Akhbár*) 153
37. A Railway complaint (*Paisa Akhbár*) 153

(g)—*Postal matters*—

38. Inspection of Village Post Offices (*Victoria Paper*) ... 153

(h)—*Miscellaneous*—

39. A complaint against Dr. Kádar Bakhsh of the Pindi Bhattián Hospital (*Málúmát-i-Duniya*)... ... 153
40. A case of employment of relations at one and the same station (*Victoria Paper*) 153
41. Transfers of District officials (*Ibid*) 154

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I.—POLITICS.

(*a*)—*Foreign.*

The Transvaal War.

1. The *Wakil* (Amritsar), of the 12th March 1900, says that the spontaneous outburst of joy among all classes of her Majesty's subjects at Lord Robert's recent successes in South Africa has overawed the enemies of Great Britain, and demonstrated to the world that the component parts of the great British Empire are bound together by indissoluble ties. In certain quarters the belief had hitherto been common that, so far from standing by the Mother Country in her hour of trial, the British Colonies in America and the Dark Continent would take advantage of her difficulties to secure their own independence. It was also believed that at such a time India would prove a source of weakness to Great Britain, and compel her to keep a large number of her soldiers cooped up in this country while they were wanted in another part of the world. The Transvaal War, however, has completely dispelled these delusions, and placed it beyond doubt that both the Colonists and the Indians are thoroughly loyal to the British throne. The Editor then refers to the part taken in the War by Australia, Canada, &c., as also to the loyal meetings which are being held in all parts of India to congratulate Government on the surrender of Cronje and the relief of Kimberley and Ladysmith.

The same.

2. The *Civil and Military News* (Ludhiána), of the 14th March 1900, also publishes a similar article, and remarks that native traders will no longer be called "coolis" in the Transvaal, or compelled to reside in "locations" outside towns. The war has also enabled the people of India to remove the doubts which had from time to time been thrown on their loyalty, and convince Government of their sincere devotion to the Queen-Empress. The Editor, however, considers it only just to mention that, with the single exception of Lord Sandhurst, no highly-placed servant of the Crown has ever impugned the loyalty of natives. It is the Anglo-Indian Newspapers alone which have always looked askance on the children of the soil. Even these, however, have now been forced to

admit that natives are the most loyal and law-abiding people on the face of the earth. The Editor then quotes extracts from the article recently published by the *Civil and Military Gazette* on the subject.

England and Egypt.

3. The *Wafadár* (Lahore), of the 15th March 1900, says that the Transvaal War and the insubordination of the Soudanese troops have afforded the French Press another opportunity of reviving the question of the evacuation of Egypt. The *Matin* has published a long article on the subject, in which it declares that Great Britain's continued stay in the Khedive's territory is not only offensive to the Sultán of Turkey, but also a standing menace to the peace of Europe. That Paper is also of opinion that the insubordination of the said troops shows clearly enough that the British Government is unable to maintain peace in Egypt. The writer of the article, therefore, calls upon the European Powers, especially Germany, to interest themselves in the matter, require England to evacuate Egypt and declare the Suez Canal to be a "neutral route."

(*b*)—*Home.*

Government and the people.

4. The *Rafiq-i-Hind* (Lahore), of the 17th March 1900, says that the loyal doings of the people of India in connection with Transvaal War have induced even the Anglo-Indian Press to look a little more kindly on them. It is an open secret that a certain section of the Anglo-Indian community are exceedingly distrustful of the children of the soil, and smell sedition on all sides. These good people seem to forget that even if natives become hostile to Government, they would be utterly powerless to harm it in any way. To make matters worse, not a few members of the ruling race have deluded themselves into the belief that loyalty is a medicine which can be administered at will, and the Aligarh Mission is endeavouring to implant in their minds the notion that it only requires educational machinery to make the people loyal. It is, however, strange that the Aligarh politicians should have lost sight of the simple fact that love and devotion have to do more with the heart than the head, and that they are begotten of generosity and kindness. The Editor then goes on to say that certain traitorous persons, who are unfortunately to be found among both Hindús and Muhammadans, are to blame for the present strained relations between the rulers and the ruled. Some of these worthies malign their own fellow-countrymen to the authorities from motives of enmity and revenge; while others accuse them of participation in seditious movements for no better reason than to air their own loyalty. The natural consequence of this state of affairs is that Government, which is alien, grows suspicious of the people and treats them in a harsh manner, or endeavours to ascertain their feelings through the agency of the Secret Police. To whatever test the loyalty of the natives of India may be put, it will always be found to be pure and free from alloy. After remarking that both Hindús and Muhammadans have never hesitated to help Government with money or lay down their lives in its defence, the *Rafiq* wonders what better proof of their loyalty is needed, or in what other ways they can lay bare their hearts before the authorities? It adds that those who are endeavouring to make the rulers

distrustful of the ruled are the worst enemies of Government, and help to lessen its prestige in the eyes of the world. Do they know that when they brand the Congress movement as disloyal they practically say that the educated party and its leaders—the best product of British rule in this country—are ill-disposed towards Government? Do they realize that when they accuse native journalists and public speakers of disseminating seditious ideas, they give currency to the lie that one of the most powerful and influential sections of the population is bitterly hostile to the present *regime*? It is hardly necessary to add that such misstatements do not redound to the credit of England, or enhance her prestige on the Continent. They are, besides, likely to alienate the sympathies of those who though perfectly loyal are constantly being charged with merely keeping up appearances and being disloyal at heart. In conclusion, the Editor remarks that Lord Curzon having been convinced of the sincere devotion of the people to the Queen, His Excellency should repeal the new law of sedition, which Lord Elgin's advisers misled him into passing.

Natives and Volunteering.

5. The *Punjab Organ* (Wazírabad), of the 12th March 1900, observes that it is very unfortunate for the people of India that in spite of their having given practical proof of their loyalty on more than one occasion during the past 150 years they are still regarded with suspicion in certain matters. After remarking that it was with the help of its native soldiers that Government conquered this country, and that Jack Sepoy has never hesitated to lay down his life in the defence of the British flag even outside India, the Editor exhorts the authorities to repose full confidence in Her Majesty's Indian subjects, and to sanction their enrollment as Volunteers. He does not, however, wish Government to confer this privilege on all sections of the people, but only on deserving and educated members of noble families and warlike races.

III.—Native States.

Native States and their European employés.

6. A correspondent writing to the *Táj-ul-Akhbár* (Ráwalpindi), of the 17th March 1900, says that notwithstanding the fact that instances of insubordination on the part of European employés of Native States are becoming more frequent every day, Native Chiefs continue to take them into their service. If, adds the writer, Indian Princes are under the impression that they please the Government by so doing, they are utterly mistaken. Government is, on the contrary, very anxious to preserve the independence of its feudatory States and does not desire that it should be called upon to settle private disputes between them and their European employés. Besides, when natives of ability are available for employment why should Native Chiefs take in their service insubordinate Europeans whose only desire is to drag the reputation of their employers through the mire.

The new head of the Patiála Police.

7. The *Akhbár-i-'Am* (Lahore), of the 16th March 1900, publishes an article in praise of Mr. Warburton, Assistant Inspector-General of the Railway Police, and expresses satisfaction at his appointment to be the head of the Patiála Police.

8. The *Victoria Paper* (Siálkot), of the 12th March 1900, states that although it has now been finally settled that Colonel Sir A. Talbot, Resident in Kashmír, retires from the service in the coming winter, it is still a secret as to who succeeds him. The Editor suggests that no better person could be selected for the post than Colonel Montgomery, Commissioner of Ráwalpindi Division. Before making that appointment, however, the post should be converted into a first Class Residentship.

The post of Resident in Kashmír.

9. The *Paisa Akhbár* (Lahore), of the 17th March 1900, says that the ill-feeling which has existed for a long time between the Sunnís and Shiás of Hyderabad in connection with the Jáfri Mosque dispute has begun to be translated into deeds. The Editor understands that the parties came to blows on the 27th January last, and that the Nizám's Government has told off Muhammad Hussain, a Judge of the State High Court, to make enquiries into the case. He adds that the accounts of the dispute between the Sunnís and Shiás which lately appeared in the Press had prepared the public for some such thing. But what is strange about the matter is that the State authorities, informed as they were of the strained relations between the parties, should have taken no steps to prevent things from reaching this stage.

The Sunnís and Shiás of Hyderabad.

V.—Native Societies and Religious Matters.

10. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 20th March 1900, remarks that it is simply impossible for any body not to sympathise with the objects of the National Congress movement which aims at removing poverty from India and establishing good feelings between the ruler and the ruled. But the question is whether natives have made such progress as to entitle them to claim equality with Englishmen. In the writer's opinion people of India, particularly Native Chiefs, stand on a much lower plane than that occupied by their British fellow-subjects. If, therefore, the National Congress desires to succeed in its objects it should first win the sympathies of Native Rulers and ask them to leave off their objectionable habits and learn the art of government.

The National Cong ess movement.

11. The *Koh-i-Núr* (Lahore), of the 20th March 1900, expresses satisfaction at the participation of the local Muhammadans in the celebration of the last Holi. The Editor cannot, however, refrain from remarking that this time the festival was marked by certain shameless and obscene doings, which had never been known before and a repetition of which should be put down with a strong hand. As an instance in point, he states that utterly naked figures of men were to be seen among the masqueraders, and that such indecent songs were sung on the occasion that no gentlemen, let alone women, could bear to hear them. The Paper concludes by calling upon the Deputy Commissioner and the District Superintendent of Police, Lahore, to look into the matter and take steps to prevent a recurrence of the scandal.

The Holi at Lahore.

The same.

12. The *Khálsa Bahádar* (Lahore), of the 19th March 1900, says that some of the masqueraders from Mozang who paraded the streets of Lahore during the last Holi were disguised as Nihang Sikhs, but that they had not the sense to abstain from smoking *huqáhs* in their assumed characters. It is true that they were Muhammadans; still their behaviour was extremely offensive to the Sikhs, to whom tobacco is as much an abomination as beef is to a Hindu, or pig's flesh to a Mussalmán. Consequently, when the masqueraders reached the Lohári Gate, Bháis Guláb Singh and Atma Singh asked them to stop smoking, but to no purpose. The Bháis, therefore, went to Sardár Mehr Singh, a Local Municipal Commissioner, and represented the matter to him. The Sardár left his house at once, and overtook the mock Nihang Sikhs near the Sháhalmi Gate. It is said that he was so incensed at seeing a *huqáh* in the hands of one of them that he could not refrain from breaking that smoking apparatus with his stick. Threupon the Police with the procession had the masqueraders in question turned out, and even the Hindu spectators began to praise the Sardár for his standing by his religion. It may be mentioned here that Mehr Singh is a quiet and inoffensive man, but that, like every other person, he could not bare to see his faith insulted in so flagrant a manner.

VI.—LEGISLATION.

The Punjab Land Alienation Bill.

13. A correspondent of the *Wakil* (Amritsar), of the 12th March 1900, says that in certain quarters attempts are being made to deceive the *zamíndárs* into the belief that the Punjab Land Alienation Bill is calculated to prove a veritable curse to them. As an instance in point, he states that some time back the *zamíndárs* of the Hoshiárpur District were gathered together at a certain place, and it was impressed on their minds that the proposed law would render it impossible for them to borrow money for their requirements. They were also told that the measure was certain to lower the price of land, and transfer to Government the ownership of their possessions. The writer publishes this communication with the object of undeceiving the agriculturists, and remarks that when hereditary tenants, who have also no power of alienation, can manage to borrow for their wants, it is difficult to see why the law under contemplation should prevent the *zamíndárs* from doing so. As to the contention that the Bill will have the effect of lowering the price of the soil, he is of opinion that the alienation of land being about to be strictly prohibited except in very special cases, a fall in its price will not entail any loss on the agricultural classes. He then ridicules the idea that Government wishes to become the owner of land; and suggests the following amendments in order to make the proposed legislation more thoroughly beneficial to the *zamíndárs*:—

1. The proposed definition of the term "agriculturist" is a very wide one. At the first regular settlement several lands and villages were recorded as the property of such persons, who are not agriculturists by profession, and whose forefathers received these lands or villages as a reward for services rendered by them to some former ruler of country. Only those persons, therefore, should be regarded as agriculturists who are actually engaged

in the work of cultivation; otherwise the majority of lands are certain to pass into the hands of the first-named so called agriculturists, as they belong to the monied classes.

2. In Section 3 (2) (*b*) the words "a member of the agricultural community" should be substituted for "an agriculturist holding land as owner or as occupancy tenant," as at present the section is so worded as to admit of the alienation of land to those *sáhúkárs* also who are now treated as owners of land.

3. In Section 3 the word "mortgage" should be inserted in place of "permanent alienation," so as to leave the *zamíndárs* free to exchange their lands or make a gift of the same.

4. The proposed law will not prove of much benefit to the *zamíndárs* unless it is also given a retrospective effect in cases in which lands have been under mortgage for long periods and the mortgagors have recovered several times the amount borrowed from them.

The same.

14. The *Wakíl* (Amritsar), of the 12th March 1900, publishes another communication, in which the writer alleges that money-lenders and certain interested *zamíndárs* are misleading the agricultural classes in regard to the scope and object of the Alienation Bill, and are inducing them to send memorials to Government condemning the proposed legislation.

The same.

15. A correspondent of the *Aftab-i-Punjab* (Lahore), of the 12th March 1900, after referring to the objections which have hitherto been raised against the Bill, says that the supporters of the measure are of opinion that it will prove beneficial to the *zamíndárs* in more ways than one. In support of this assertion be quotes the following notice circulated by the Deputy Commissioner of Gujrát throughout that part of the Province :—

"The rumour spread in the country by certain evil-minded persons that Government wishes to deprive the *zamíndárs* of their rights in land is wholly unfounded. On the contrary, the object in view is to rescue the agriculturists from the *sáhúkár's* clutches, and secure their lands to themselves."

This, adds the writer, leaves no room for doubt that the Alienation Bill is certain to be passed into law, and that Government is deeply interested in the welfare of the tiller of the soil. After remarking that the law under contemplation will not deter *sáhúkárs* from lending money to the *zamíndárs*, he requests the authorities to put it into force with effect from the date of its introduction in the Supreme Council. Not a few money-lenders, he adds, have been rapidly buying lands since the measure has been under consideration, and very little land is likely to be left with the agricultural classes if the Bill is not passed as soon as practicable. He also understands that mortgages by way of conditional sale being about to be declared null and void, their holders are fast converting them into simple mortgages. The

writer, therefore, considers it very necessary that the proposed Alienation Act should come into force with effect from the date on which it was introduced in the Viceregal Council. He is, however, of opinion that this enactment alone cannot prove of much benefit to the *zamíndárs*, and that no material change can take place in their condition so long as Government does not pass some law to put down usury.

The same.

16. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 17th March 1900, after referring to a communication published in one of its recent issues (*vide* paragraph 14 of the Selections No. 11) says that an enhancement of the tax on wine is calculated to lead only to the ruin of the *zamíndárs*, and that a reduction in the stamp duty is also certain to effect no improvement in their present deplorable condition. In the Editor's opinion the most effectual way to make the agriculturists give up their bacchanalian habits is to establish a *Panchayat* in every village, and help these bodies in suppressing the illicit manufacture of spirits, to which the raising of the aforesaid tax during the past few years has given a fearful impetus. He adds that at present the *zamíndárs* have to spend large sums of money in order to obtain wives for themselves and their sons, and that very often they have to pay not less than Rs. 500 to a bride's parents. Were this sale of girls declared penal, and the offence made cognisable by the Police, the agricultural classes would be set on their legs again. It may be mentioned here that an inspection of the *sáhúkár's* account books will show that nearly three quarters of the debts of a *zamíndár* represent his expenses in connection with marriages in his family. It is, therefore, very desirable that the law of contract should be amended, and debts incurred in connection with the purchase of wives declared null and void. There should, moreover, be some law to prevent *sáhúkárs* lending money for immoral purposes.

The same.

17. "The same Punjabi Tahsíldár" writing to the *Rafiq-i-Hind* (Lahore), of the 17th March 1900, makes the following observations on the same subject :—

1. It is wrong to say that the passing of the Alienation Bill will lead to an increase of crime in the Province. On the other hand, it can be asserted without fear of contradiction that the measure will put an end to the murders of *sáhúkárs* and other buyers of land which are now so frequent in this part of the country.

2. The law under contemplation does not prohibit the alienation of land, but merely places certain restrictions on it. The apprehension, therefore, that the prohibition of alienation is calculated to interfere with the improvement of the soil is groundless.

3. There is no truth in the contention that the *zamíndárs* cannot pay the land revenue without borrowing money from the *sáhúkárs*. As a matter of fact hardly 25 per cent. of them have

to go to the money-lender for this purpose. Equally misleading is the assertion that the proposed legislation will put an end to the *sáhúkára* business in the Punjab.

4. It is quite possible that the forthcoming enactment may lead to the *sáhúkárs* compiling false accounts in cases of debts incurred by the *zamíndárs;* but the law has already provided a remedy for the evil. Besides, such tricks are not unknown even now.

5. The proposed law cannot entail any hardship on the creditors of the agriculturists, seeing that it does not prohibit the mortgaging of land.

The same.

18. A correspondent writing to the *Táj-ul-Akhbár* (Ráwalpindi), of the 17th March 1900, says that some persons are putting forth many absurd reasons against the Land Alienation Bill. There are some who say that the *zamíndárs* will become extinct if the *sáhúkárs* stopped lending money to them. That this is a very ridiculous supposition needs no demonstration. Another equally absurd argument brought forward against the Bill is that it will diminish the value of land. But how does this affect the *zamíndárs*, says the writer, when the land is to remain in their hands and when no *sáhúkár* is ever to buy it? The writer concludes by blaming the *Tribune* for its not publishing any article or note in favour of the Bill—a fact which he attributes to many of the subscribers of the paper being *sáhúkárs*.

The same.

19. A correspondent writing to the *Akhbar-i-'Am* (Lahore), of the 21st March 1900, says that some time back a Sub-Registrar published a communication in the *Akhbár* in which he advised the Government to take the opinions of its responsible European and Native officials, and *sáhúkárs* and *zamíndárs* on the Land Alienation Bill. The Sub-Registrar should, however, know that presumably the Bill was introduced in the Council after consultation with select officials in the Revenue Department, and that if he knows of any such officials and *sáhúkárs* who have not been consulted he should inform the Government of their names without any further delay.

VII.—General Administration.

(*a*)—*Judicial.*

Congestion of work in the Punjab Chief Court.

20. The *Rafiq i-Hind* (Lahore), of the 17th March 1900, publishes a communication from Ganpat Rái, a local Barrister, who endorses Mr. Roshan Lál's remarks regarding the congestion of work in the Punjab Chief Court (*vide* paragraph 18 of the Selections for the week ending 24th February last), and adds that the practice of calling for the files of a case even at the preliminary hearing of an application for appeal or revision, which appears to the Judges to contain any reasonable ground for interference, is also one of the causes of this increase of work. All that seems necessary to do in such cases is to ask the applicant to produce attested copies of the documents bearing on the point requiring elucidation.

21. The *Rafiq-i-Hind* (Lahore), of the 17th March 1900, publishes another communication on the same subject in which the writer, Pandit Piáre Lál, Pleader, endeavours to show that the reasons assigned by Mr. Roshan Lál for the present increase of work in the Chief Court cannot hold water for a moment, and that it is wrong to hold the practice of *kutcha peshi* responsible for this state of affairs. In the writer's opinion this congestion of work is due to the following causes :—

The same.

1. In the Punjab, Custom takes precedence of Civil Law, and consequently a considerable part of the time of the Chief Court Judges is taken up in defining and applying Customary Law.

2. The practice of allowing discussion over the facts of a case in connection with an appeal also leads to the accumulation of work.

3. The number of small holdings in the Province being very large, the number of cases arising therefrom is of necessity large.

4. In cases of appointments to the Bench and promotions among the Magistracy in the Punjab, no regard is paid to ability and judicial experience, and services rendered in other departments are not infrequently a sufficient qualification for promotion to high judicial appointments. Consequently there is always greater room for the Chief Court to interfere in the decisions of the subordinate courts than is the case with the highest judicial tribunals of other Provinces.

22. The *Chaudhwin Sadi* (Ráwalpindí), of the 15th March 1900, is grieved to learn that the Munsif of Daska practices gross oppression on litigants, and that he is in the habit of abusing and otherwise disgracing them in open court. The Editor cannot, however, approve of the suggestion thrown out by a certain newspaper that the Munsif should be transferred to some other place; and enquires what guarantee there is that that officer will not ill-treat the residents of his new *iláka*. He is, therefore, of opinion that such officials should either be made to retire from the service before their time, or punished in an exemplary manner.

A complaint against the Munsif of Daska, Siálkot District.

23. The *Siálkot Paper* (Siálkot), of the 16th March 1900, says that certain native members of the judiciary in the Siálkot District have again begun to appoint their friends, &c., commissioners in Civil suits, in utter disregard of whether they are capable of discharging the duties entrusted to them. The Editor further learns that some Magistrates are in the habit of issuing commissions to persons as a reward for private services rendered by them. It is to be hoped that the Deputy Commissioner of the district will look into the matter and put a stop to this objectionable practice.

Appointment of commissioners in Civil suits.

(*b*)—*Police.*

A charge against the Mukerián Police.

24. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 20th March 1900, says that it is rumoured that an accused person (a resident of Munsúrpur), who had been arrested on suspicion of being involved in a theft case and was in the custody of the Mukerián Police in the Hoshiárpur District, has been beaten to death by the Police. Two constables, adds the writer, have been sent up for trial in connection with the occurrence. It is said that the Deputy Inspector of Police, Mukerián, was absent from the station when the incident took place, otherwise the calamity would not have occurred.

Lawlessness in the Amritsar District.

25. The *Aftáb-i-Punjab* (Lahore), of the 19th March 1900, says that theft and dacoity cases are greatly on the increase in the Amritsar District, and that the *zaildárs* and *lambardárs* in the *iláka* seem to be in collusion with the malefactors. The Editor has received several communications on the subject, from which it would appear that during the preceding week no less than nine places—Jalalabad, Nánakpura, Mochal, Dawáli Guru, Dharoi, &c.—were visited by dacoits, and that *sáhúkárs* are fast migrating to cities. He, therefore, calls upon the authorities to look into the matter and take prompt steps to put down the lawlessness.

The same.

26. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 17th March 1900, says that on the night of the 1st idem 25 armed dacoits visited Jalalabad (Amritsar District), ransacked houses for over two hours, and carried away property worth three thousand rupees. It is to be regretted that such an occurrence should have taken place in a town like Jalalabad, the majority of whose residents consist of *zamíndárs* noted for their strength and daring. After declaring his inability to divine the reasons which induced these sturdy peasants not to offer resistance to the dacoits, the writer says that the incident has created quite a panic in the town, and that the people are thinking of migrating to some other place.

The post of Assistant Inspector-General of Railway Police.

27. The *Victoria Paper* (Siálkot), of the 10th March 1900, says that it is very difficult to say who will succeed Mr. Warburton in the Punjab Police, for the tact and ability which he displayed in tracing criminals do not fall to the lot of every person. Mr. Richardson, Superintendent of Police in the Siálkot District, however appears to be a very suitable man for the post of Assistant Inspector-General of Railway Police, as he possesses qualities which, if given full play to, will in a very short time make him one of the best men in the Punjab Police.

A charge against the Police.

28. One Muhammad Mohkam-ud-dín writing to the *Akhbár-i-'Am* (Lahore), of the 14th March 1900, says that the Police do not always behave in a proper manner in the investigation of cases, and that not infrequently they arrest and *chalan* innocent persons in order to gain promotion or win the approbation of their official superiors. The desire to avoid explanations for delay in the

working out of a case, and the inducements held out to them to screen wealthy offenders also tempt them to commit similar atrocities. This, it will be readily conceded, is not the way to suppress crime and rid the country of thieves, dacoits, &c. On the other hand, adds the writer, the present state of affairs is calculated to embolden *budmashes* and encourage lawlessness. He concludes by calling upon the authorities to look into the matter and remedy the evil complained of.

(*c*).—*Municipal and Cantonment Affairs.*

Cantonment Committees and Natives.

29. The *Victoria Paper* (Siálkot), of the 14th March 1900, states that as the greater part of the Municipal income in cantonments comes from the pockets of Natives, there is no reason why they should not be made members of Cantonment Committees and given a voice in the expenditure of the money realized from octroi. There is besides an express provision in the Cantonment Code directing the appointment of Native gentlemen as members of the said committees, although up to the present it has remained a dead letter. The Editor, therefore, expresses a hope that the Lieutenant-Governor will, after consultation with Commanding Officers, appoint some Natives as members of Cantonment Committees. This, the Editor feels certain, will bring about an increase in the income of cantonments, as natives are better fitted to collect octroi and to supervise the collection thereof.

Want of an Urdu translation of the Cantonment Code.

30. The *Victoria Paper* (Siálkot), of the 10th March 1900, complains that notwithstanding the fact that it is now more than five months since the Cantonment Code came into force, no Urdu translation of it has as yet been published by Government. As, however, many house proprietors in cantonments cannot read or write English it seems highly necessary that the Code should at once be translated into the language understood by the people.

(*d*)—*Education.*

The result of the last Middle School Examination of the Punjab University.

31. The *Koh-i-Núr* (Lahore), of the 13th March 1900, says that the result of the last Middle School Examination of the Punjab University is disastrous in the extreme, and that of the 8,000 candidates who appeared at the examination, no less than 5,000 have been "plucked" This massacre of the innocents has caused mourning in almost every house in the Province, and spread a deep gloom over the student community. If the examiners of the Local University, adds the Editor, continue to treat the examinees in this harsh manner, the cause of education in the Punjab is certain to receive a severe check. He concludes by promising to revert to the subject at some future time.

The same.

32. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th March 1900, publishes similar remarks, and says that it has received quite a number of communications to the same effect. The Editor suggests that in the absence of any provision for the revision of answer papers, it should be the duty of the University to see that its Examiners are not unduly harsh in setting questions

and awarding marks. He adds that the failure of 14 out of the 15 candidates sent up for the examination by the Ráwalpindi Islámia High School shows that Muhammadan candidates have this year been again treated in an unfair manner.

The same.

33. The *Public Gazette* (Amritsar), of the 17th March 1900, says that the *Chaudhin Sadi's* allegation that Muhammadan candidates have been treated in an unfair manner is an uncalled for attack on the examiners of the University. It is to be regretted that the *Sadi* should have given a religious colour to the matter without making a thorough analysis of the result. Had it done so, it would have found that several Hindu Schools have fared even worse than the Islámia School of Ráwalpindi.

The proposed Gurukul.

34. The *Akhbár-i-'Am* (Lahore), of the 15th and 16th March 1900, publishes a communication, the writer of which says that in his lecture in aid of the proposed Gurukul delivered in the compound of the local Bhárat Insurance Company, Lala Munshi Rám of Jullundur was guilty of several misstatements regarding the methods of teaching in vogue in ancient India. The lecturer also refused to disclose the names of the teachers of the proposed institution on the ground that if these were made known to the public beforehand, the people would begin finding fault with them and thereby throw an obstacle in the way of the collection of funds. It would appear from this that the only desire of the Mahátmas is to collect money, and on the full amount of Rs. 30,000 being subscribed, to open an ordinary school for the benefit of their dependants and followers. The writer adds that the lecturer's answer to the objection that, having regard to the present condition of India, it was very difficult to work an institution like the Gurukal was startling in the extreme. It was to the effect that if the proposed seminary did not work well he would at least come to know that such institutions were not suited to the exigencies of the time. It would be only just that Lála Munshi Rám should conduct such experiments at his own cost and not ask the public to give him Rs. 30,000 to ride his hobbies. Another point worth noticing is that sons of Chamárs and other non-Hindús such as Muhammadans, Christians, &c., will also be admitted to the Gurukul and will be allowed to eat with Hindús, which is strictly against the injunctions of the Vedás. The writer concludes by reminding the lecturer that the College of the Mahátmás is certain to prove a failure and that he should waste neither his own time nor public money on such a chimera.

Grievances of School Masters.

35. The *Táj-ul-Akhbár* (Ráwalpindi), of the 17th March 1900, directs the attention of Government to the pitiable condition of School Masters who, it says, are granted neither pension nor gratuity on retirement from the service. The brain work which they are required to do quite unfits them to turn their hand to anything else; and they are left quite unprovided for, as the low salaries paid to them do not admit of their saving much money. The writer therefore expresses a hope that Government will take pity on this class of officials and do something for them.

(*f*).—*Railways and Communications.*

Waiting-rooms for native female passengers.

36. The *Táj-ul-Akhbár* (Ráwalpindi), of the 17th March 1900, says that the Railway authorities are perhaps not unaware that many evils result from the practice of making Third and Intermediate Class passengers of both sexes use one and the same waiting-room. It is therefore desirable that separate waiting-rooms should be constructed for male and female passengers. The waiting-rooms for the latter need not be as elegantly furnished as those for their sisters travelling 1st or 2nd Class, but they should be quite separate from those meant for males.

A Railway complaint.

37. A correspondent writing to the *Paisa Akhbár* (Lahore), of the 17th March 1900, states that passengers leaving the train at the Bhopal Railway Station are put to great inconvenience at the time of leaving the station platform. The gate by which they have to go out is kept only half open, and as it is not a very wide one, it is feared that some one will some day be crushed to death. Again, the window at which tickets are sold is also very small, with the result that passengers are put to great inconvenience at the time of purchasing their tickets.

(*g*).—*Postal matters.*

Inspection of Village Post Offices.

38. The *Victoria Paper* (Siálkot), of the 12th March 1900, says that the duty of inspecting several Village Post Offices still rests with District Inspectors of Schools. In the Editor's opinion these officials should be relieved of this duty, and the work of inspection made over to Inspectors of Post Offices, who can better examine the records of a Post Office. He expresses a hope that Government will attend to this matter and issue the necessary orders to the Postmaster-General.

(*h*)—*Miscellaneous.*

A complaint against Dr. Kádar Bakhsh of the Pindi Bhattián Hospital.

39. The *Málúmát-i-Dunya* (Lahore), of the 7th (received on the 19th March 1900) learns from a correspondent that Dr. Kádar Bakhsh of the Pindi Bhattián Hospital, Gujránwála District, is very seldom to be seen at his post, and that he passes the greater part of his time in the town. It is also complained that he does not examine patients attending the hospital in a careful manner, or dispense medicines at the proper time. The Editor can hardly bring himself to believe in these allegations, as the Doctor has the reputation of being an honest and contented man. Should, however, there be any truth in them, he would ask him to be more careful in the performance of his official work.

A case of employment of relations at one and the same station.

40. The *Victoria Paper* (Siálkot), of the 14th March 1900, enquires if it is true that a brother and two nephews of Qázi Qáim Ali, Reader to the Cantonment

Magistrate, Meean Meer, are employed in the Octroi Office there. If this is so, either Qázi Qáim Ali or his three relatives should be transferred from Meean Meer.

Transfers of District officials.

41. The *Victoria Paper* (Siálkot), of the 12th March 1900, remarks that just as military regiments together with their officers are transferred from one cantonment to another after every three years, all the Civil officers of a district, including those in the Police Department, should be transferred to another district after an equal number of years.

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SELECTIONS

FROM THE

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CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. England and Russia in Asia (*Dost-i-Hind*) ... 161
2. The same (*Chaudhwin Sadi*) 161
3. The Shah of Persia and the *Habl-ul-Matlin* of Calcutta (*Paisa Akhbár*) 162

(b)—*Home*—

4. British rule in India (*Kakhezai Social Reformer*) ... 162

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

5. Patiála affairs (*Paisa Akhbár*) 162
6. Prevalence of dakaiti in Patiála, &c. (*Wakil*) ... 163

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

7. The *Nadwat-ul-Ulema* (*Wakil*) 163
8. The *Ummahát-i-Mominin* (*Núr Afshán*) 163
9. The use of the Crescent and Star by Indian Muhammadans (*Paisa Akhbár*) 164
10. Hindu orphans and the Christian Missionaries (*Arya Gazette*) 164
11. Desecration of the dead bodies of the victims of famine (*Paisa Akhbár*) 164
12. The same (*Arya Gazette*) 164

VI.—Legislation.

13. The Land Alienation Bill (*Curzon Gazette*) ... 165
14. The same (*Rafiq i-Hind*) 165
15. The same (*Victoria Paper*) 166
16. Lord Curzon and the Indian Legislature (*Paisa Akhbár*) 166

Page.

VII.—General Administration.

(a)—*Judicial*—

17. Complaint against a Munsif of Amritsar (*Public Gazette*) 166
18. A proposal to prohibit Cantonment Magistrates from trying certain cases (*Victoria Paper*) 166
19. The Judiciary and the Police (*Ibid*) 166

(b)—*Police*—

20. The increase of crime in the Punjab (*Sidlkot Paper*) ... 167
21. The same (*Mashir-i-Hind*) 167
22. The retiring Assistant Inspector-General of Railway Police, Punjab (*Rafiq-i-Hind*) 168
23. The same (*Ibid*) 168
24. The same (*Ibid*) 168
25. The District Superintendent of Police, Siálkot (*Victoria Paper*) 168

(c)—*Municipal and Cantonment Affairs*—

Nil.

(d)—*Education*—

26. A grievance of the candidates for the recent Intermediate Examination of the Panjab University (*Rafiq-i-Hind*) 169
27. The disastrous result of the last Middle School Examination (*Aftáb-i-Punjab*) 169

(e)—*Agriculture and questions affecting the land*—

28. The famine (*Wakil*) 169

(f)—*Railways and Communications*—

Nil.

(g)—*Postal matters*—

29. Postage on newspapers (*Sirdj-ul-Akhbár*) 169

(h)—*Miscellaneous*—

30. A complaint against Vaccinators (*Public Gazette*) ... 170
31. Sub-Registrars in the Punjab (*Victoria Paper*) ... 170
32. An Urdu life of President Kruger (*Wakil*) ... 170

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 31ST MARCH 1900.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU.			
	Daily.			
1	Akhbár-i-'Am ...	Lahore ...	Govind Sahái ...	Between 2,000 & 3,000 copies.
2	Victoria Paper ...	Siálkot ...	Gián Chand ...	600 ,,
	Weekly.			
3	Aftáb-i-Hind ...	Jullundur City ...	Barkat Ali ...	150 copies.
4	Aftáb-i-Punjab ...	Lahore ...	Dfwán Aya Singh ...	140 ,,
5	Afzal-ul-Akhbár ...	Delhi ...	Mirza Muhammad Abdul Ghaffár Beg.	300 ,,
6	Ahluwália Gazette ...	Amritsar ...	Balwant Rái ...	600 ,,
7	Alhakam ...	Kádián, Gurdáspur District.	Yakúb Ali ...	300 ,,
8	Arya Gazette ...	Lahore ...	Atma Rám ...	200 ,,
9	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	600 ,,
10	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad ...	1,200 ,,
11	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín ...	1,200 ,,
12	Civil and Military Pleader ...	Do. ...	Nathu Lál, Beri ...	300 ,,
13	Curzon Gazette ...	Delhi ...	Mirza Hairat ...	950 ,,
14	Curzon Paper ...	Lahore ...	Kishen Chand Sada Nand & Co.	50 ,,
15	Dost-i-Hind ...	Bhera, District Shahpur	Rám Labháya ...	300 ,,
16	Gham Khár-i-Hind ...	Lahore ...	Pandit Dáta Kishen ...	330 ,,
17	Gulzár-i-Hind ...	Do. ...	Gulzár Muhammad ...	150 ,,
18	Haftawár ...	Do. ...	K. B. Thapur ...	952 ,,
19	Hamdard-i-Hind ...	Lahore ...	Kishen Chand & Co. ...	500 ,,
20	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	125 ,,
21	Khair Kháh-i-Alam ...	Delhi ...	Mír Hassan ...	100 ,,

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 31ST MARCH 1900—CONTINUED.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU—CONTINUED.			
	WEEKLY—*continued.*			
22	Khair Kháh-i-Hind and Rekhta Akhbár.	Delhi ...	Maha Naráin ...	50 copies.
23	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	500 „
24	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	116 „
	Jain Dharm Patrika ...	Do. ...	Bár Singh ...	...
25	Lahore Punch ...	Do. ...	Abdul Rahmán ...	110 copies.
26	Malumat-i-Dunya ...	Do. ...	Pandit Girdhári Lál ...	100 „
27	Mashír-i-Hind ...	Siálkot ...	Muhammad Shafi Beg ...	50 „
28	Názim-ul-Hind ...	Lahore ...	Názim Hussain ...	300 „
29	Núr Afshán ...	Ludhiána ...	M. Wylie ...	450 „
30	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	13,000 „
31	Patiála Akhbár ...	Patiála ...	Syad Raiab Ali Shah ...	300 „
32	Public Gazette ...	Amritsar ...	Jai Chand ...	650 „
33	Punjab ...	Do. ...	Ghulám Muhammad, Akhtar.	700 „
34	Punjab Organ ...	Wazirabad (Gujránwála)	Diwán Atma Rám ...	772 „
35	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	3,500 „
36	Rafíq-i-Hind ...	Do. ...	Muharram Ali, Chishti ..	1,000 „
37	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	300 „
38	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús ...	370 „
39	Safír-i-Tijárat ...	Delhi ...	Buláki Dás ...	1,200 „
40	Sáháiq ...	Jullundur ...	Dev Ráj ...	300 „
41	Sat Dharm Prachárak ...	Jullundur City ...	Munshi Rám ...	800 „
42	Siálkot Paper ...	Siálkot ...	Todar Mal	650 „
43	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad	475 „
44	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	300 „

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 31ST MARCH 1900—CONTINUED.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU—CONTINUED.			
	WEEKLY—*concluded.*			
45	Wafádár ...	Lahore ...	Fazal-ud-dín ...	700 copies.
46	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár	1,100 „
47	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán ...	700 „
48	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	250 „
	TRI-MONTHLY.			
49	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán	50 copies.
	FORTNIGHTLY.			
50	Khádim-i-Hind ...	Lahore ...	Amír Shah and Núr-ud-din	70 copies.
51	Sanátan Dharm Gazette ...	Do. ...	Pandit Gopi Náth ...	1,000 „
	MONTHLY.			
52	Anwar-ul-Islám ...	Siálkot ...	Karím Bakhsh ...	1,200 copies.
53	Aror Bans Parkásh ...	Lahore ...	Daya Rám ...	50 „
54	Arya Musáfir Magazine ...	Jullundur ...	Munshi Rám ...	700 „
55	Háfiz-i-Sihhat ...	Lahore ...	Hakím Ghulám Nabi ...	400 „
56	Hamdard-i-Khálsa ...	Amritsar ...	Suchet Singh ...	500 „
57	Ishát-i-Sunah ...	Lahore ...	Maulvi Muhammad Hussain.	400 „
58	Jahán Qadr ...	Amritsar ...	Naráin Singh ...	100 „
	Jia Lál Parkásh ...	Delhi ...	Jia Lál ...	...
59	Kalki Avtár Patrika ...	Ráwalpindi ...	Búta Mal, Anand ...	60 „
60	Rahbar-i-Hind ...	Lahore ...	Nádir Ali ...	100 „
61	Rifáh-i-Am ...	Siálkot ...	Diwán Chand ...	600 „
62	Sarín Sabha Journal ...	Hoshiárpur ...	Ganesh Dás and Dev Ráj	250 „
63	Singh Sahái Punjab Gazette ...	Amritsar ...	Arjan Singh ...	200 „

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 31ST MARCH 1900—CONCLUDED.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.			
	QUARTERLY.			
65	Journal of the Anjuman-i-Islámia, Lahore.	Lahore ...	Anjuman-i-Islámia ...	...
	HINDI.			
	WEEKLY.			
66	Mitra Vilás ...	Lahore ...	Govind Sahái ...	...
	MONTHLY.			
67	Jain Pattika ...	Lahore ...	Lál Man ...	100 copies.
68	Jia Lál Parkásh ...	Delhi ...	Jia Lál ...	...
	FORTNIGHTLY.			
69	Punjab Theosophist ...	Lahore ...	Lál Man ...	229 copies.
	GURMUKHI.			
	WEEKLY.			
70	Khálsa Akhbár ...	Lahore ...	Khálsa Diwán ...	632 copies.
71	Khálsa Gazette ...	Do. ...	Basant Singh ...	300 ,,

[Confidential.]

[Vol. XIII.] [No. 13.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 31st March 1900.

I.—POLITICS.

(*a*)—*Foreign.*

England and Russia in Asia.

1. The *Dost-i-Hind*, Bhera, of the 23rd March 1900, after referring to Russian activity in the neighbourhood of Afghánistán, says that the Czar is reported to have declared that His Majesty does not wish to reap any profit from Great Britain's difficulties in South Africa. This declaration should not, however, be implicitly believed, seeing that Peter the Great's dying injunction to his descendants was to conquer India, and that the Muscovites are slowly but surely surmounting the difficulties which stand in the way of their invasion of this country. Nevertheless it is no exaggeration to say that the Autocrat of all the Russians cannot set foot in India so long as England is supreme on the sea and can count Japan among her allies. It is, however, quite possible that the Mikado may leave her in the lurch in the hour of trial, while it is certain that if he did side with her, the Czar would induce Menelik to take up arms against her. It, therefore, behoves Government to depend on itself alone for the defence of India; and were it to sanction the enrolment of natives as Volunteers, it would be raising a very large army of loyal and contented soldiers to fight for the Queen-Empress.

The same.

2. One Mumtaz Ali of Jodhpur writing to the *Chaudwin Sadi* (Rawálpindi), of the 23rd March 1900, observes that the Transvaal War has brought home to Great Britain the fact that her military strength is not commensurate with the extent of her world-wide empire. It is, therefore, very desirable that on the termination of hostilities in South Africa she should address herself to the task of making the necessary additions to her armaments. After remarking that the only great Power which entertains feelings of rivalry towards the United Kingdom is Russia, the correspondent suggests that the frontier Pathans and the Soudanese Muhammadans, being the most warlike races on the face of the earth, Government should obtain recriuts from among them,

and form them into two formidable armies. It may be mentioned here that every Musalmán being an implacable foe of the Muscovite, owing to the latter's poverbial ill-treatment of the followers of Islám, the tribesmen and the Soudanese may be relied upon to give a good account of themselves whenever and wherever they have to fight against the Russians. The writer also suggests that the Indian Muhammadans being a brave and loyal people, Government should confer upon them the privilege of volunteering and thereby increase its military strength.

The Shah of Persia and the *Habl-ul-Mattin* of Calcutta.

3. A correspondent writing from Karmán in Persia to the *Paisá Akhbár* (Lahore), of the 24th March 1900, states that under the Shah's orders passed in December last, the entry of the *Hubl-ul-Mattin* (Calcutta) into Persia has been prohibited.

Commenting on the above, the Editor remarks that, having regard to the mal-administration which prevails in Persia, it does not at all seem improbable that such orders should have been passed by its ruler. Only recently the Shah conferred on the Editor of the *Hubl-ul-Mattin* the title of "The Supporter of Islám" and granted a substantial annual subsidy to him. The Editor adds that the *Aubl-ul-Mattin* has been rendering valuable services to Persia, and that it is a pity that the Shah should have stopped its entry into his territory.

(*b*)—*Home.*

British rule in India.

4. The *Kakkesai Social Reformer* (Lahore), for March 1900, publishes a communication in which the writer after enumerating the blessings of British rule—such as the administration of even-handed justice, the spread of education, the increase of the commercial prosperity of the country and the freedom of religion—prays to God for the permanence of the present régime.

III.—Native States.

Patiála affairs.

5. A correspondent writing to the *Paisa Akhbár* (Lahore), of the 24th March 1900, states that recently he sent to the *Akhbár-i-'Am* a series of articles on the administration of Patiála. Some of these have appeared in the paper, but others have been left out presumably through inadvertance. The correspondent adds that in the latter he had referred to the financial prosperity of the State, the revenues of which now amount to 73 lakhs of rupees a year, and made mention of the services rendered by it to the Government from time to time. He further states that it has afforded him great pleasure to learn that Mr. Warburton has been appointed head of the State Police, and remarks that it would be still better for Patiála if the Hon'ble Rája Suraj Kaul were taken into the State service. The writer concludes by observing that in view of this prosperous condition of the State it seems inadvisable that Government should interfere in the internal administration of Patiála.

6. One Muhammad Ibráhím Khán, writing to the *Wakil* (Amritsar), of the 19th March 1900, alleges that dakaiti is daily on the increase in Patiála, Jínd and Nábha, and that a similar state of lawlessness prevails in the adjoining British territory, especially at Bathia in the Ferozepore District. Cases of dakaiti are also very frequent on the boundaries of Kotla, although within the State dakaits are almost unknown. The writer understands that ekkas plying on the Kotla road at night are attacked by bands of dakaits, and their occupants plundered in a merciless manner. It is also rumoured that the ekka-drivers are in collusion with the dakaits, and that on a pre-arranged signal from the latter they bring their vehicles to a stop in spite of protests from the passengers. The correspondent requests Government to look into the matter and direct the States concerned to hunt down the dakaits who now infest the Dhúri-Kotla-Sangrúr Road.

Prevalence of dakaiti in Patiála, &c.

V.—Native Societies and Religious Matters.

7. A correspondent of the *Wakil* (Amritsar), of the 19th March 1900, says that Maulvi Ghulám Muhammad of Simla, the representative of the *Nudwát-ul-Ulema*, paid a visit to Pánipat in February last, and delivered two lectures there. In these he endeavoured to explain to his hearers the aims and objects of the *Nunwa*, and so convincing were his arguments that the entire Muhammadan community of Pánipat are now agreed that the movement is calculated to prove highly beneficial to the followers of Islám in this country. After praising Khawája Iltáf Husain, Nawáb Fakir Ahmad, Sheikh Umar Daráz and Mír Fayyáz Husain for displaying great enthusiasm in connection with the Maulví's visit, the writer remarks that the *Nudwa* ought to send its representatives to every important city and town in order to waken the Muhammadans to a sense of their requirements.

The *Nudwát-ul-Ulema*.

8. "B. A. Sharaf" writing to the *Núr Afshán* (Ludhiána), of the 23rd March 1900, says that the Siálkot correspondent of the *Siráj-ul-Akhbár* of the 26th February last, states that one Badr-ud-dín, a Muhammadan convert to Christianity, has again embraced Islám, and that he intends publishing a reply to the *Ummahát-i-Mominin*. The writer is at a loss to understand what the Muhammadans mean by giving out every now and then that a reply to that book is under preparation. Is there any point in the *Ummahát* which they are in a position to refute? The work consists only of quotations from Musalmán writers, and Badr-ud-dín will not find it easy to traverse the charges contained therein against the Prophet. "B. A. Sharaf" then calls upon Dr. Ahmad Shah, Sháiq, to make arrangements to bring out a second edition of the book, remarking that the public has grown very fond of the *Ummahát-i-Mominin*. He also advises the reproduction of the publication in English, &c., with the object of enabling the world to decide between truth and falsehood. In conclusion, he requests Pádri Salik and a certain other preacher to collect materials for writing a rejoinder to Badr-ud-dín's reply to the *Ummahát*, and promises to make certain revelations regarding Muhammad and his new defender at the proper time.

The *Ummáhát-i-Mominin*.

9. The *Paisa Akhbár* (Lahore), dated 24th March 1900, says that Háji Muhammad Ismail Khán has recently published a pamphlet in which he advises Muhammadans to refrain from printing the Crescent and Star on their books, sign-boards, articles of trade, &c. The Háji's argument is that the Crescent and the Star being the arms of Turkey, their use by the Muhammadans of India is calculated to mislead Government regarding their feelings towards the Sultán. That the Háji is wrong in holding this view is amply proved by the fact that many of the Muhammadans who use the Crescent and Star are unaware of the fact that these are the arms of Turkey. Again, the Crescent is only a synonym for Islám just as the Cross stands for Christianity. Consequently the use of the Crescent and Star by a person only denotes the religion to which he belongs. But, were the Muhammadans even to adopt the arms of the Turkish Government as their national emblem, the British Government is not so narrow-minded as to take any offence at it.

The use of the Crescent and Star by Indian Muhammadans.

10. The *Arya Gazette* (Lahore), dated the 22nd March 1900, publishes a communication from one Náth Mal, a member of the Arya Smáj, who, after giving an account of the orphanage which has recently been started there, says that although some of the Hindu residents of the station are taking a great interest in collecting funds, at the best their exertions can enable them to rescue only very few orphans from the hands of the Christian Missionaries, who are da ily carrying away trainfuls of them. If the Hindús, he adds, will not bestir themselves at this time, the entire population of Mewár and Marwár will in a few days be converted to Christianity. It may be mentioned here tha t Rájpúts of all classes, including the Chohán, the Rathors and the Ráwats, are selling their children for paltry sums not exceeding one rupee per head, w hich ought to move every Hindu heart. Those desirous of working at Ajmer on behalf of the orphanage should communicate with the writer.

Hindu orphans and the Christian Missionaries.

11. A correspondent writing to the *Paisa Akhbár* (Lahore), of the 24th March 1900, states that some time back a relief work was started by the Mahárája of Bikanir at Hanúmán Garh. Numbers of famine-stricken persons flocked thither; but fever having broken out among them, many are succumbing to the disease. Their corpses are removed by sweepers and buried in the sand regardless of the religion of the dead. Soon after their burial, however, the corpses are dug out by dogs and jackals, with the result that skeletons of human beings are now seen scattered near the relief works. The writer expresses a hope that the Mahárája will take steps to have dead bodies properly buried or cremated, as the case may be.

Desecration of the dead bodies of the victims of famine.

12. The *Arya Gazette* (Lahore), dated the 22nd March 1900, says that it has received another communication in which the writer states that dead bodies of famine-stricken people are to be seen at Ajmer and Biawar in large numbers, and that scavengers are in the habit of throwing them in trenches, the corpses being covered with a handful of dust in the evenings. The Editor cannot say

The same.

what truth there is in this statement, but he is making enquiries into the matter. He adds that the *Bombay Gazette* publishes a communication the write- of which states that people in Gujrát are also selling their children. The paper exhorts the Hindús to loosen their purse-strings and try to afford relief to their famine-stricken co-religionists.

VI.—Legislation.

The Land Alienation Bill.

13. The *Curzon Gazette* (Delhi), of the 23rd March, 1900, publishes a communication from one Yákúb Khán, a *Zamíndár* of Mauza Bisran (?) in the Fírozpur Jharka Tahsíl, Gurgaon District, who says that the authorities have introduced the Punjab Land Alienation Bill with the sole object of preventing the agricultural classes from being exterminated in the Province. After referring to the main provisions of the measure, the writer alleges that money-lenders are misleading the *Zamíndárs* as to the true scope and object of the proposed legislation. He has, however, no hesitation in saying that the law under contemplation is certain to affect the credit of the agriculturists, and lower the price of their holdings. It is also calculated to make it difficult for the *Zamíndárs* to borrow money for their requirements, for it being simply impossible for a mortgagor to recover, in fifteen years, his capital and interest from the land mortgaged to him, no one will agree to lend the money. As a result of this state of affairs, the authorities will be put to great difficulty in collecting the land revenue, and will have frequently to auction lands for the recovery of Government dues. The correspondent concludes by promising to revert to the subject at some future time.

The same.

14. "The same Punjabi Tahsíldár," writing to the *Rafiq-i-Hind* (Lahore) of the 24th March 1900, makes the following observations on the same subject :—

(1). If a *Zamíndár's* holding is ever put up to auction for the recovery of the land revenue its purchaser will also be a *Zamíndár*. This cannot, therefore, entail any hardship on the agricultural community.

(2). The proposed legislation does not prohibit the sale of land but merely imposes certain restrictions on it. Consequently it cannot interfere with the improvement of land, provided the facilities now available for the cultivation of the soil do not disappear.

(3). The law under contemplation may lead to a falling-off in the mutation and registration fees, but not in the income from the sale of Court-fee stamps, &c., as is contended by certain persons.

(4). It is wrong to say that the measure will help to make the *Zamíndárs'* children idle and careless. All that it is calculated to do for them is to secure their patrimony to themselves.

(5). There is no truth in the allegation that the Alienation Bill will prove a source of considerable loss to those non-agriculturists who have invested their savings in land. Nothing is further from Government's mind than to prohibit them from cultivating thir lands or improving the same.

(6). The Bill cannot injure the *Sáhúkárs'* tenants in any way, as they will continue to be employed in their present capacity even after it has become law.

15. The *Victoria Paper* (Siálkot), dated the 21st March 1900, says that the dropping of the Telegraphic Press Messages Bill by the Viceroy has led the people to believe that His Excellency will never allow an Act to be passed which is condemned by the entire public opinion of the country. The Editor, therefore expresses a hope that Lord Curzon will also drop the Punjab Land Alienation Bill which is altogether an uncalled-for measure. Should, however, the authorities be of opinion that the Province stands in need of some such law, the Bill should be so amended as to serve the purpose in view.

The same.

16. The *Paisa Akhbár* (Lahore), of the 24th March 1900, writing about the dropping of the Telegraphic Press Messages Bill, says that if Lord Curzon had been at the head of affairs at the time of the passing of the new sedition law, his Lordship would never have given his assent to the measure.

Lord Curzon and the Indian Legislature.

VII.—General Administration.

(*a*)—*Judicial.*

17. The *Public Gazette* (Amritsar), of the 24th March 1900, publishes a communication in which the writer alleges that a certain local Munsif is averse to the appearance of lawyers in cases tried by him, and that consequently the relations between him and the Amritsar Bar are far from being cordial. The correspondent then goes on to say that on the above date the official in question told the clients of a certain well-known pleader that their legal representative had proved of no service to them, and that he had failed to explain anything to the Court's satisfaction. The lawyer protested against this, whereupon the Munsif lost his temper and addressed the former in these words: "Had I been in your place I would have cut off my nose and committed suicide by drowning. Shame! shame!! shame!!!" It may be added that this is not the first instance of the Munsif's ungentlemanly behaviour towards a legal practitioner, and that the local Bar have resolved to give up practising in his Court.

Complaint against a Munsif of Amritsar.

18. The *Victoria Paper* (Siálkot), of the 17th March 1900, says that it is a well-known maxim of law that no Magistrate should try a case instituted at his own instance or with his sanction. Accordingly, the Secretaries of Municipalities in India are forbidden to punish infringements of Municipal laws. The Editor is of opinion that the same rule should apply to Cantonment Committees, and that Cantonment Magistrates should be debarred from deciding cases instituted by the Committees, or by themselves in their capacity of Secretaries to these bodies. They should also have no power to hear cases likely to affect the rights and privileges of Cantonment Committees.

A proposal to prohibit Cantonment Magistrates from trying certain cases.

19. The *Victoria Paper* (Siálkot), of the 17th March 1900, says that in deciding cases instituted or conducted by the Police the Courts should not listen to the advice of the guardians of the public peace, as this is calculated to prove

The Judiciary and the Police.

injurious to the interests of the accused. The suggestions emanating from a Police official regarding the suppression of crime should always be attended to; but when he goes out of his way and advises a Magistrate or Judge to convict an accused person, the dispenser of justice is bound to turn a deaf ear to such counsel. No person, adds the Editor, ought to be punished except on the strength of the clearest and strongest evidence, or considered guitly unless he has been proved so. Besides, were Magistrates to follow the advice of the Police in every instance, it would become simply impossible for innocent persons to secure their acquittal.

(*b*)—*Police.*

The increase of crime in the Punjab.

20. The *Siálkot Paper* (Siálkot), dated the 24th March 1900, publishes a communication in which the writer after referring to the ravages of the present famine says that it is sad to observe that with the increase of famine crime has also been increasing in the province. It will, however, be wrong to conclude that an increase in crime is a necessary consequence of the prevalence of famine. Take for instance the case of the Jhelum District in which alone no less than 30 daring dakaities have been committed of late. But, can any one of them be traced to the prevailing scarcity? No, even a very cursory examination of the circumstances under which these dakaities were committed will show that all of them can be traced to a particular class of people whom the famine has not affected in the least. The fact that the victims of these cases have been invariably murdered and their account books burned shows clearly enough that the dakaits were persons interested in the existence or non-existence of those plundered and murdered by them. The correspondent adds that the mischief has been greatly increased by several local officers issuing orders to the effect that people themselves are responsible for the safety of their lives and property. As a consequence of this, licenses to keep arms are being freely granted to the people, but are the persons who have purchased arms accustomed to the use thereof? It is to be feared that the possession of arms by those who do not know how to use them instead of proving a protection against dakaits is likely to do them much harm, as in all probability these arms will very soon pass into the hands of bad characters. The writer concludes by remarking that the only true remedy for the prevailing lawlessness is to award deterrent punishments to offenders.

The same.

21. The *Mashir-i-Hind* (Siálkot), of the 24th March 1900, remarks that crime is daily on the increase in the Province. and that if prompt measures are not taken to remedy the evil, Government will not find it an easy task to do so a little time hence. The first step which should be taken in this direction is to require criminal tribes and persons of suspicious characters to furnish securities and enter into personal recognizances. The Editor is, however, of opinion that the dakaities which are at present being committed in the country are not the work of criminal tribes, seeing that the dakaits now scouring the land are armed with swords and guns and ride horses and camels. But the tribes under reference are too poor to arm and mount themselves in

this costly manner. It is, therefore, doubly necessary that persons of suspicious character should be required to furnish security for good behaviour. Such men, adds the Editor, abound in the settlements around the Siálkot City. They have no ostensible means of livelihood, and yet are leading the lives of well-to-do people. The Deputy Commissioner, Captain Dallas, will do well to make thorough enquiries regarding this gentry and thereby put a stop to the increase of crime in the *iláka*.

22. The *Rafiq-i-Hind* (Lahore), of the 24th March 1900, publishes a communication from Muhammad Fazl-ud-dín, a local pleader, who after referring to the proposal to perpetuate Mr. Warburton's name in the Punjab (*vide* paragraph 12 of the Selections No. 10), suggests that the best way to gain the desired end will be to start a Warburton Fund, and from the income thereof award a gold medal annually to the student who stands first in the Phillour School Examination, and distinguishes himself in detective ability. In the event of this suggestion not being approved of by the public, the money should be utilized in founding a Warburton scholarship tenable in the said school. The rules regulating the award of the medal or the scholarship should be framed after consultation with the retiring Assistant Inspector-General of the Railway Police, Punjab.

The retiring Assistant Inspector-General, Railway Police, Punjab.

23. Another correspondent writing on the same subject suggests the opening of a Warburton Detective School with the object of facilitating the study of a detective's art in the Punjab.

The same.

24. Raja Muhammad Atta Ullah Khán of Wazirabad remarks—

The same.

(1) that the form of the memorial ought to be such as to admit of Punjabís of all classes subscribing to it; (2) that should be calculated to benefit the poor and the needy; (3) that it should have a special reference to the special qualifications of Mr. Warburton; and (4) that that officer should also be consulted as to the form it should take.

25. The *Victoria Paper* (Siálkot), dated the 21st March 1900, says that the people of Siálkot District are very loud in praise of the local District Superintendent of Police. Wherever, adds the Editor, a case of theft or dakaiti occurs that officer is invariably to be found there. It is due to his exertions alone that so very few cases of dakaiti have occurred in the district during the present famine. Another great merit of the Superintendent is that he always keeps an eye over the doings of his subordinates which deters them from ill-treating persons under arrest.

The District Superintendent of Police, Siálkot.

(*d*)—*Education.*

A grievance of the candidates for the recent Intermediate Examination of the Panjab University.

26. A correspondent of the *Rafiq-i-Hind* (Lahore), of the 24th March 1900, says that the passage set in the recent Intermediate Examination of the Panjab University for translation into English is a curious jumble of antiquated and obsolete Urdu words. Again, several portions of it were misprinted and were utterly unintelligible, and consequently very difficult to translate. After quoting these portions, the correspondent adds that their rendering into Hindí is equally ambiguous and puzzling. He, therefore, trusts that Dr. Stratton, who is credited with being a vigilant and fair-minded official, will take the earliest opportunity to represent the matter to the Senators. It is also to be hoped that he will write to the examiner on the subject, and request him to be very lenient in awarding marks.

The disastrous result of the last Middle School Examination.

27. The *Aftáb-i-Punjab* (Lahore), of the 26th March 1900, says that the disastrous result of the last Middle School Examination of the Panjab University calls for the serious attention of those interested in the spread of education in the province. It is high time, observes the Editor, that prompt steps were taken in order to prevent candidates for the University Examination being treated in such a harsh manner. He adds that if the evils resulting from the present state of affairs are not put down at once, the cause of education in the Punjab is certain to receive a speedy death-blow.

(*e*)—*Agriculture and questions affecting the land.*

The famine.

28. One Karím Bakhsh, B. A., writing to the *Wakil* (Amritsar), of the 19th March 1900, says that no one can bear to see the pitiable condition to which the prevailing famine has reduced the residents of the Hissar District. Whole villages have become depopulated and the people are living in jungles in thatch huts, which can hardly afford protection against the inclemencies of the weather. Well connected women, who had never been even to the doors of their houses, are to be daily seen at relief works with baskets full of earth on their heads. Their eyes fill with angry tears at the abuse and rebukes of the mates, &c., employed at the works, but want compels them to repress their feelings. Again, their infant children may cry for nourishment, but they dare not suckle the babes, so afraid are they of the mate's ever-lifted stick and threatening brow. The husbands of these unfortunate women witness their troubles, but being powerless to help them go on with their own work with downcast eyes. After stating that recently an infant boy was seen sucking his dead mother in a jungle, the writer exhorts natives of all classes to supplicate the Almighty to have pity on India and rid her of the present terrible famine.

(*g*)—*Postal Matters.*

Postage on newspapers.

29. The *Siráj-ul-Akhbár* (Jhelum) of the 26th March 1900, publishes a communication in which the writer enumerates the benefits of the Press, and

remarks that Indian newspapers, being interpreters between Government and the people, deserve well at the hands of the authorities. He then refers to the exemption of Australian newspapers from the payment of postage, and suggests that a similar concession should be made in favour of their Indian contemporaries.

(*h*)—*Miscellaneous.*

A complaint against Vaccinators.

30. The *Public Gazette* (Amritsar), dated the 17th March 1900, brings to the notice of the Government a very objectionable practice on the part of Vaccinators. The Editor says that when visiting villages these officials not only do not pay anything for taking vaccine from young buffaloes, but also extort bribes from the people. Several cases have occurred in which persons refusing to give bribes have been reported to the District authorities under various false charges and severely reprimanded through their Tahsíldárs. The Editor expresses a hope that district authorities will issue orders to the Tahsíldárs to enquire into such reports on the spot and reprimand Vaccinators in case they are proved to have lied to the authorities.

Sub-Registrars in the Punjab.

31. The *Victoria Paper* (Siálkot), of the 17th March 1900, deprecates the practice of appointing pensioned Extra Assistant Commissioners and Tahsíldárs to the posts of Sub-Registrars, and remarks that in filling these appointments the authorities should not overlook the services rendered by local men of light and leading. The Editor suggests that, before entrusting the duties of Sub-Registrar to a retired public servant, Government should give the following its most serious consideration :—

(1). Whether the official in question has any right to be appointed Sub-Registrar in the district in which the vacany has occurred.

(2). Whether there is any non-official gentleman in the district who, by reason of his public services, has stronger claims to the vacant post.

(3). Whether the pensioner is a better educated man than his rivals.

An Urdu Life of President Kruger.

32. The *Wakil* (Amritsar), of the 26th March 1900, praises the *Paisa Akhbár* for bringing out a Life of President Kruger at an opportune time like the present. The Editor presumes that there are very few educated natives who do not wish to know something about Oom Paul, whom the Transvaal War has made the most celebrated man in the world. He adds that the book is a translation of the President's biography by an Englishman, who cannot, however, be expected to have soared above racial prejudice and bigotry. It has, however, been published in the hope that the native reading public will welcome any life of Mr. Kruger, from howsoever hostile a pen it may proceed. The work contains well-executed portraits of the subject of the memoirs, General Joubert, &c., and can be had for annas 12 from the publishers or the office of the *Wakil*.

Punjab Government Press, Lahore—6-4-1900—70.

[Confidential.]

[Vol. XIII.] [No. 14.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 7th April 1900.

CONTENTS.

		Page.
	I.—Politics.	
	(a)—Foreign—	
1.	The War (*Paisa Akhbár*)	173
2.	The War and the Germans (*Ibid*)	173
	(b)—Home—	
3.	Natives and colonization (*Wakil*)	174
	II.—Afghanistan and Trans-Frontier.	
	Nil.	
	III.—Native States.	
4.	Patiála affairs (*Akhbár-i-'Am*)	174
	IV.—Kine-Killing.	
5.	Kine-killing in India (*Akhbár-i-'Am*)	174
	V.—Native Societies and Religious Matters.	
6.	The Congress and the Punjábís (*Akhbár-i-'Am*) ...	175
7.	The Main-ul-Musalmín Shádi Fund, Lahore (*Paisa Akhbár*)	175
8.	Obscene doings in connection with the celebration of the *Holi* (*Wakil*)	175
	VI.—Legislation.	
9.	The Land Alienation Bill (*Rafiq-i-Hind*) ...	176
10.	The same (*Curzon Gazette*)	176
11.	The same (*Rafiq-i-Hind*)	176
12.	The same (*Chaudhwín Sadi*)	177
13.	The same (*Siráj-ul-Akhbár*)	177
	VII.—General Administration.	
	(a)—Judicial—	
14.	The Additional Munsif, Siálkot (*Siálkot Paper*) ...	178
15.	A Judicial complaint (*Paisa Akhbár*)	178
16.	An unfounded attack against Rái Múlráj, District Judge, Amritsar (*Punjabi Gazette*)	178
	(b)—Police—	
17.	A contradiction of the charge against the Mukerián Police (*Akhbár-i-'Am*)	178
18.	Dakaiti in the Punjab (*Wasir-i-Hind*)	179
19.	The same (*Akhbár-i-'Am*)	179
20.	The same (*Koh-i-Núr*)	179
21.	The Phillour Training School (*Akhbár-i-'Am*) ...	180
	(c)—Municipal and Cantonment Affairs—	
22.	Cantonment Magistrates (*Victoria Paper*) ...	180
	(d)—Education—	
23.	A complaint against the Panjab University (*Siálkot Paper*)	181
24.	The same (*Akhbár-i-'Am*)	181
25.	Grievances of teachers (*Táj-ul-Akhbár*)	181
26.	The same (*Siráj-ul-Akhbár*)	181
	(e)—Agriculture and questions affecting the land—	
27.	The famine (*Siálkot Paper*)	182
28.	The same (*Koh-i-Núr*)	182
29.	Government and the improvement of agriculture (*Akhbár-i-'Am*)	182
	(f)—Railways and Communications—	
	Nil.	
	(g)—Postal matters—	
30.	A postal complaint (*Victoria Paper*)	183
	(h)—Miscellaneous—	
31.	Maladministration at Aden (*Curzon Gazette*) ...	183
32.	A complaint against the native soldiers quartered at Siálkot (*Siálkot Paper*)	183

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SELECTIONS

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PUBLISHED IN THE PUNJAB.

Received up to 7th April 1900.

I.—POLITICS.

(a)—*Foreign.*

The War.

1. The *Paisa Akhbár* (Lahore), of the 31st March 1900, publishes a brief history of the Transvaal War, and says that Lord Roberts' recent successes in Natal, &c., are a proof that God is on the side of the United Kingdom. After stating how almost all the European Powers are jealous of Great Britain, and have been giving the Boers every possible help, the Editor remarks that her successes against such tremendous odds leave no room for doubt that her cause is a just one, and that the Lord of Hosts is fighting on her side.

The War and the Germans.

2. The *Paisa Akhbár* (Lahore), of the 31st March 1900, remarks that it has been given out that Germany has declined to mediate between Great Britain and the Boers, saying that it has nothing to do with the Transvaal. The Editor can, however, assert, without fear of contradiction, that 99 per cent. of the residents of the Fatherland are heart-and-soul with the Boers, and that it is their earnest desire to ruin and humble England. In support of this assertion he quotes extracts from an article on the subject by an Englishman who has recently returned from a visit to Germany. The *Akhbár*, however, feels confident that selfishness being the guiding motto of the European States, the Kaiser is certain not to give the Transvaalers any practical help, seeing that he cannot hope to serve any selfish end thereby.

(b)—*Home.*

Natives and colonization.

3. The *Wakil* (Amritsar), of the 2nd April 1900, says that their stay-at-home habits are among the chief causes of the poverty of the Indian people. It is all the more to be regretted that Government affords natives no facilities in the matter of emigration, and that throughout the world-wide British Empire there is not a single acre of land for them to colonize. Wherever they emigrate, they

merely go as indentured coolies, with no stake or interest in the land of their sojourn. No one can of course contend that they should be placed on a footing of equality with British colonists in Australia, South Africa and British America, for native soldiers took no part in the acquisition of these countries. It is, however, only just that a part of East Africa, the conquest of which cost the lives of many a brave sepoy, should be set apart for Her Majesty's native subjects to colonize. The Editor asks Lord Curzon to take up the matter, and do justice to the people committed to his charge.

III.—Native States.

Patiala affairs.

4. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 31st March 1900, writing about the changes recently introduced in the administration of Patiála, remarks that if the rumour is correct that the new head of the State Police has also been appointed to supervise the working of the Executive Council, the Mahárája should lose no time in reversing this arrangement. In no Native State has an Inspector-General of Police been as yet entrusted with the task of looking after the management of every department of the public service. Indeed, no one person, more especially Mr. Warburton, who is on the wrong side of sixty, can ever perform this work in a satisfactory manner. The writer is afraid that in the event of the aforesaid Council proving a failure, its members will not find it difficult to lay the blame at the door of the retiring Assistant Inspector-General of the Punjab Railway Police. He then goes on to say that Mr. Warburton's doings in his new capacity are certain to take the public by surprise. No able official can brook interference in his legitimate powers, which is, besides, detrimental to the interests of good administration; and consequently it is to be feared that the proposed arrangements will lead only to quarrels and feuds in Patiála. Were, however, Mr. Warburton appointed only General Adviser to the Mahárája and had nothing to do with the Police, he would be in a position to interfere in the working of all departments of the State without giving rise to any heart-burning. The correspondent adds that it is rumoured that not a few Police officials, &c., in the Punjab feel confident of securing comfortable berths in the State during Mr. Warburton's time, and he advises that officer never to favour outsiders at the expense of the State subjects.

IV.—Kine-Killing.

Kine-killing in India.

5. A correspondent writing from Gháziabad to the *Akhbár-i-'Am* (Lahore), dated the 2nd April 1900, states that the severe hail-storm which passed over the town about a week ago has greatly injured the standing crops which were almost ripe. The writer adds that bad weather, the outbreak of the plague and the prevalence of famine portend that the world is approaching its end. If the present drought continues throughont the current year, the end of India at least is near at hand. Hindús, Muhammadans, Christians, in fact persons of all nationalities, have prayed to the Almighty to rid the country of famine and pestilence, but without effect. The writer adds that a remedy for the evil has suggested itself to him, which he is convinced is an inspiration from

heaven. The remedy is simply this, that Government should put an instant stop to kine-killing in India and also prohibit the importation of beef. At all events the remedy should be given a trial for three or four years. The correspondent concludes by remarking that evil days are in store for the country if steps are not taken to put a stop to kine-killing.

V.—Native Societies and Religious Matters.

The Congress and the Punjabis.

6. The *Akhbár-i-'Am* (Lahore), of the 5th April 1900, publishes a communication over the signature of "G. Das," who says that every Punjabi, who has the welfare of India at heart and wishes to lift his fellow-countrymen out of their present political thraldom, should consider it his sacred duty to help in making the next session of the Congress a unique success. Indeed, the traditions of the Punjab, which is the only part of India which showed any reluctance in wearing the badge of slavery in the past, which showed a bold front to the pre-English invaders of the country and which, when its religious, political and social liberty was in danger of extinction, waged a fierce war in order to place itself under the just and peaceful British Government, demand that the coming gathering of the National Assembly should throw its predecessors into the shade. It should never be forgotten that it will be a standing disgrace to the Punjabis if they make no attempt to forward a loyal movement like the Congress. The writer concludes by promising to discuss the aims and objects of the "Unconventional Parliament of India" in his next letter.

The Main-ul-Musalmín Shádi Fund, Lahore.

7. A correspondent of the *Paisa Akhbár* (Lahore), of the 31st March 1900, after referring to the unsatisfactory working of the different Marriage Funds started of late in the Punjab, and enquiring if their managers cannot be prosecuted for fraud, remarks that the Secretary of the Main-ul-Musalmin Shádi Fund, Lahore, has not as yet replied to certain important questions recently put to him in the Press. This has created a suspicion in the minds of the members of the Fund that their money is not safe in the hands of its officials. The writer is of opinion that if the questions under reference are left unanswered for some time longer, the members should give full publicity to their misgivings, and institute legal proceedings against the Directors, &c., of the concern.

Obscene doings in connection with the celebration of the *Holi*.

8. The *Wakil* (Amritsar), of the 2nd April 1900, after referring to the sentence of rigorous imprisonment passed against a Márwári resident of Bombay for placing in front of his shop an obscene picture during the last *Holi*, says that the celebration of the festival in Lahore was not only marked by the singing of extremely indecent songs, but that the sight of rival masqueraders facing each other in Adam's dress in the presence of hundreds of women was also a common one on the occasion. No one, however, interfered with the perpetrators of these atrocities; and this in the capital of a Province the Government of which recently caused books worth thousands of rupees to be destroyed on the mere suspicion of their contents being obscene.

VI.—LEGISLATION.

The Land Alienation Bill.

9. The *Rafiq-i-Hind* (Lahore), of the 31st March 1900, publishes a communication from "A Punjabi Tahsíldár," who in commenting on the Land Alienation Bill makes the following observations :—

(1) It is wrong to say that the proposed law will render it impossible for the tenants of the *Zamíndárs* to borrow for their requirements, seeing that even now they raise money on their own credit and not on that of their landlords.

(2) The assertion that the measure is calculated to make it difficult for the agriculturists to manage their holdings is wholly unexplicable; for, as every well-informed person must be aware, every bit of land, whether their own or otherwise, is cultivated by the *Zamíndárs* even at present, and they do not experience any difficulty in doing so.

(3) Equally fallacious is the allegation that the law under contemplation will prove the ruin of the menial classes who depend on the *Zamíndárs* for their maintenance.

(4) The argument that the periodical enhancement of the land revenue is at the root of the present wretched condition of the agriculturists and that only a permanent assessment of this demand can better their lot, cannot hold water for a moment. The amount of this revenue is enhanced only in districts in which large areas of waste land are brought under cultivation.

The same.

10. Yakúb Khán, *Zamíndár* of Bisrau in the Fírozpur Jhirka Tahsíl, Gurgaon District, writing to the *Curzon Gazette* (Delhi) of the 1st April 1900, in continuation of his previous remarks (*vide* paragraph 13 of the Selections No. 13), says that the proposed law will make it impossible for the agriculturists to borrow for their requirements, except by mortgaging their lands. This, however, is calculated to give an impetus to the permanent alienation of land, which cannot but prove injurious to the best interests of the *Zamíndárs*. After reiterating his contention that the mortgagor of land cannot in 15 years recover from the produce thereof his capital and interest, the writer advises Government to leave the agriculturists free in regard to mortgages, *viz.*, allow them to mortgage their lands, among themselves of course, for as long a period as they please. This, he feels certain, will enable the *Zamíndárs* to raise money at will, and make them regard the Alienation Bill with more favour.

The same.

11. "A Punjabi Tahsildár," writing to the *Rafiq-i-Hind* (Lahore) of the 31st March 1900, says that in one of its recent issues (*vide* paragraph 15 of the Selections for the week ending 24th February last) "A Punjabi Munsif" has expressed the opinion that agricultural indebtedness in the Punjab is due to the following causes :—

(1) The absence of a permanent assessment of the land revenue.

(2) The collection of this revenue in cash instead of in kind.

(3) Certain extravagant habits of the *Zamíndárs*.

It may, however, be safely said that a permanent assessment of the land revenue will not benefit the *Zamíndárs* of the Punjab in any way. The agriculturists in those parts of the Province, where the land is permanently settled, are not a whit better off than their brethren elsewhere, while alienation is not unknown among them. The writer is of opinion that so long as the productive power of the soil remains inconstant, and the quantity as well as the rates of the produce raised continue to vary, a permanent settlement of the land revenue is certain to prove a source of loss to the cultivator. Again, under the present arrangements a *Zamíndár*, whose land becomes uncultivable, can obtain suspension or remission of revenue, but the suggested change would preclude the possibility of his being able to do so.

As regards the collection of the land revenue in kind, the adoption of this suggestion would be contrary to the spirit of the permanent settlement so ardently desired by the "Punjábi Munsif." Government revenue for every piece of land must always be a fixed share of its produce, which, however, can never remain constant. Consequently there can be no fixity of the land revenue even if it is collected in kind instead of in cash. It is, besides, doubtful if the *Zamíndárs* will consent to a revival of the *Batái* system, seeing that the officials entertained in connection therewith are certain to prove a veritable pest to them. The change would, moreover, necessitate large additions to Tahsíl establishments, and thereby add to the burdens of the tiller of the soil.

It is true that the agriculturists are addicted to certain extravagant habits, but the only effectual way to make them mend their ways is to place restrictions on the alienation of land; and this is exactly what the Bill proposes to do.

The same.

12. The *Chaudhwin Sadi* (Ráwalpindi) of the 1st April 1900, publishes a communication from "A *Zamíndár*," who says that land, which is their sole support and prop, is fast passing from the hands of the agricultural classes. The *Zamíndárs* being, however, the backbone of the country and the administration, Government was bound to devise means to rescue them from the clutches of the usurious *Sáhúkár*. It is with this object that the Alienation Bill has been introduced in the Viceregal Council, and there can be no doubt that the measure will put an end to agricutural indebtedness in the Punjab. The writer adds that it is only certain interested persons who have raised the outcry that the restrictions proposed to be placed on the alienation of land are calculated to give deep offence to the agriculturists. He then goes on to say that the poverty of the *Zamíndárs* is at the root of the prevailing lawlessness in the Punjab, and that if prompt steps are not taken to improve their condition, a still greater increase in crime is likely to take place in the Province.

The same.

13. The *Siráj-ul-Akhbár* (Jhelum) of the 2nd April 1900, publishes a communication, in which the writer remarks that the Alienation Bill is calculated to prove injurious to the interests of both Government and the *Zamíndárs*. It is also probable that the measure will render it extremely difficult for the agriculturists to supply their pecuniary wants, and thereby add to the wretchedness

of their condition. The correspondent is of opinion that the easiest and most effectual way of bettering the lot of the *Zamíndárs* is to make usury penal and punishable with fine and imprisonment.

VII.—General Administration.

(*a*)—*Judicial.*

The Additional Munsif, Siálkot.

14. The *Siálkot Paper* (Siálkot), of the 1st April 1900, says that, owing to a heavy work in the local civil courts, an additional Munsif was sanctioned for Siálkot in 1892 (?). Now, however, the editor alleges, there is hardly sufficient work even for the three permanent Munsifs in the city. He is, therefore, of opinion that the services of the additional Munsif should be dispensed with at a very early date.

A judicial complaint.

15. A correspondent of the *Paisa Akhbár* (Lahore), of the 31st March 1900, complains that parties and witnesses in cases tried by Deputy Commissioners, &c., on tour are subjected to a great deal of unnecessary inconvenience. The summonses issued to them do not contain the names of the places where they should present themselves on the dates fixed for the hearing of the cases. But as everybody cannot be expected to know where a Deputy Commissioner halts on a certain date, the practice results in much confusion and trouble. The writer, therefore, requests the authorities to lay the public under a deep debt of gratitude by discontinuing this practice.

An unfounded attack against Rái Mulráj, District Judge, Amritsar.

16. The *Public Gazette* (Amritsar), dated the 24th March 1900, states that the *Akhbár Punjáb*, which is one of those newspapers which are published every year at Amritsar only on the occasion of the Baisákhi Fair in order to receive notices from the Municipality for insertion in their columns, has recently made several uncalled for attacks on Rái Mulráj, District Judge, Amritsar. The reason for making these attacks is no other than this, that the Rái has recently appointed a Hindu, drawing Rs. 50, as his Reader on Rs. 70 per mensem and not a Muhammadan who gets only Rs 15 or Rs. 20 per month and is quite unfit for the post. After citing several cases in which Muhammadans drawing very low salaries have been appointed Readers and clerks in the Court of Muhammadan Divisional and District Judges, the Editor wishes to know if the *Akhbár Punjáb* brought to the notice of Government the injustice done to deserving Hindu officials on these occasions. To the best of his recollection the *Akhbár* never did anything of the kind. It is therefore only bigotry, blind prejudice and narrow-mindedness which has induced the Paper to call into question the impartiality of the most popular District Judge which Amritsar has ever known.

(*b*)—*Police.*

A contradiction of the charge against the Mukerián Police.

17. The *Akhbár-i-'Am* (Lahore), dated the 2nd April 1900, publishes a communication in which the writer states that the news published in one of its recent issues (*vide* paragraph 24 of the Selection No. 12 for 1900) to the effect that the Mukerián Police had beat an accused person to death is

altogether false, and seems to have emanated from some person bearing hostility to the aforesaid Police. The facts of the case were simply these. The Police arrested one Nusra of Kasúrpur, who had previous convictions against him, on the charge of stealing a bullock. When brought to the Mukerián Police Station the accused fell ill and was sent to the local Dispensary, where he died soon after. A *post-mortem* examination showed that he had died from the effects of arsenic, and the finding of Rái Kidár Náth, the Magistrate who was sent to make enquiries into the case, was that the man had committed suicide and that the Police had no hand in the matter. The writer concludes by asking the *Akhbár-i-'Am's* informant to refrain from sending news to the papers which he has not first ascertained to be true.

Dakaiti in the Punjab.

18. The *Wazir-i-Hind* (Siálkot), of the 31st March 1900, says that reports of the commission of dakaiti are coming in from all quarters. The dakaits ply their trade in broad daylight and seem to have lost all fear of the authorities. News has also been received from several places of policemen (Kálíwardi-wále) taking part in the dakaities, which state of things is really very serious.

The same.

19. A correspondent writing to the *Akkbár-i 'Am* (Lahore), dated the 3rd April 1900, says that hitherto the Umballa District has been safe from the depredations of dakaits, but that now no day passes on which alarming news of dakaities committed in the district are not received. This has struck a panic in the heart of the people, and they have no other topic of conversation. The malefactors, adds the writer, have become so bold that they do not hesitate to plunder in broad daylight and in public thoroughfares. The correspondent then publishes an account of a robbery recently committed in the house of the late Sardár Ishar Singh of Kotla Sarmukh Singh in the Umballa District, in which two persons were killed and property worth Rs. 3,000 was carried away.

The same.

20. The *Koh-i-Núr* (Lahore), dated the 3rd April 1900, says that two very daring dakaities have been committed in the Lahore District during the current week. One of these occurred at Mauza Sahári which is at a distance of 4 miles from Kasúr. The dakaits, who were armed with guns and numbered 40 according to one account and 14 according to another, entered the village with torches in their hands. It was about 9 P.M., and the villagers had not yet gone to their beds. On entering the village the brigands proclaimed in a loud voice that they had no business with the poor; that they wanted to plunder only the village *Sáhúkár* and that any one daring to protect him would be killed on the spot. After this they entered the house of the *Sahúkár* and stripped him, his wife and his sons of their clothes. This done, they covered their victims with blankets, sprinkled kerosine oil over them and demanded from them the keys of their cash boxes, &c., on the pain of burning them alive. The *Sahúkár* handed over the keys to the dakaits, who then collected all the cash amounting to Rs. 52,000 and carried it away on camels. The facts of the other case which was attended with murders and which occurred a day or two after at Mahmudwála in the Sharakpur Tahsíl are even more blood-curdling than those

of the former. These incidents have spread a panic throughout the district, and all the *Sahúkárs* are fast migrating to tahsíl stations. It is a matter for regret that such lawlessness should prevail under British rule. It, therefore, behoves Government to give the matter its most serious consideration and direct District Magistrates and District Superintendents of Police not to rest till they have secured all the dakaits. If proper means for arresting the malefactors are not adopted immediately, they are certain to give much trouble to the Government.

The Phillour Training School.

21. A correspondent writing to the *Akhbár-i-' Am* (Lahore) of the 4th April 1900, objects to the practice of the six-monthly and annual examinations of the Phillour Training School being conducted by the teachers of that institution, on the ground that it admits of undue favours being shown to the examinees. Instances are not wanting in which students who have failed in all the four trial examinations of the School have come out successful in the final. On the occasion of his last visit to the School, Mr. H. W. Jackson, Deputy Inspector-General, Police, expressed surprise at the phenomenon, but the explanation is not far to seek. There is also a *viva voce* examination in every subject in connection with the annual test, and the teachers are at liberty to ask different questions of different candidates. In case, therefore, they are partial to a particular student, they put to him such easy questions as enable him to obtain pass marks even if he should not have answered the written papers. The writer is of opinion that the oral test should be abolished, and that the conduct of the final examination should be in the hands of a Board of Examiners consisting of honest, able, experienced and well-connected Police Officers. He then alleges that the last annual examination was conducted by Mr. Clark, a Police Inspector attached to the School (who, by the way, went to study in it only last year, and was appointed to his present post on the death of his predecessor before undergoing the full course of training) during the absence of the Superintendent at Lahore. This, observes the correspondent, is nothing short of making a farce of the test and lessening its value. He, therefore, requests the authorities to cancel the examination and order a fresh one to be held.

(c)—*Municipal and Cantonment Affairs.*

Cantonment Magistrates.

22. The *Victoria Paper* (Siálkot), dated the 29th March 1900, says that it is well known to Government that Cantonment Magistrates exercise vast powers within cantonment limits. It is true that in the performance of their official work they are considered subordinate to District Judges and District Magistrates; but these officers cannot always properly supervise the work of the Magistrates in question. The Editor, therefore, considers it advisable that Government should make more effectual arrangements in this behalf. A Circular should also be issued to the effect that no Cantonment Magistrate should have money transactions with a *bazar Chaudhri* or any of his other subordinates or buy any articles from a Banker or a merchant except on payment of the price. Again, at the end of each month every Cantonment Magistrate should be required to submit a report in which he should state on oath whether or not

he owes any money to any man within cantonment limits. Government would also do well to issue a notification in the *Government Gazette* directing all officers to pay up all their debts within a certain specified period on the pain of dismissal.

(*d*)—*Education.*

23. The *Siálkot Paper* (Siálkot), of the 1st April 1900, says that the cost of education being very great in these days, it should be the duty of every examiner to treat candidates for the University examinations in a lenient manner. It is, however, to be regretted that the Panjab University is a great sinner in this respect, and there is no uniformity of standard in the question papers set at its examinations from year to year. To make matters worse, the senators seem bent on taking no notice of the complaints and representations made to them in this behalf. The Editor is of opinion that the only way to put an end to the vagaries of examiners is to carefully scrutinise every question paper before it is handed over to the printer. He then goes on to say that the Urdu of the passage set at the recent Intermediate Examination of the local University for translation into English was of an old and obsolete type, and that certains portions of it were so unintelligible as to be well-nigh untranslatable. Again, the questions in biology ranged over the whole subject, whereas only a part of it is taught to the Intermediate classes. This should suffice to convince every fair-minded person of the indifference with which the examiners of the Panjab University prepare their questions. After remarking that the questions in Mathematics (A course) set at the last examination for the degree of B. A. were also very stiff, the Editor requests the University to appoint moderators for examining question papers.

A complaint against the Panjab University.

24. A correspondent writing to the *Akhbár-i-'Am* (Lahore), dated the 29th March 1900, says that the Arts Examination of the Panjab University is held on or about the same dates as great fairs and several national festivals are celebrated, with the result that candidates cannot enjoy or take part in them. The correspondent, therefore, hopes that the Syndicate of the Panjab University will alter the dates of the examinations so that they shall not clash with those fairs and festivals.

The same.

25. The *Táj-ul-Akhbár* (Ráwalpindi), of the 31st March 1900, publishes a communication in which the writer thanks the Editor for taking up the cause of the poor schoolmasters, and urges upon Government the desirability of granting them either a pension or subsidy on their retirement from the service.

Grievances of teachers.

26. A correspondent of the *Siráj-ul-Akhbár* (Jhelum), of the 2nd April 1900, complains that while inferior servants in every other department of the public service have been granted a famine allowance, no such concession has been shown to their *confreres* in the Educational Department. Seeing, however, that the work done by teachers of low rank is not a light one, and that the salaries drawn by them are very low, it is nothing short of an injustice that no famine allowance should be granted to them in these days of acute scarcity.

The same.

(e)—Agriculture and questions affecting the land.

27. A correspondent of the *Siálkot Paper* (Siálkot), of the 1st April 1900, after referring to the frequent occurrence of famines in India, says that the present famine is so wide-spread that, in its anxiety to save life, Government has been compelled to send round the hat not only in this country but also in Great Britain. The collection of subscriptions on behalf of the famine-stricken on the occasion of every visitation is not, however, the right way to cope with the evil. The most effectual remedy for it would be to store grain for use in emergencies like the present, and prohibit the exportation, at least beyond a fixed quantity, of food stuffs from the country. It is better, adds the writer, that the principles of free trade should be interfered with than that people should die for want of bread. He concludes by calling upon the Congress to take the matter into consideration at its next sitting, and make a representation to Government on the subject.

The famine.

28. A correspondent writing to the *Koh-i-Núr* (Lahore), dated the 27th March 1900, says that recently, while making a tour in the Gujránwála District, he found that in several places entire areas of land attached to wells were lying fallow and that not a few villages had been denuded of their population, the people migrating to Lyallpur and other places where they could find food. The writer hopes that Diwán Tek Chand, the present popular Deputy Commissioner of Gujránwála, who is credited with being a just and vigilant officer, will freely grant *takávi* loans to the people to enable them to buy cattle and fodder.

The same.

29. The *Akhbár-i-'Am* (Lahore), dated the 29th March 1900, publishes a communication from Tahl Rám Ganga Rám, Secretary to the Punjab Zamindári Association, who states that during the last 50 years India has been frequently visited by famines, with the result that the country has now become so poor that according to the late Sir William Hunter five crores of its inhabitants do not know what it is to satisfy their hunger. In the opinion of the writer the main cause of the poverty of India is that owing to the destruction of native arts and industries a large number of her children have been thrown out of employment. The correspondent then goes on to say that India is mainly an agricultural country, and that four-fifths of its inhabitants depend on cultivation for their maintenance, while, however, thousands of acres of land are still lying waste in every province. Government instead of constructing canals for the benefit of the people is bent on the extension of railways. And as the materials required for the latter purpose are imported from a foreign country, the poverty of India is daily on the increase. But were Government to spend a large part of its revenues on the construction of canals the country would become very much richer than it is at present. The writer adds that although Government realizes 27 crores of rupees from land revenue, it spends only five lacs a year on the improvement of agriculture, whereas it spends nearly four crores of rupees annually on the construction of railways. He concludes by asking the Government to pay greater attention to agricultural improvements and the development of the means of irrigation in this country.

Government and the improvement of agriculture.

(*g*)—*Postal Matters.*

A postal complaint.

30. The *Victoria Paper* (Siálkot), dated 29th March 1900, remarks that the mails for Lahore which leave Siálkot at 12 in the night arrive at Wazírabad soon after, but that the same are sent on to Lahore not by the train which arrives there at 6 A. M. but by a later one reaching Lahore at about 10 A. M. If the Postal authorities at Wazírabad were directed to send the mails received from Siálkot by the former train, the people of Lahore would receive letters, &c., from Siálkot 4 hours earlier than they do now. It is to be hoped that Government will ask the Postmaster-General, Punjab, to make the necessary arrangements.

(*h*)—*Miscellaneous.*

Maladministration at Aden.

31. The *Curzon Gazette* (Delhi), of the 1st April 1900, says that, having repeatedly heard complaints regarding the prevalence of maladministration at Aden, some time back it appointed a special correspondent to enlighten it on the point. From the communications received from this gentleman it appears that the Political Resident at Aden and all his colleagues and assistants are Military men, almost every one of whom is innocent of all knowledge of law. Again, during his term of office the Resident has also to work as District and Sessions Judge, Municipal Commissioner, &c., &c. It will, therefore, be readily believed that these manifold duties are not performed in a satisfactory manner; for no one person can cope successfully with such a large amount of work. To make matters worse, practically no appeal lies from the orders passed by the Resident. It is true that the Bombay Government has the power to interfere in his decisions, but it has invariably declined to do so. After quoting instances in support of his assertion, the Editor complains that this state of affairs has turned the heads of the Aden officials, and that they are having everything their own way. He then alleges that by a new law the residents of Aden are being compelled to surrender to Government a portion of the site of their houses without obtaining any compensantion. They have been ordered to remove the front walls of their houses seven feet behind their present position, which means that they will have to pull down the buildings in order to surrender the required land to Government. To add to their difficulties, they are not allowed, either personally or through their legal representatives, to file objections against this proceeding. The *Gazette* concludes by calling upon the Viceroy to look into the matter, and do justice to the people of Aden.

A complaint against the native soldiers quartered at Siálkot.

32. The *Siálkot Paper* (Siálkot), of the 1st April 1900, says that on the occasion of the local Chet Chaudas Fair, there was a free fight between the *Pujáris* of a temple called the Ber Bábá Nának and certain native soldiers quartered at Siálkot. The quarrel arose from the soldiers cracking jokes at a respectable woman and becoming insolent when remonstrated with. The Editor adds that the practice of soldiers joking with women at fairs is a prolific source of fights, and demands serious consideration at the hands of the Military authorities.

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[Vol. XIII.] [No. 15.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 14th April 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The War (*Curzon Gazette*) 187
2. England and Russia in Asia (*Ibid.*) 187
3. The Shah of Persia and the *Habl-ul-Matlin* of Calcutta (*Paisa Akhbár*) 188

(b)—*Home*—

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

4. Kapurthala affairs (*Punjab Organ*) 188
5. Bikáner Affairs (*Táj-ul-Akhbár*) 188

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

6. Ghazism in the Peshawar District (*Paisa Akhbár*) 188
7. The use of the cresent and star by Indian Muhammadans (*Paisa Akhbár*) 189
8. The famine-stricken Hindús (*Kapúrthala Akhbár*) ... 189
9. The Congress movement (*Akhbár-i-'Am*) ... 189

VI.—Legislation.

10. The Land Alienation Bill (*Akhbár-i-'Am*) ... 189
11. The same (*Sidlkot Paper*) 190
12. The same (*Curzon Gazette*)... 190

Page.

VII.—General Administration.

(a)—*Judicial*—

13. A complaint against certain Appellate Courts in the Punjab (*Dost-i-Hind*) 190

(b)—*Police*—

14. A complaint against the Ráwalpindi Police (*Public Gazette*) 191
15. Dakaiti in the Punjab (*Ibid.*) 191
16. Chaudhri Hákim Ali, Inspector of Police (*Sidlkot Paper*) 191

(c)—*Municipal and Cantonment Affairs*—

Nil.

(d)—*Education*—

17. An educational complaint (*Sidlkot Paper*) ... 191

(e)—*Agriculture and questions affecting the land*—

18. The *Zamíndárs* and corrupt officials (*Dost-i-Hind*)... 192

(f)—*Railways and Communications*—

19. A railway complaint (*Koh-i-Núr*) 192

(g)—*Postal matters*—

Nil.

(h)—*Miscellaneous*—

20. Famine and plague in India (*Civil and Military News*) 192
21. The same (*Rafiq-i-Hind*) 193
22. Grievances of clerks (*Rafiq-i-Hind*) 19

[Confidential.]

[Vol. XIII.] [No. 15.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 14th April 1900.

I.—POLITICS.

(*a*)—*Foreign.*

The War.

1. The *Curzon Gazette* (Delhi), of the 15th March (received on the 9th April) 1900, says that the recent British successes in South Africa have had the unexpected effect of evoking still deeper feelings of hostility among the Boers. There can, however, be no doubt that Mr. Kruger's following are only rushing to their doom, and that they are certain to be crushed in the long run. It is true that Lord Roberts will not find it an easy task to smash up the peasants of the Transvaal now in arms against England, but there can be only one ending to the struggle. After referring to the recent disloyal uprisings in Cape Colony, the Editor remarks that the rebellion is certain to prove abortive, and that the rebels cannot hope to achieve anything against the large British army operating in South Africa.

England and Russia in Asia.

2. The *Curzon Gazette* (Delhi), of the 15th March (received on the 9th April) 1900, remarks that signs are not wanting to show that a formidable war is imminent in Persia and Central Asia. Indeed, about 20,000 Cossacks have already arrived at Kushk, apparently with the object of bringing some sort of pressure to bear on the Shah of Persia; and it is not improbable that this action on the part of Russia may precipitate hostilities. After warning England not to put faith in the Czar's declaration that His Majesty does not wish to profit by her difficulties in South Africa, the Editor says that Russian activity in the neighburhood of Afghánistán shows clearly enough that the Muscovites have sinister designs against Herát. Again, there can be no doubt that the despatch of Russian troops to Kushk could have been for one purpose alone, *i. e.*, to oust British influence from the Persian Gulf and the southern portion of the Shah's territory. It is, however, a matter for satisfaction that Great Britain is strong enough to defend her rights against not only Russia, but the whole world combined. The *Gazette* concludes by quoting the remarks of the Berlin Correspondent of the London *Daily News* on the subject.

3. The *Paisa Akhbár* (Lahore), dated the 7th April 1900, publishes a letter from the Manager of the *Habl-ul-Mattin* (Calcutta), who states that the news recently published by the *Akhbár* to the effect that under the orders of the Shah of Persia the entry of the *Habl-ul-Mattin* into that country had been stopped, is false, and asks the Editor to publish a contradiction of it. The Editor is glad to learn that the information was wrong, and cannot imagine how his correspondent, who is a respectable *ráis* of Karmán (in Persia), could have made a mistake in the matter.

The Shah of Persia and the *Habl-ul-Mattin* of Calcutta.

III.—Native States.

4. The *Punjab Organ* (Wazírabad), dated the 4th April 1900, says that it is rumoured that the Rája of Kapurthala has again applied to the Government for permission to visit Europe. His Highness has already paid two visits to Europe, and has on each occasion wasted 10 or 20 lakhs of public money. The Editor, therefore, hopes that the Lieutenant-Governor will not support the Rája's application and will thereby earn the gratitude of the already overburdened subjects of Kapurthala.

Kapurthala affairs.

5. A correspondent writing to the *Táj-ul-Akhbár* (Ráwalpindi), of the 7th April 1900, says that the outsiders employed in Bikaner, who rendered very conspicuous services during the minority of the present Mahárája, are being dismissed and expelled the State in an ignominious manner. This crusade against these deserving officials has been undertaken at the instance of certain interested persons, who were excluded from all court influence during the time of the Council of Regency, but who have the Mahárája completely under their thumb. Eighty per cent. of the employés under reference, adds the writer, have been dismissed since His Highness's accession to the *gaddi*, and the rest are certain to be sent about their business within a short time. The correspondent requests Government to interest itself in their welfare, and prevent their wholesale expulsion from the service of the State.

Bikaner affairs.

V.—Native Societies and Religious Matters.

6. The *Paisa Akhbár* (Lahore), dated the 7th April 1900, in commenting on the statements made by the murderer of Mr. Gunter and Lieutenant Greene states that it is nowhere enjoined in the religious books of the Muhammadans that it is an act of merit to murder a *Káfir* or that the gates of heaven are thrown open to receive those who wage *Jehád* against the unbelievers. Right-minded Muhammadans are simply shocked to hear of such things, for Islám does not teach that inoffensive and useful members of society like Mr. Gunter and Lieutenant Greene should be murdered in cold blood. Those who perpetrate such atrocities are murderers and should be shown no mercy. The *Akhbár* adds that it now seems necessary that Muhammadan preachers should be sent to preach among the frontier Patháns that Europeans are not *Káfirs*, and that it in no way conduces to the future happiness of a follower of Islám to murder them.

Gházism in the Peshávar District.

The use of the crescent and star by Indian Muhammadans.

7. The *Paisa Akhbár* (Lahore), dated the 7th April 1900, publishes another article in continuation of the one published by it a few days back (*vide* paragraph 9 of the Selection No. 13 for 1900) in which the Editor cites quotations from English Dictionaries and other books written by European authors, and endeavours to prove that the use of the crescent and star by the Indian Muhammadans on their signboards, newspapers and books simply means that the person using the symbol is a Muhammadan and not that he considers the Sultán of Turkey his sovereign. The Editor adds that the crescent and star is also used for beauty's sake, and that it is found on articles of dress such as buttons, broaches, &c., worn by English ladies.

The famine-stricken Hindús.

8. The *Kapurthala Akhbár* (Kapurthalá), of the 7th April 1900, publishes a communication from one Babu Lál, a student of the Randhír College, who says that the prevailing famine has sent thousands of orphans into the fold of Christianity, and compelled numberless girls to earn their bread by selling their virtue. He then exhorts the Hindús to loosen their purse strings and afford relief to the orphans of their community. The writer regrets that, while hundreds of their impoverished families are taking refuge in the bosom of the Catholic Church, the Hindús, who are never tired of reminding the world that their religion is superior to Islám, Christianity, &c., should play the part of indifferent spectators. It is to be feared that their neglect in not preventing their co-religionists from forsaking Hindúism is certain to expose them to the derision of the world. The correspondent then calls upon evey Hindu to give up his luxurious habits for a while, and do all in his power to alleviate the sufferings of famine-stricken Hindús.

The Congress movement.

9. "G. Das" writing to the *Akhbár-i-'Am*, (Lahore) of the 7th April 1900, in continuation of his previous remarks (*vide* paragraph 6 of the Selections No. 14), says that the main object of the National Congress is to unite all sections of the native population, strengthen friendly relations between the rulers and the ruled and lay the grievances of the people before Government. After stating how the movement was started, and publishing a short account of the first session of the national assembly, the writer observes that its originators are entitled to the everlasting gratitude of the residents of India. He then goes on to say that, as is evidenced by the ever-increasing number of persons who take part in its deliberations from year to year, the Congress has been making steady progress since the day of its inception. He, however, regrets that it has lost much of the official sympathy which was accorded to it in the beginning.

VI.—LEGISLATION.

The Land Alienation Bill.

10. One Sayad Ramzan Ali of Rohtak, writing to the *Akhbár-i-'Am* (Lahore) of the 7th April 1900, says that some *Zamindárs* being in favor of, and others against, the Alienation Bill, Government should leave them free to take advantage of the proposed law or not. Those desirous of abiding by its provisions should be

required to get their holdings registered, and the land shown as inalienable in the Patwári's Books. Those agriculturists, however, who do not get their lands registered should be considered free in the matter of alienation, &c. The registration should at first be for a limited period, which should be utilised in ascertaining if the proposed legislation is workable. Should it prove to be beneficial to the tiller of the soil, the entire agricultural community in the Punjab will hasten to profit by it.

The same.

11. The *Siálkot Paper* (Siálkot), of the 8th April 1900, writing on the same subject, remarks that the only way to better the *Zamíndárs'* lot is to put down usury, collect the land revenue in kind instead of in cash, and establish Panchávats for the settlement of disputes arising among the agriculturists. On the other hand, so far from proving beneficial to the tiller of the soil, the proposed law is calculated to add to his difficulties. The measure will render it extremely difficult for him to borrow for his requirements, and compel him to dance attendance at the courts before he can raise even very small sums of money. This, observes the paper, is nothing short of depriving him of the ownership of his land, and thereby making his condition still more miserable. After remarking that the law under contemplation will lower the price of the soil, the Editor says that the allegation that opposition to the Alienation Bill proceeds from the *Sáhúkárs* alone is false. To the best of his knowledge, the most vehement opponents of the measure are the agricultural classes. Besides, if money-lenders apprehend that the proposed legislation will prove a source of loss to them, they have as much right to lay their grievances before Government as the *Zamíndárs*. The paper further complains that the Bill does not admit of permanent alienation of land for religious and charitable purposes, and enquires if under the altered circumstances it will be possible for a *Zamíndár* on his death bed to make a gift of his land for his spiritual benefit.

The same.

12. One Yákúb Khán, a *Zamíndár* of Bisrán in the Firozpur Jhirka Tahsíl, Gurgaon District, writing to the *Curzon Gazette* (Delhi) of the 15th March (received on the 9th April) 1900, says that the *Zamíndárs* are the backbone of the administration, and that it is from among them that the majority of the recruits for the Indian Army are obtained. It is, however, to be regretted that irregular rains, the usurious practices of money-lenders and their own extravagant habits have reduced the agriculturists to an abject state of poverty, and compelled them to part with their lands. And if the evil is not remedied very soon, the *Zamíndárs* will shortly disappear from the Punjab, and cultivable lands run to waste.

VII.—General Administration.

(*a*)—*Judicial.*

A complaint against certain Appellate Courts in the Punjab.

13. The *Dost-i-Hind* (Bhera) of the 6th April 1900, complains that certain Appellate Courts in the Punjab are in the habit of rejecting appeals without

summoning respondents. This, observes the Editor, is a source of considerable loss to appellants, who have to spend large sums of money in court-fees, &c. Besides, the practice defeats the very object with which the courts in question were established, *viz.* to rectify the errors committed by the lower courts. This, however, can only be done by hearing both parties in an appeal, and giving a careful and impartial consideration to what they say. The Editor adds that the Judges, who commit the irregularity complained of, do so, not to save respondent any unnecessary inconvenience, but to cut short their own work. He, therefore, calls upon Government to look into the matter and take prompt steps to put an end to the scandal.

(*b*)—*Police.*

A complaint against the Ráwalpindi Police.

14. The *Public Gazette* (Amritsar), dated the 1st April 1900, states that the residents of Mauza Kallar in the Ráwalpindi District have submitted a petition to the Government to the effect that the local police instead of protecting the people from dakaits assists the latter in the commission of crime. One of the murders (in the district) was committed with the connivance of the guardians of the public peace; while in a certain case of robbery the Police themselves were the offenders. The Police Force, the Editor remarks, should be very carefully watched by the authorities, and more effectual steps should be taken to put an end to the oppressions practised by its members.

Dakaiti in the Punjab.

15. The *Public Gazette* (Amritsar), dated the 1st April 1900, regrets the prevalence of lawlessness in the Punjab, particularly in the Lahore District, and remarks that it is a pity that so many innocent *Sahúkárs* should have been murdered by dakaits and that the authorities should have failed to bring the malefactors to book. The Editor ascribes the prevalence of dakaiti to the extension of the Arms Act to *gandasás*, which he says has made it impossible for the people to offer any resistance to thieves, &c, who are armed with guns, revolvers, &c. He therefore requests Government to allow the people, at least respectable persons in each village, to keep arms for their defence.

Chaudhri Hakím Ali, Inspector of Police.

16. The *Siálkot Paper* (Siálkot), of the 8th April 1900, expresses regret at the transfer from Siálkot of Chaudhri Hákim Ali, Inspector of Police. There were very few cases of theft in the city during the Chaudhri's stay there, and the people lived in peace and comfort. He is, besides, a perfect gentleman, and enjoys the respect of both Hindús and Muhammadans. Again, he kept his subordinates in hand, and did not allow them to ill-treat respectable people, or trump up cases against innocent persons.

(*d*)—*Education.*

An educational complaint.

17. The *Siálkot Paper* (Siálkot), of the 8th April 1900, complains that not a few persons accept service in Government schools merely to maintain themselves while they prepare for some law or other examination. As a consequence of

this, they pay little or no attention to their official work, which results in the failure of large numbers of students to pass their examinations. This being very hard on the school-going public, the Editor requests the Director of Public Instruction to issue orders prohibiting the employment in schools of candidates for the law and other examinations. He is afraid that the present state of affairs is calculated to prove injurious to the cause of education in the Punjab, and bring Government schools in the Province into disrepute.

(*e*)—*Agriculture and questions affecting the land.*

The *Zamíndárs* and corrupt officials.

18. The *Dost-i-Hind* (Bhera), in its Supplement of the 6th April 1900, says that corrupt Government officials are ruining the *Zamíndárs*. At this time when the *Zamíndárs* are most in need of fodder they are being forced to part with it for the benefit of these worthies. Some of the latter keep more cattle than they can afford to feed. The Editor warns them to leave off their corrupt practices, and remarks that if they do not do so he will unmask them to Colonel Montgomery, the Commissioner of the Division.

(*f*)—*Railways and Communications.*

A Railway complaint.

19. The *Koh-i-Núr* (Lahore), dated the 3rd April 1900, reproduces the following from the *Punjab Organ*, Wazírabad:—

At 2 P. M. on the 21st March last, on the arrival at Wazírabad of the passenger train from Gujrát it began to rain and hail heavily on the Wazírabad Railway Station. The gate to the waiting room being locked, the passengers on alighting from the train took shelter in the verandahs of the Station offices, but the Railway officials did not allow them to stay there and drove them out into the rain and hail. The inconvenience which the passengers, particularly the females with their infants in their arms and their bundles of baggage on their heads, had to undergo in struggling to make their way to the town may easily be imagined. This is only one instance of the kind of treatment which is accorded to the travelling public by his subordinates under the lax supervision of the Station Master, Wazírabad. Native females who have occasion to go to the station have particularly a great deal to say against the behaviour of the Station employés. It is to be hoped that the Traffic Superintendent will attend to the matter and make the Railway officials at Wazírabad station mend their ways.

(*h*)—*Miscellaneous.*

Famine and plague in India.

20. The *Civil and Military News* (Ludhiána), dated the 4th April 1900, states that some time ago one of the Vernacular newspapers of the Province published an article calling upon the people of India to supplicate the Almighty on a fixed day to rid the country of famine and pestilence. The day named by that paper has however passed away, and nobody has taken any notice of the proposal which is the only true remedy for the evils from which the country is suffering at present. But it is not too late yet, says the Editor, and matters can still be mended. Some other day, say the 24th of May, which

is the Queen, Empress' birthday, should be fixed for the purpose, and on it men, women and children should cry before God and pray him to rid the country of famine and pestilence. It is impossible that the prayer should not move the All-merciful Father if it were offered with a sincere and contrite heart. The paper, therefore, asks all its readers to take the matter seriously in hand and rouse the country to give effect to the suggestion.

The same.

21. The *Rafiq-i-Hind* (Lahore), dated the 7th April 1900, reproduces the above article, and endorses the remarks contained therein.

Grievances of clerks.

22. The *Rafiq-i-Hind* (Lahore), dated the 7th April 1900, publishes a communication over the signature of "An oppressed clerk" who states that clerks employed in Government offices are being cruelly tyrannised over by their superiors. In the first place, they are made to work far beyond office hours, and may frequently be seen working even after sunset by lamp-light. Again, they are made to attend office on gazetted holidays, while no leave is given them even when it is urgently wanted. It has several times occurred that a clerk has not been granted leave even for performing the necessary ceremonials on the death of a near relative, and has been forced to attend office on the pain of dismissal. Moreover, for very trivial mistakes a clerk's annual promotion or promotion to a higher grade is stopped. In short, the poor quill-drivers are completely in the hands of their officers, who are empowered to exercise vast powers over them. It now remains to be seen what methods should be adopted for bringing their grievances to the notice of the Viceroy. Some are of opinion that a large meeting of clerks should he held in which delegates from all parts of the country should take part. But others object to this, saying that it would be necessary to obtain permission from the Government to hold such a meeting, and that even if the necessary permission were granted those who attended the meeting would incur the anger of their superiors (*lit.* their secular Gods), and thereby run the risk of losing their appointments. The only hope of the quill-driving fraternity, therefore, is that either some newspaper like the *Rafiq-i-Hind* should take the matter in hand and voice the grievances of the clerks without divulging their names, or that some pensioned clerk should take it upon himself to inform His Excellency the Viceroy of the hardships to which the clerks are subjected.

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[Vol. XIII.] [No 16.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 21st April 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

Nil.

(b)—*Home*—

1. Government and the people (*Public Gazette*) ... 197

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

2. Mr. Warburton and the Patiála State (*Victoria Paper*) 198

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

3. Gházism (*Chaudhwin Sadi*) 198
4. The same (*Akhbár-i-'Am*) 199
5. The same (*Public Gazette*) 199
6. The same (*Khálsa Gazette*) 199
7. The same (*Paisa Akhbár*) 199
8. The same (*Wakil*) 200
9. Insult offered to the *Shivaling* at Amritsar (*Akhbár-i-'Am*) 200
10. Grievances of the Hedjáz pilgrims (*Wakil*) ... 200
11. The Congress movement (*Akhbár-i-'Am*) ... 201

VI.—Legislation.

Nil.

Page.

VII.—General Administration.

(a)—*Judicial*—

12. Public Prosecutors and Legal Remembrancers (*Victoria Paper*) 201

(b)—*Police*—

13. A case of dakaiti in the Siálkot District (*Siálkot Paper*) 202

(c)—*Municipal and Cantonment Affairs*—

14. Insanitary condition of Lyallpur (*Lyallpur Gazette*) 202

(d)—*Education*—

15. The study of Persian in Anglo-Vernacular Schools (*Paisa Akhbár*) 202
16. The same (*Victoria Paper*) 203

(e)—*Agriculture and questions affecting the land*—

17. Famine and wells (*Victoria Paper*) 203

(f)—*Railways and Communications*—

Nil.

(g)—*Postal matters*—

18. A postal complaint (*Sialkot Paper*) 203
19. The same (*Sirdj-ul-Akhbár*) 203

(h)—*Miscellaneous*—

20. The plague regulations (*Akhbár-i-'Am*) 203
21. Rupees coined in 1840 and earlier (*Curzon Gazette*)... 204
22. A complaint against the Sikh soldiers quartered at Jhelum (*Sirdj-ul-Akhbár*) 204

[Confidential.]

[Vol. XIII.] [No. 16.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 21st April 1900.

I.—POLITICS.

(*b*)—*Home.*

Government and the people.

1. The *Public Gazette* (Amritsar), of the 8th April 1900, remarks that the Transvaal War must have opened England's eyes to the fact that there is not a single Power in the world whom she can call her friend and ally. On the other hand, India's destiny is indissolubly linked with hers, and her difficulties can bring her native subjects only suffering and unhappiness. One may go a step further and say that were the English to go away from this country, the people would be left utterly powerless to defend themselves against foreign aggression. They would be in exactly the same plight in which the ancient Britons found themselves after the withdrawal of the Romans from the British Isles. Every student of history must know that although the Romans brought the savage Britons under the influence of civilization, they crushed the latter's martial spirit and rendered them incapable of protecting their lives and property. England has adopted the same policy towards the people of India, with the result that they are being emasculated at a very rapid rate. It is true that natives are admitted into the Indian Army; but the failure to appoint them to high military posts shows how carefully they are kept from studying the higher branches of the art of war. The Editor is afraid that his fellow-countrymen are entertained in the military service purely from selfish motives, and not to keep alive the martial spirit in India. He wishes England to reverse her policy in this respect, to repose full confidence in the inhabitants of Hindústán, and so train them as to enable them to render her effective help in her hour of trial, just as Canada and Australia are doing in South Africa at the present moment. After remarking that their loyal doings in connection with the Transvaal War are a sufficient proof of their sincere devotion to the British throne, the *Gazette* advices Government to treat natives in a more considerate manner in future, and to make no distinction between them and their British fellow-subjects. Were Government, adds the Editor, to interest itself in the welfare of the Indians and to grant

them their legitimate rights, they would become a source of great strength to England and enable her to subjugate the whole world. He concludes by requesting Englishmen to remember that they are not likely to reap any benefit from making distinctions in their treatment of Europeans and non-Europeans.

III.—Native States.

Mr. Warburton and the Patiála State.

2. The *Victoria Paper* (Siálkot), dated the 8th April 1900, says that some newspapers of the Province have of late been talking a good deal of nonsense about the entry of Mr. Warburton into the service of Patiála. It is said that he has only nominally been appointed as head of the State Police and that practically he will be all in all in the State. These papers complain that the Mahárája has been very unjustly treated in the matter, and that His Highness's powers have been curtailed by the appointment of Mr. Warburton. They also allege that the late Assistant Inspector-General of the Punjab Police cannot render the Mahárája any valuable help in conducting State affairs. For, whatever ability he may possess in tracing criminals, he is not a good administrator and is devoid of that skill which is required in dealing with matters of government. The Paper observes that such remarks have evidently been sent for publication to the papers by persons in Patiála who fear that they will no longer have any opportunity of embezzling State money. As for Mr. Warburton's capacities to manage a State, they are as eminent as those which he possesses for hunting down criminals. He will in a very short time introduce such reforms in the State that even his enemies will begin to applaud him.

V.—Native Societies and Religious Matters.

Gházism.

3. The *Chaudhwín Sadi* (Ráwalpindi), of the 8th April 1900, says that on the 1st idem a public meeting was held in the premises of the local Islámia High School to express sorrow at the murder of Messrs. Gunter and Green at Shabkadar. The President, Nawáb Muhammad Hayát Khán, who was unanimously elected to the chair, made a very impressive and important speech on the occasion. After referring to the circumstances of the murder, the Nawáb observed that such outrages were not only repugnant to the spirit of Islamic teachings, but were also extremely brutal and diabolical in their character. He added that *Jehád* and *Ghása* had come to be greatly misunderstood among ignorant and bigoted Muhammadans, and that murders like the one under reference were traceable to this cause alone. According to their scriptures, the President went on to say, the followers of Islám could wage *Jehád* only when they were not allowed to perform their religious duties, and were subjected to oppression and driven from their homes. Even then, however, they were required to commence the war under the banner of some chief and not on their own initiative. The conduct of the murderer of Messrs. Gunter and Green was not therefore to be confounded with *Jehád* or *Ghása*, and it was nothing short of desecration to apply the epithet of *Ghási* to cut-throats like Hamídullah. The Nawáb concluded by remarking that although Government was thoroughly convinced of the sincere loyalty of the Indian Muhammadans, it was incumbent upon them to prove to the

authorities that their entire community looked down with disgust and contempt on brutal and dastardly outrages like the one in question. He was followed by Maulvi Syad Hassan, Head Persian Teacher in the Islámia School, who cited a number of verses from the Qurán to show that Islám did not countenance such murders. The meeting then adopted resolutions expressing sorrow at the sad fate of Messrs. Gunter and Green, and condoling with the relatives of the deceased. Another resolution called upon the leaders and *Ulemás* of the Muhammadan religion to endeavour to impress on the minds of ignorant Muhammadans, especially those in frontier districts, that such atrocities were utterly contrary to the teachings of Islám.

The same.

4. The *Akhbár-i-'Am* (Lahore), of the 10th April 1900, also publishes a brief summary of the proceedings of the meeting, and says that some time back the Anjuman-i-Islám, Pesháwar, expressed similar sentiments in regard to *Ghása*.

The same.

5. The *Public Gazette* (Amritsar), of the 8th April 1900, writing on the same subject, says that the meeting has requested the *Ulemás* at Pesháwar to take steps to remove from the minds of the frontier Patháns the wrong notions entertained by them in connection with *Ghása*. There can be no doubt that if the tribesmen can be induced to believe that the Indian Muhammadans' interpretation of the word *Ghása* is not wrong or far-fetched and that *Ghása* does not mean a killer of káfirs, Nawáb Muhammad Hayát Khán will have rendered a great service to both Government and humanity. It is, however, to be feared that Muhammadans living on that side of the Indus have not a very high opinion of their co-religionists in Hindústán, and that they will not easily accept the latter's definition of "*Ghása*." Indeed, did they know what it was to move with the times, Government would not have had to send 110 punitive expeditions against them during the last fifty years, and saddle India with the cost of the undertakings. The Editor is convinced that the tribesman's idea of *Ghása* is at the root of the frequent frontier campaigns and the resulting terrible loss of life and money.

The same.

6. The *Khálsa Gazette* (Lahore), of the 1st (received on the 20th) April 1900, writing about the murder of Messrs. Gunter and Green, says that Government's mild treatment of the frontier Patháns has made these badmáshes quite reckless, and is at the root of these deplorable occurrences, which are becoming alarmingly frequent. The Editor has more than once requested the authorities to handle the Patháns a little more roughly, but to no purpose. He adds that hanging will not be a sufficient punishment for Hamídullah, and says that the wretch should be burnt alive, and that his house should be razed to the ground. This, the *Gazette* feels confident, would serve as a warning to others and cool the fanaticism of intending *Ghásis*.

The same.

7. The *Paisa Akhbár* (Lahore), dated the 14th April 1900, publishes a communication over the signatures of Malik Khuda Bakhsh, Tiwána, Extra Assistant Commissioner; Khán Bahádur Muhib Khán, Ráis of Torú; Khán Bahádur Khawája

Muhammad Khán, of Hoti; Khán Bahádur Muhammad Ibrahím Khán, late Assistant Superintendent of Police now on pension; Sheikh 'Ezad Bakhsh, Munsif, Mardán, and many others who state that as the murder of Messrs. Gunter and Green has created deep feelings of anxiety amongst the Muhammadans and as the occurence is likely to affect the majority of them in an injurious manner and give the enemies of Islám occasion for making it the butt of ridicule, they consider it their duty to inform the public that such outrages are not only not anthorised by Islám, but that that religion condemns murders like the one under reference in very strong terms. The signatories then quote extracts from their religious books in support of their assertion, and add that the services rendered by the Muhammadans to Government are well known and that individual acts of ignorant Mussalmáns like Hamídulláh cannot prejudice the authorities against them.

The same.

8. The *Wakíl* (Amritsar), dated the 16th April 1900, reprints the above.

Insult offered to the *Shivaling* at Amritsar.

9. "A Hindu Sikh," writing to the *Akhbár-i-'Am* (Lahore) of the 10th April 1900, says that a few days back one of the local neo-Sikhs, who wish to cut themselves adrift from Hindúism, dug out and threw away an image of the *Shivaling* installed in a temple situated in the north-eastern corner of the *Parkarmán* of the Golden Temple at Amritsar. The incident has given great offence to the Hindu residents of the city, more especially as this is not the first instance of the kind. Some time ago the image of a goddess in a temple within the precincts of the *Parkarmán* was treated in a similar manner; while later on a painting on another temple representing Guru Gobind Singh standing with clasped hands before a *Devi* was obliterated with ink. Such occurrences, adds the Editor, are growing mischievously frequent, and it is apprehended that they will one day lead to a riot. It should, therefore, be the duty of the local authorities to find out the perpetrators of these atrocities and punish them in an exemplary manner. After regretting that Sardár Jowála Singh, Manager of the Golden Temple, has so far made no inquiry into the latest occurrence, the Correspondent says that one Thákar Singh, who recites the Granth in the *Guruka-Bágh*, is suspected to be the culprit. At all events, if the Deputy Commissioner were to seek the assistance of the leading members of the Amritsar Singh Sabha, like Sardárs Sundar Singh (Majíthia) Attar Singh (Pleader) and Sant Singh (Peshkár in the Municipal Office), the delinquent would soon be brought to book. Otherwise, it is to be feared that the neo-Sikhs will become still more emboldened and lay irreverent hands on the Bába Attal and other *Gurdawárás*.

Grievances of the Hedjáz pilgrims.

10. The *Wakíl* (Amritsar), dated the 16th April 1900, publishes a communication in which the writer, after praising Government for the arrangements made at Chittagong for the convenience of pilgrims to the Hedjáz, remarks that there is still room for improvement in the matter. The Correspondent alleges that only 3rd class carriages were attached to the special train which took the pilgrims from Chittagong to the Karnaphúlí River in February last, with the

result that those wishing to travel by a higher class were much inconvenienced. Secondly, the conduct of the Police in the steamer which conveyed the Hájís by the aforesaid river to the ship in which they were to embark for Mecca was anything but satisfactory. They treated the pilgrims like prisoners, the conduct of the Head Constable who was a European being particularly harsh. He stood on board the steamer with a big *láthi* in his hand and used it frequently in driving the pilgrims into the hold. His treatment of them seemed to show that he was greatly offended at the idea of a pilgrimage to Mecca. Again, the Hájís, who were 634 in number, were herded together in one steamer which could with difficulty contain more than 150 persons. Another mistake made by the Police on the steamer was that they separated the female pilgrims from their male relatives, thereby putting the former to a great deal of trouble. The writer concludes by asking the Government to remedy the evils complained of and to replace European officials by Muhammadans.

The Congress movement.

11. "G. Das," writing to the *Akhbár-i-'Am* (Lahore), of the 14th April 1900, in continuation of his previous remarks (*vide* paragraph 9 of the Selections No. 15), says that the establishment of some movement like the Congress was the necessary corolary of the British Government's policy in India. The writer then refers to the unsettled state of the country in pre-English days, and remarks that the advent of the present *regimé* was regarded by the people as providential. Indeed, no love-lorn swain ever felt greater happiness at the sight of his sweetheart than did the natives of India at the appearance in the land of its present rulers. After remarking that it was with the help of the children of the soil that the English secured the throne of the Moghuls, the Correspondent observes that England has conquered India not by the sword but by kindness and sympathy. But even if it be admitted that Hindústán was won by the sword, the fact remains that the sword was wielded by natives and not by English men. After quoting an extract from Professor Seeley's *Expansion of England* in support of his assertion, the writer says that the foundation of the Congress was laid in 1857, when Government established Universities and Colleges in India. English, he adds, has supplied natives with a common language, while English literature has filled their minds with European ideas on politics. Government alone, therefore, is responsible for the establishment of the National Congress.

VII.—General Administration.

(*a*)—*Judicial.*

Public Prosecutors and Legal Remembrancers.

12. The *Victoria Paper* (Siálkot), dated the 16th April 1900, after expressing satisfaction at the rules framed by the Government regarding the appointment, transfer and dismissal of Public Prosecutors, states that it should also be ruled that no man should hold the office of Public Prosecutor for more than three years at a time. The post of Legal Remembrancer to Government should also not be held for more than five years by one and the same person.

(*b*)—*Police.*

13. The *Siálkot Paper* (Siálkot), of the 16th April 1900, publishes a communication from one Khushhál Beg (son of Mirza Piranditta, Lambardár), Muharrir to the Abkárí Dárogha, Siálkot, who states that at about twelve on the night of the 7th March last his house at Mauza Mughlánwáli was attacked by a number of men. Twelve of these who were armed with swords, &c., entered the house, four stood sentry at the entrance, and the rest formed a ring round the building. The dakaits ransacked the house for more than an hour and carried away property worth Rs. 2,773. On a report of the occurrence being made to the Police the District Superintendent paid a visit to the scene of the crime and admitted that a dakaiti had been committed. Sardár Arjan Singh, Deputy Inspector of Police was appointed to work out the case and stayed at Mughlánwáli for about a week; but as he did not take the least interest in the matter the culprits are still 'wanted.' The writer adds that if Mahta Arjan Dás and Yúsuf Ali, Inspector and Sergeant of Police, respectively, were told off to make the necessary inquiries they would assuredly run the dakaits to earth.

A case of dakaiti in the Siálkot District.

(*c*)—*Municipal and Cantonment Affairs.*

14. The *Lyallpur Gazette* (Lyallpur), of the 16th April 1900, publishes a communication in which the writer refers to the breaking out of cholera at Lyallpur last year, and requests the President of the local Municipal Committee to take steps to prevent a recurrence of the epidemic. The Correspondent states that the sanitary condition of the town is far from being satisfactory, and that its drains are so constructed that water cannot flow in them. As a natural consequence of this they are always reeking with stench and constitute a veritable pest to the people. Again, pure drinking water is extremely scarce at Lyallpur, as the tanks from which the residents obtain their supply of water are not kept clean. The writer concludes by remarking that the authorities should look into the matter and take prompt steps to remedy the evils complained of.

Insanitary condition of Lyallpur.

(*d*)—*Education.*

15. The *Paisa Akhbár* (Lahore), dated the 14th April 1900, says that one of the resolutions adopted at the last meeting of the Punjab Educational Conference was to the effect that the study of Persian in the Primary classes of Anglo-Vernacular Schools should be abolished and that a Sub-Committee should be appointed to make suggestions as to how the time thus saved should be utilized. From this it would appear, says the Editor, that the study of that language has not been abolished for want of time, but that the change has been brought about by those who wish to see Urdu and Persian swept off the scheme of studies in the Province. After remarking that this is one of the greatest mistakes made by the Educational Department, the Editor calls upon the Punjábís to hold meetings and send memorials to the Government, asking it to take no action on the recommendations of the Educational Conference.

The study of Persian in Anglo-Vernacular Schools.

16. The *Victoria Paper* (Siálkot), dated the 8th April 1900, remarks that seeing that the Conference was attended by 30 persons and that the majority of these were Government officials, the opinion expressed by these gentlemen regarding the abolition of Persian cannot be called the opinion of the people of the Province. The Lieutenant-Governor should therefore inform himself as to what the people have got to say in the matter before His Honor takes any action on the recommendations of the Educational Conference.

The same.

(*e*)—*Agriculture and questions affecting the land.*

17. The *Victoria Paper* (Siálkot), dated the 2nd April 1900, says that if Government wishes to save India from the ravages of famine it should encourage the *samîndárs* by *takávi* grants and other means to dig wells in their lands and see that there is a well for every 10 bighas of land. So long as the number of wells in the country is not increased India will continue to be visited by famines.

Famine and wells.

(*g*)—*Postal Matters.*

18. The *Siálkot Paper* (Siálkot), of the 16th April 1900, says that in its issues of the 16th August and 16th September last (*vide* paragraphs 29 and 29 of the Selections Nos. 35 and 39, respectively), it represented to Government the desirability of ordering the distribution of letters, &c., for the residents of the Siálkot City not through the Cantonment but the City Post Office. But although a great deal of correspondence on the subject has passed between the Postmaster-General, Punjab, and the head of the Cantonment Post Office nothing has come of it as yet. Nay, it is rumoured that it has been decided to leave things as they are at present. The existing arrangements being, however, a source of inconvenience to the people, the leading residents of Siálkot have requested the *Paper* to take up the subject again and call upon the Postmaster-General to reconsider his decision in the matter. The Editor promises to comply with their request and go on iterating and reiterating the demand until it is granted.

A postal complaint.

19. A Correspondent, writing to the *Saráj-ul-Akhbár* (Jhelum), dated the 16th April 1900, invites the attention of the Postal authorities to the inconvenience felt by the residents of Mauza Langáh (District Jhelum?) for want of a Post Office at that place, and suggests that arrangements should be made for a speedy distribution of their letters and money orders to the people.

The same.

(*h*)—*Miscellaneous.*

20. The *Akhbár-i-'Am* (Lahore), of the 17th April 1900, after publishing the substance of an anonymous letter which appeared in a recent issue of the *Pioneer* and which impugns Government's motives in framing the plague regulations, remarks that the writer of the communication was ill-advised in penning the tirade, and that his action is likely to involve in trouble more than one innocent person. The Editor is inclined to believe that the *Pioneer's* Correspondent is some

The plague regulations.

mad man; and the fact that he has indulged only in generalities and has not thought it worth his while to cite a single instance in support of his accusations, lends strength to this belief. At all events, no sane person can doubt that the authorities have framed the regulations in question with the sole object of stamping out the plague and saving human life. It will also be readily admitted that such visitations are merely the outward manifestations of God's wrath, and that the famine and pestilence which at present hold India in their terrible grip are from Heaven. It is, however, very fortunate for natives that the Almighty has placed them under a benevolent Government like the British, which participates in their sorrows and does its utmost to alleviate their sufferings. Only an accursed person, therefore, can question Government's motives in issuing the present rules for the suppression of the bubonic plague in the country. Besides, what useful purpose can the authorities serve by practising oppression on the people in the name of the plague? It is probable that certain unthinking and mischievous officials occasionally commit acts calculated to prove ruinous to the people; but this does not constitute sufficient justification for impugning Government's motives. After regretting that the regulations under reference have caused general dissatisfaction wherever they have been enforced, the Editor observes that were Government convinced that they are not only of no use in combating the plague, but also constitute a source of inconvenience to the people, it would withdraw them without loss of time. He adds that their opposition to any piece of legislation should never prompt the natives of India to take the law into their own hands, and that only ignorant people wrangle and quarrel with plague officials, who, by the way, not infrequently commit very serious irregularities. The *Akhbár* concludes by remarking that the regulations should be so amended as to relax their rigour without impairing their usefulness.

Rupees coined in 1840 and earlier.

21. A Correspondent of the *Curzon Gazette* (Delhi), dated the 8th April 1900, writing about the introduction of gold coins into India, says that Government has issued Circulars to all officers directing them to accept the new coin without hesitation. Similar action, adds the writer, should be taken with respect to the 1840 rupees which the Railway authorities refuse to accept. Or at least all Government Departments should be directed to collect these rupees and withdraw them from circulation. Numerous instances have occurred in which people have had to return home from railway stations disappointed because they had in their pockets rupees coined in 1840 or earlier and the ticket collectors would not sell them tickets. The writer therefore expresses a hope that Government will attend to the matter and save the public from the many inconveniences which they have to undergo under the present arrangements.

A complaint against the Sikh soldiers quartered at Jhelum.

22. The *Saraj-ul-Akhbár* (Jhelum), dated the 16th April 1900, says that on the last Bisákhí and 'Id days the Sikh soldiers quartered at Jhelum paraded the lanes inhabited by the gentle folks of the town (Jhelum) singing obscene songs and otherwise misbehaving themselves. This led to more than one quarrel between the soldiers and the people. It is said that the Police reported the matter to the authorities and that the soldiers have been prohibited from visiting the town for a few days.

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[Vol. XIII.] [No 17.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 28th April 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

Nil.

(b)—*Home*—

Nil.

II.—Afghanistan and Trans-Frontier.

1. Government and the Amír (*Akhbár-i-'Am*) ... 207
2. The same (*Civil and Military News*) 207

III.—Native States.

Nil.

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

3. Gházíism (*Victoria Paper*) 207
4. The Sultán of Turkey and the Caliphate (*Chaudhwin Sadi*) 208
5. The Congress movement (*Akhbár-i-'Am*) 208

VI.—Legislation.

6. The Land Alienation Bill (*Akhbár-i-'Am*)... ... 208
7. The same (*Chaudhwin Sadi*) 210
8. The same (*Rafiq-i-Hind*) 210

Page.

VII.—General Administration.

(a)—*Judicial*—

Nil.

(b)—*Police*—

9. Dakaiti in the Lahore District (*Rafiq-i-Hind*) ... 210

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

10. The study of Persian in the Anglo-Vernacular Schools (*Paisa Akhbár*) 211
11. The same (*Paisa Akhbár*) 212
12. The same (*Siráj-ul-Akhbár*) 212
13. The same (*Chaudhwin Sadi*) 212

(e)—*Agriculture and questions affecting the land*—

Nil.

(f)—*Railways and Communications*—

Nil.

(g)—*Postal matters*—

Nil.

(h)—*Miscellaneous*—

14. The Cawnpore plague riot (*Aftáb-i-Punjab*) ... 213
15. The same (*Victoria Paper*) 213
16. The same (*Civil and Military News*) 213
17. Grievances of Náib Tahsíldárs (*Rafiq-i-Hind*) ... 214

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[Vol. XIII.] [No. 17.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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II.—Afghanistan and Trans-Frontier.

Government and the Amír.

1. The *Akhbár-i-'Am* (Lahore), of the 21st April 1900, in publishing a copy of a letter recently addressed by the Amír to a servant of his residing in India, as also the substance of a conversation which His Highness had with Mr. Frank Martin in January last, remarks that Abdur Rahman's feelings towards the British Government are very satisfactory, and that there can be nothing more reassuring than his assertion that his strength and weakness lie in the strength and weakness of Great Britain. It is also an admitted fact that the Amír is the wisest of the Muhammadan rulers of the world for the time being, and there can be no doubt that His Highness' expressions of loyalty are sincere and reliable.

The same.

2. The *Civil and Military News* (Ludhiána), of the 25th April 1900, is at a loss to understand why the construction of a Railway to Kabul should prove ruinous to Afghánistán. If the Amír, adds the Editor, takes offence at the newspapers doubting the sincerity of his professions of friendship for Great Britain, His Highness should not forget that his assertion that the Government of India wishes to construct a Railway to Kabul merely to annex his territory is also calculated to give offence in official quarters. Government has been treating him in a friendly manner for the past 21 years, and there is no reason why it should resort to a subterfuge in order to acquire possession of his country—a country, by the way, which it has never cared to annex, and which after conquering twice it made over to himself. Abdur Rahmán should, therefore, always act upon the golden rule: Do as you would be done by.

V.—Native Societies and Religious Matters.

Gháziism.

3. The *Victoria Paper* (Siálkot), of the 23rd April 1900, after referring to the views expressed by Lord Curzon on the subject of *Ghaza* in his recent speech at Quetta, says that those who commit murderous assaults on Europeans in the belief that they thereby perform a religious duty are the worst blackguards

(*pajī*) in existence. After reminding the natives of India that it is to the British Government alone that they owe their present happy lot and religious liberty, the Editor observes that no religion countenances cold-blooded murders. He is, therefore, of opinion that hanging is not an adequate punishment for those who commit *Ghaza*, and suggests that such wretches should be torn limb from limb in the most public manner. Besides, their property, moveable as well as immoveable, should be confiscated, and their accomplices punished in a most exemplary manner. The *Paper* concludes by exhorting natives of light and leading to do all in their power to bring such offenders to book, and thereby earn not only the approbation of Government, but also heaven's blessings.

The Sultán of Turkey and the Caliphate.

4. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd April 1900, publishes a communication in which the writer tries to refute the arguments advanced by Maulana Shibli in an article recently written by him endeavouring to prove that the Sultán of Turkey cannot be called a Caliph of the Muhammadans; firstly, because he is not of the family of Qoresh; secondly, because according to a tradition of the Prophet the period of Caliphate lasted for only 30 years after his death; and thirdly, because in these days the Muhammadans do not stand in need of a Caliph. In refutation of the Maulvi's last argument the writer produces a saying of the Prophet which means that although there will be no prophet among the Muhammadans after him, there will certainly be many Kings and Caliphs. As regards the first and second arguments, the correspondent says that it is possible that the traditions quoted by Maulana Shibli in support of these arguments may have been invented by certain selfish persons in order to serve their ends, for if the traditions are looked upon as true it will also have to be believed that all the Abbasite Caliphs who were not of the family of Qoresh were imposters, whereas they are recognised to be Caliphs by all Muhammadan Ulmás. The writer concludes by remarking that the Maulaná's assertion that the British Government would be pleased with the Muhammadans if they gave up regarding the Sultán as their Caliph only proves the weakness of his argument.

The Congress movement.

5. One "G. Das," writing to the *Akhbár-i-'Am* (Lahore), of the 21st April 1900, in continuation of his previous remarks (*vide* paragraph 11 of the Selections No. 16 for 1900) quotes an extract from a speech of the late Sardár Dayál Singh, Majithia, delivered in his capacity of President of the Reception Committee of the Lahore Congress, in which he endeavoured to show that the authorities were not at first opposed to the Congress.

VI.—LEGISLATION.

The Land Alienation Bill.

6. The *Akhbár-i-'Am* (Lahore), of the 19th April 1900, publishes a communication from Durga Prásád, a retired Munsif, residing at Jullundur, who makes the following suggestions with regard to the Punjab Land Alienation Bill:—

1. Only those persons should be treated as agriculturists who are so by birth and cultivate land themselves, or whose chief means of support is the

agricultural produce of the land. The definition of the expression "agriculturist" is so wide that it also applies to many persons who are not really agriculturists, but who were recorded as owners of land at the first settlement, and whom the Bill does not propose to treat as agriculturists. The Local Government should also direct the exclusion of *Chamárs*, *Chúrás*, *Telis*, *Jhiwars*, *Mirásis*, *Jauláhás*, and other such tribes from the term agriculturist.

2. The concluding part of the definition of "land," as given in sub-section 3 of Section 2 is not clear, and the words "erected for agricultural purposes" should be added to it. The present wording of the definition admits of zamíndárs erecting residential buildings on their lands and thereby baulking their creditors, seeing that under the proposed law structures erected on agricultural land will not be liable to attachment. Again, although from the definition in question it appears that land used as a garden does not fall under the expression "land," as defined in the Bill, in order to prevent disputes it would be better to insert the words "or garden" after the word building in the second line of the definition.

3. The restrictions placed on the permanent alienation of land in Section 3 of the Bill are altogether inadequate. At present a zamíndár can alienate his land to any person he likes, but the proposed law will oblige him to transfer it only to an agriculturist. But the restriction will in no way benefit that large class of agriculturists who have petty holdings. On the other hand in a very short time their lands will pass out of their hands and will swell the possessions of a few large zamíndárs, with the result that the object which Government has in view in introducing the Bill will be totally defeated. The only way in which Government can avert the catastrophy is to altogether forbid the permanent alienation of land, leaving mortgagors free to mortgage their lands for as long a period as they like.

4. Section 12 of the Punjab Laws Act relating to the right of pre-emption should be so altered that a non-agriculturist should have no right of pre-emption in respect of land intended to be alienated by an agriculturist. Unless this is done, the objects of the Bill will not be attained, for according to the present wording of Section 5 of the Bill, non-agriculturists have right of pre-emption, which they will constantly assert and succeed in obtaining land as against zamíndárs.

5. Sub-section 2 of Section 6 of the Bill declares that all mortgages of land made by way of conditional sales whether before or after the passing of the Act shall be declared null and void. Were, however, such a law once passed, the people would lose all faith in legislation. How would they know that the acts done by them under existing laws would not one day become null and void? Besides, no law has so far been passed which has declared illegal acts done under another law. Government should, therefore, omit this as well as Section 12 of the Bill, which relates to decrees and orders passed before the introduction of the Bill.

6. Section 7 of the Bill which relates to the leasing of land should also be omitted, for if this is not done, no one will ever take a lease of land. How can a lessee be sure that the lessor will not die within the term of the lease.

The writer concludes by humbly representing to the Government that the Bill can become popular only if its provisions do not effect contracts entered into prior to the date of its passing.

The same.

7. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th April 1900, publishes a communication from a resident of Hazára District in which the writer, after comparing the sáhúkárs to butchers, the angel of death and devouring wolves sent into this world with the special object of destroying the *zámindárs*, says that this class of forgers and deceivers has to some extent succeeded in inducing the easily-duped and ignorant agriculturists to oppose the Bill. The writer asks the Government to pay no heed to the opinion of sáhúkárs and their dupes, remarking that while the former are morally disqualified from criticising the Bill, the latter being illiterate are still less capable of saying anything against it. The writer then makes the following suggestions regarding the Bill :—

(1) that the proposed law should come into force from 1899;

(2) that the following definition of the term "Agriculturist" should be substituted for the one given in the Bill :—

"An agriculturist is a person who has been declared as such by a Revenue Officer not below the rank of Deputy Commissioner and whose name has been notified in the Local Government Gazette as such with the sanction of the Governor-General in Council."

(3) that those persons who were once agriculturists, but who have by mortgaging or selling all their landed property have long since given up *zamíndári* work, should also be declared agriculturists;

(4) that as the proposed law does not affect lands mortgaged prior to its enforcement, some such paragraph should be added to Section 6 of the Bill by which all such lands should revert to their original owners without payment of the sums of money for which they were mortgaged.

The same.

8. The *Rafiq-i-Hind* (Lahore), of the 21st April 1900, publishes statements to show that during the last 22 or 23 years land worth Rs. 1,48,34,673 has been sold and mortgaged in the districts of Lahore and Amritsar alone, and remarks that the figures give a fair idea of the extent to which land is being alienated throughout the Province.

VI.—General Administration.

(*b*)—*Police.*

Dakaiti in the Lahore District.

9. The *Rafiq-i-Hind* (Lahore), of the 21st April 1900, remarks that lawlessness has of late been much on the increase in the Lahore District, particularly in the táhsíls of Kasúr and Sharakpur. Armed bands of *badmáshes* are infesting the *iláka*, and an account of their doings would strike terror even into the heart of the bravest. Those who have seen Sikh days are of opinion that never since the establishment of British rule in the Punjab has such lawlessness prevailed in the

Province; while it is rumoured that there are regular schools, so to say, where men are taught a dakoit's work. It is scarcely necessary to add that the successes recently achieved by dakoits have so emboldened them that they undauntedly ply their trade in broad daylight and on public thoroughfares. Indeed things have now assumed such a serious aspect that the authorities should give the matter their special attention. The Editor abstains from stating the causes which he believes to be at the root of the present lawlessness, as this is sure to lead him to discuss certain dangerous topics. He would, however, enquire if the authorities have taken any steps to remedy the evil, and if they have attained any measure of success. The *Rafiq* has no doubt that Mr. Atkins, the present Deputy Commissioner of Lahore, is working hard to run down dakoits. He knows that without the co-operation of the people the efforts of the Police and the Civil authorities will prove of no avail in arresting the malefactors, and has therefore enjoined on Zaildárs and Lambardárs the necessity of giving timely information to the Police as to the whereabouts of the *badmáshes*, threatening with punishment those who wilfully neglect to do so. So far the authorities have been working in the right direction. But there is another method by which greater success can be obtained, but which has not unfortunately been adopted by the authorities. It is that the Deputy Commissioner should hold a Darbár at Lahore to which Zaildárs, Lambardárs, Maulvís, Pundits and other leaders of the native community should be invited and requested to ask the people to help Government in the matter, reminding them that it is to safeguard their own lives and property that Government is making such great efforts to put down lawlessness, and that if they do not co-operate with Government in the task, they alone will be the sufferers. If the people once understand their duty, they will do all in their power to assist Government in running malefactors to earth. Tahsíldárs, Náib Tahsíldárs, Inspectors and Deputy Inspectors of Police, Magistrates and other persons holding responsible posts under Government should also be invited to the Darbár. After this, Tahsíldárs should hold similar Darbárs at the head-quarters of their respective *iláqás*. The Editor feels certain that if this suggestion is adopted by the authorities, the combined efforts of the public and Government would soon rid the country of dakoits.

(*d*)—*Education.*

The study of Persian in the Anglo-Vernacular Schools.

10. The *Paisa Akhbár* (Lahore), of the 21st April 1900, writing about the recommendations of the Punjab Educational Conference regarding the abolition of the study of Persian in the Primary classes of the Anglo-Vernacular Schools, says that the change will prove to be the downfall of Urdu, and thereby inflict a heavy loss on the Punjábís, especially the Muhammadans of the Province. Under the altered circumstances that language will assume the form of Hindi, and all the books which have for the last forty years been written in it as well as in Persian will be relegated to the waste paper basket. Besides, those who have studied these languages in order to earn their living will be thrown out of employment if the aforesaid recommendation is accepted by the Lieutenant-Governor. The Editor further states that although Persian was originally the language of fire-worshippers, for the past eight centuries it has

been the language of a country which is ruled and inhabited by Muhammadans. It, therefore, seems improper that the Indian Muhammadans should not learn that language from their very childhood. The *Akhbár* then refers to Maulána Shibli's speech which he delivered at the last Muhammadan Educational Conference dwelling on the merits of Persian, and asked the Muhammadans to hold meetings throughout the Province, and send memorials to the Punjab Government, condemning the action of the Educational Conference, Punjab.

The same.

11. *Paisa Akhbár* (Lahore), of the 21st April 1900, publishes a communication on the same subject in which the writer remarks that the authorities of the Educational Department are not unaware that very few Muhammadan boys are educated beyond the Primary and Middle Departments. Out of the eight years spent by them at school they study Persian books for five, and these books being *Gulistán*, *Bostán* and other standard works help a great deal in correcting the morals of their readers. The abolition, therefore, of the study of Persian in the Primary classes of the Anglo-Vernacular Schools as a compulsory subject will have a very bad effect on the morals of Muhammandan boys. The writer then goes on to say that of the European members of the Conference, who were in favour of the proposal, Dr. Ewing was the foremost. The reason for this is not far to seek. The Doctor knows that several books on Muhammadan Theology written in Arabic have of late been translated into Persian and Urdu, and that Mussulman graduates who have begun to study these translations no longer hanker after Christianity. He has, therefore, considered it advisable to get the study of Persian abolished in public schools. The writer concludes by expressing a hope that the Punjab Government will not approve of the proposal of the Educational Conference.

The same.

12. A correspondent, writing to the *Siráj-ul-Akhbár* (Jhelum), of the 23rd April 1900, says that Urdu will suffer a great deal from the abolition of the study of Persian in the Primary classes of the Anglo-Vernacular Schools. It will also become difficult for petition-writers and Mukhtárs who know only Urdu to understand law-books. The writer further o bserves that Persian is not a dead language, but that it is still spoken by people living very near India. Besides, it is a very sweet language, and many books upon morals have been written in it. The writer therefore asks Government to encourage the study of Persian instead of abolishing it in the schools.

The same.

13. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd April 1900, says that on the 21st idem a meeting of the Muhammadans of Ráwalpindi was held in the local Muhammadan Hall condemning the action of the Punjab Educational Conference on the following grounds:—

(1) that the step taken by the Conference will prove detrimental to the interests of the Persian language;

(2) that it will retard the development of the Urdu language;

(3). that the proposed change is calculated to affect Eastern civilisation and morality in an injurious manner.

This was the first resolution passed at the meeting. The second resolution was to the effect that the Director of Public Instruction, Punjab, should be requested to direct the Lieutenant-Governor's attention to the request of the Muhammadans on the subject.

(*h*)—*Miscellaneous.*

The Cawnpore plague riot.

14. The *Aftáb-i-Punjab* (Lahore), of the 23rd April 1900, writing about the Cawnpore plague riot, remarks that had not Sir Antony MacDonnell hastened to the scene of the disturbance, it would not have been easy to restore peace in that city in such a short time. The Editor then publishes the substance of an anonymous letter, which appeared in a recent issue of the *Pioneer*, and which impugns Government's motives in framing the plague regulations. Although he has no doubt that the communication bristles with exaggerations and inaccuracies, he cannot refrain from saying that plague officials have managed to make the regulations thoroughly unpopular. At the same time, he is of opinion that no sane person can question Government's motives in framing the rules under reference. The authorities could gain nothing by alienating the sympathies of the people, and it is idle to deny that they merely wish to save life and stamp out the plague.

The same.

15. The *Victoria Paper* (Siálkot), of the 23rd April 1900, remarks that the modified plague rules issued by Sir Antony MacDonnell at Cawnpore are calculated to prove highly useful, and that their enforcement cannot involve the least inconvenience on any person. Again, their promulgation shows that Government and its officials are always mindful of the honor and comfort of the people, and that the authorities are open to conviction and ever ready to rectify mistakes. The Editor then refers to Sir Antony MacDonnell's instructions regarding the examination and segregation of plague patients, and says that they are such as to make it impossible for plague officials to practise any oppression on the people. He then finds fault with the residents of Cawnpore for taking the law into their own hands, and observes that all suggestions in connection with the plague regulations should be laid before Government in a very respectful manner. In conclusion, he remarks that the new rules issued by the Lieutenant-Governor of the North-Western Provinces deserve to be followed in all plague-stricken areas.

The same.

16. The *Civil and Military News* (Ludhiána), of the 25th April 1900, writing on the same subject, remarks that the tact which Sir Antony MacDonnell has displayed in quelling the plague riot at Cawnpore is in itself a sufficient ground for extending his term of office. There can be no doubt that if His Honor had not repaired to Cawnpore without loss of time and endeavoured to reassure the people by relaxing the rigour of the plague regulations, the disturbance would have taken much more time to repress. After remarking that it is only

ignorant people who suspect Government's motives in framing the plague regulations, the Editor remarks that the Police should have no hand in the enforcement of the rules, as they take advantage of the spread of the epidemic to practise oppression on the people.

Grievances of Náib Tahsíldárs.

17. The *Rafiq-i-Hind* (Lahore), of the 21st April 1900, publishes a communication from "A Punjábi Náib Tahsíldár," who states that the holding of separate examinations for the posts of Náib Tahsíldár and Tahsíldár is greatly detrimental to the interests of Náib Tahsíldárs. The writer sees no necessity for this, seeing that the subjects in which the candidates are examined are identical. He adds that prior to the passing of the Land Revenue Act a candidate for the post of Náib Tahsíldár had to pass only one test, called the Tahsíldárs' Examination. Now, however, even after passing the present Náib Tahsíldárs' Examination, he is not considered fit for carrying on Judicial work. His legal knowledge does not extend beyond the Civil and Criminal Procedure Codes and a few chapters of the Indian Penal Code. This knowledge, it will be readily conceded, does not fit one to try Revenue cases, ascertain the nature of a crime and sift evidence. The writer would therefore suggest that the candidates instead of being selected for Náib Tahsíldárship should be selected for Tahsíldárship and after passing the Tahsíldárs' Examination and undergoing Settlement training should be appointed to work as Náib Tahsildárs and should as they are considered fit rise to the post of a Tahsíldár without having to pass any further examination.

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[Vol. XIII.] [No. 18.]

SELECTIONS

FROM THE

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PUBLISHED IN THE PUNJAB,

Received up to 5th May 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

Nil.

(b)—*Home*—

Nil.

II.—Afghanistan and Trans-Frontier.

1. Government and the Amír (*Public Gazette*) ... 217

III.—Native States.

Nil.

IV.—Kine-Killing.

2. Kine slaughter in India (*Akhbár-i-'Am*) 217

V.—Native Societies and Religious Matters.

3. The doctrine of *Nayog* and the Arya Samáj (*Hakam*) ... 218
4. Ghází-ism (*Siráj-ul-Akhbár*) 219
5. The same (*Hakam*) 219
6. Racial hatred between Hindús and Muhammadans (*Wakíl*) 219

VI.—Legislation.

7. The Punjab Land Alienation Bill (*Rafíq-i-Hind*) ... 220
8. The same (*Chaudhwín Sadi*) 220

VII.—General Administration.

(a)—*Judicial*—

9. The necessity of appointing an Honorary Magistrate at Siálkot (*Siálkot Paper*) 220

(b)—*Police*—

10. The arrest of dacoits (*Rafíq-i-Hind*) 221

Page.

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

11. The study of Persian in Anglo-Vernacular Schools (*Wakíl*) 221
12. The same (*Chaudhwín Sadi*) 222
13. The same (*Civil and Military News*) 222
14. The same (*Koh-i-Núr*) 222
15. The Normal School Examinations (*Hamdard-i-Hind*) 222

(e)—*Agriculture and questions affecting the land*—

16. The famine (*Public Gazette*) 222

(f)—*Railways and Communications*—

Nil.

(g)—*Postal matters*—

Nil.

(h)—*Miscellaneous*—

17. The plague regulations (*Public Gazette*) 223
18. The same (*Siálkot Paper*) 223
19. The same (*Paisa Akhbár*) 223
20. The same (*Public Gazette*) 224
21. A grievance of Revenue Patwárís (*Lyallpur Gazette*) ... 224
22. Oppression of the officials of the Dera Ismail Khan Settlement Office (*Hamdard-i-Hind*) 224
23. Treatment of Native *Ráises* on public occasions (*Paisa Akhbár*) 224
24. Háfiz Abdur Rahmán's journey from Amritsar to Pesháwar (*Wakíl*) 225
25. Rái Bahádur Protúl Chandar Chatterjee (*Dost-i-Hind*) 225

[Confidential.]

[Vol. XIII.] [No. 18.]

SELECTIONS

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II.—Afghanistan and Trans-Frontier.

Government and the Amír.

1. The *Public Gazette* (Amritsar), of the 24th April 1900, says that although Government pays a handsome subsidy to the Amír, which should ensure the existence of friendly relations between him and British Statesmen, the latter have never felt easy in regard to His Highness, and cannot be certain whether he will stay by Great Britain in her hour of trial. And now that she is engaged in a great war in South Africa, and there is a possibility of Russia endeavouring to carry into effect her sinister designs against India, the question has been asked as to what attitude Abdur Rahmán will adopt in the event of the Czar marching against this country at the present juncture. The question has elicited several answers, some favourable and others unfavourable to the Ruler of Afghánistán. The newspapers containing the latter seem to have given the Amír great offence, and the *Civil and Military Gazette* reprints an extract from a letter recently written by His Highness to one of his servants expressing anger at the slurs cast on his loyalty. His assertion, however, that whenever he has suggested to Government any scheme for checking Russia's advance towards India, the authorities have invariably tried to shelve it by asking him to acquiesce in the construction of a railway and telegraph line to Kabul, is purile in the extreme. He should know that railways and telegraphs are of the greatest service in a war, nay more indispensable than arms and ammunition. Government is therefore perfectly justified in making the demand; and if it ever has to fight Russia in Abdur Rahmán's defence, it will not consent to do so unless Kabul is connected with India by means of a railway. Indeed, to engage in a war with the Muscovites under any other circumstances would be tantamount to courting disaster.

IV.—Kine-Killing.

Kine slaughter in India.

2. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 27th April 1900, takes Mr. R. C. Dutt to task for stating that the frequent appearance of famines in India

is due to the over-assessment of the land revenue, and says that kine slaughter is at the root of visitations like the present. The writer is a Sikh; and he would not hesitate to shoot a cow if attacked by the animal. Nevertheless he cannot deny that the cow is the most useful of animals, and that it confers manifold blessings upon man. He therefore requests Government to put a stop to kine slaughter throughout the country, and wishes to assure the authorities that were this done, the Sikhs would leave off using pig's flesh. The question, observes the correspondent, is an important one; but if Government turns a deaf ear to the complaints of the poor, there can be no help for it. "We can only pray the Almighty to open the eyes of our opponents." He then goes on to say that Government is under the impression that cows are killed only for British soldiers and in towns, and that the description of each and every animal killed is recorded beforehand. As a matter of fact, however, about two hundred cows are killed daily even in very small villages for the sake of their hides. The writer adds that Muhammadan Tahsíldárs and Thánadárs do not report such occurrences to Government in order to gain popularity in their respective *iláqas*, while their Hindu *confreres* refrain from doing so through fear of losing their appointments, for Government itself has sanctioned the slaughter of cows in military stations and large towns in India.

V.—Native Societies and Religious Matters.

The doctrine of *Nayog* and the Arya Samáj.

3. The *Hakam* (Kádian), of the 17th April 1900, reproduces a notice on *Nayog* from the *Arya Gazette* (Lahore), dated 12th April 1900. The notice is to the effect that a friend of the publisher of the notice being a staunch Arya Samájist of 40 years of age and having no children from his own wife, who is ill, is desirous of entering into *Nayog* according to the injunctions of Swámi Dayánandji with a widow or with a woman who has got no children by her own husband. If in the family of an Arya Samájist there is any such woman, she should apply to an Arya Samájist, care of Kálu Rám, Musáfir, Store-keeper, Military Works Service, Meean Meer.

Commenting on the above notice the Editor of the *Hakam* remarks that he cannot adequately express the astonishment which he felt at reading the notice. There is no doubt that the immoral teachings of *Nayog* are being secretly acted upon by the Arya Samáj, but the Editor does not like to criticise the system. The Aryas are fully authorised to do what they like for the propagation of the Arya race, but to invite a strange woman to cohabitate by means of a public advertisement is an act which is punishable under the law. It is just possible that some childless Aryas on reading the notice may consider themselves fortunate and their mouths may water and they may teach their wives to enter into the holy *Nayog*. The Editor, however, would consider such action on their part as a dark stain on the Arya nation, and advises the Aryas of Kádian never to listen to the publisher of the notice and thus bring themselves into disgrace, as they are likely to lose their wives in their desire to get children. The Arya Samáj should also stop the publication of such notices.

Ghazi-ism.

4. The *Siráj-ul-Akhbár* (Jhelum), of the 30th April 1900, says that a public meeting of the leading residents of Jhelum was held on the 28th idem under the presidency of Kázi Muhammad Aslam Khán, C.M.G., to denounce the murder of Europeans by fanatical frontier Patháns. After the President's opening speech, Maulvi Muhammad Hassan read an able address specially prepared for the occasion by Shahzáda Wála Gauhar Khán in order to show that Islám did not countenance such outrages. Several other speeches were also made on the subject, and it was resolved that the proceedings of the meeting be communicated to Government, the Press and the Anjuman-i-Islámia of Pesháwar. Another resolution emphasised the necessity for spreading the Hanafi tenets among the border Patháns as the best means of dispelling the wrong notions entertained by them on the subject of *ghazá*.

The same.

5. The *Hakam* (Kádian), of the 17th April 1900, received on the 30th idem, states that a Pathán having murdered two innocent Europeans, the holy Mirza Ghulám Ahmad of Kádian addressed an assembly and said that the murder of Europeans was not *jehád* Such worthless persons as those Patháns have brought a bad name on Islám. A believer should subdue his passions. The Mirza said that whenever he hears such news he is grieved beyond measure, seeing that these people have gone astray and consider it an act of religious merit to murder an innocent person. The Mirza then took to task those Maulvís who called him an Anti-Christ for declaring it unlawful to fight the English under whose benign and blessed rule the people of this country enjoy religious liberty and safety of life and property. The Maulvís should use their pens and tongues in admonishing the people and refrain from bringing their religion into discredit, thereby injuring the world. The Mirza said that he regarded the British Government as a heavenly blessing and considered it his duty to appreciate the blessings conferred by British rule on India.

Racial hatred between Hindús and Muhammadans.

6. The *Wakil* (Amritsar), dated 23rd April 1900, is grieved to remark that contrary to all expectations and side by side with the spread of education religious bigotry and racial hatred are on the increase between the educated portions of the two great communities inhabiting this country. The regret is changed into astonishment when it is seen that the more educated and therefore more civilised party is to blame in the matter. Every one is fully justified in working for the good and prosperity of his own community, but good manners and rules of society demand that this should be done without injuring, in any way, the interests and claims of other communities. The Editor regrets that in spite of the multiplicity of Anjumans and associations no one cares to remove the real cause of the present degradation of the country. The Editor then refers to an article which has appeared in the *Punjab Observer* of the 18th April 1900 in which it is said that a school master of Chúnián addressed a post-card to another school master of Umballa saying: "If you have a Hindu friend with a Senior Anglo-Vernacular or a First Grade Junior Certificate, please inform him that the post of a second master on Rs. 35 a month

is vacant at Chúnián, and that he should at once apply to the Committee. I strongly hope he will get the appointment. *Do not inform a Muhammadan.*" The Editor further regrets the scramble over the appointment of Reader in the Court of the District Judge of Ráwalpindi, and condemns the action of the Hindu District Judge in the matter (*vide Punjab Observer* of the 18th April 1900).

VI.—LEGISLATION.

The Punjab Land Alienation Bill.

7. The *Rafiq-i-Hind* (Lahore), dated 28th April 1900, states that some people are trying to deceive the poor agriculturists into the belief that, by passing the Punjab Land Alienation Bill, Government wishes to deprive them of their right of proprietorship in the land, and intends to assert its own right of ownership. The foolish *zamíndárs* have been deceived into believing this, but the Editor of the *Rafiq-i-Hind* held meetings of *zamíndárs* and succeeded in refuting these mischievous people and informed the agriculturists of the true import of the Bill in question. It is, however, satisfactory that the Commissioner of Ráwalpindi issued a Circular No. $\frac{8}{129}$, dated 11th January 1900, to all Deputy Commissioners of his Division, asking them to warn the *zamíndárs* against the machinations of mischievous people. The Deputy Commissioner of Shahpur thereupon published a notice reassuring the *zamíndárs* and informing them that Government entertains no intention of forfeiting the land belonging to the agriculturists, but that on the contrary Government wishes that land should not be transferred from the hands of the agriculturists and their descendants to those of the money-lenders, and that the *zamíndárs* should not be ruined at the hands of the *sáhúkárs*. The agriculturists have been warned in this notice against giving credence to the rumours set afloat by selfish people. The Editor remarks that the notice has produced a salutary effect on the *zamíndárs* and urges that other Commissioners and Deputy Commissioners in the Province should also follow the example of the Commissioner of Ráwalpindi and the Deputy Commissioner of Shahpur respectively.

The same.

8. The *Chaudhwin Sadi* (Ráwalpindi), of the 1st May 1900, suggests that the proposed Land Alienation Act should come into force with effect from 1892 or 1893, when the matter was first taken up by Mr. Thorburn. If this cannot be done, the date should at all events not be fixed later than 1898, otherwise the measure will not benefit the *zamíndárs* in the least, as money-lenders have been acquiring lands at a very rapid rate since the introduction of the Alienation Bill.

VII.—GENERAL ADMINISTRATION.

(*a*)—*Judicial.*

The necessity of appointing an Honorary Magistrate at Siálkot.

9. The *Siálkot Paper* (Siálkot), dated 24th April 1900, publishes an article with a view to showing the necessity and importance of appointing an Honorary

Magistrate at Siálkot, and suggests the names of Malak Qutb-ud-dín, retired Extra Assistant Commissioner, and Rái Diwán Chand, Proprietor of the *Rifáh-i-'Am*, Siálkot, for the post. The Editor trusts that Captain Dallas, Deputy Commissioner of Siálkot, will, after considering the necessity of appointing an Honorary Magistrate at Siálkot, recommend one of the above-named gentlemen to Government for the post.

(*b*)—*Police.*

The arrest of dakaits.

10. The *Rafiq-i-Hind* (Lahore), of the 28th April 1900, states that if people in general conscientiously and honestly co-operate with the Police in arresting and tracing criminals, the latter can easily be extirpated. But friendship, social relations, and fear of the dakaits deter people from taking an active part in their arrest. Bábu Abdulla, Deputy Inspector of Police, very ingeniously and with great activity arrested Nizám, dakait, who was, owing to his attacking the Police, shot down. His dead body was made over to his heirs, and it appears that most probably pressure was brought to bear upon the people to attend his funeral procession, with the result that thousands of persons, being afraid of the dakaits, followed the remains of the leader of the gang to the grave. It should be brought home to the people that it is in their own interests that they should co-operate with the Police in the arrest of dakaits.

The Editor considers it necessary to invite the attention of the local authorities to the fact that the life of Bábu Abdulla, Deputy Inspector of Police, is in great danger, seeing that bad characters and dakaits have become his deadly enemies, as they have been pressed very hard by him. They once assaulted him with the result that he was badly wounded. Now that the Deputy Inspector has arrested a gang of dakaits, Jabro and others, and especially their leader Nizám, they thirst for his blood. Rumours are afloat to the effect that they first of all wish to kill Deputy Inspector Abdulla. As the Deputy Inspector is a valuable servant of Government, it is absolutely necessary that he should be transferred from the place to some safer locality. As the Editor is unaware how far the Police Department is authorised to requite and appreciate the meritorious services of Deputy Inspector Abdulla, he refrains from making any suggestion on the point.

(*d*)—*Education.*

The study of Persian in Anglo-Vernacular Schools.

11. A correspondent writing to the *Wakíl* (Amritsar), of the 30th April 1900, says that the opponents of Urdu have, so to say, succeeded in getting that language banished from India by inducing the Punjab Educational Conference to adopt a resolution abolishing the study of Persian in Anglo-Vernacular Schools. Persian, it is scarcely necessary to say, is the feeder of Urdu, and the former's banishment from the public schools of the Province is certain to arrest the progress, and prove detrimental to the interests, of the latter. Besides, the aforesaid resolution, if approved of by the Local Government, will have the effect of depriving the Muhammadans of the few appointments in the inferior service which they can manage to secure under the present arrangements. It will also injuriously affect the morals of their boys, for no suitable substitute

exists for books like the *Gulistán*, *Bostán*, &c., which exercise a great moral influence on their readers. To cap all, it will render it extremely difficult for the authorities to obtain able interpreters for service in Afghánistán, Balúchistán and Persia, with which Government has very close relations. The writer, therefore, feels confident that the Lieutenant-Governor will not give his assent to the recommendation of the Educational Conference, especially as officials like Dr. Sime and Mr. Bell are opposed to the abolition of the study of Persian in Anglo-Vernacular Schools.

The same.

12. The *Chaudhwín Sadi* (Ráwalpindi), of the 1st May 1900, also makes similar remarks, and publishes the proceedings of a meeting of the Anjuman-i-Himáyat-i-Islám, Gujránwála, held on the 22nd April last, to protest against the recommendation of the Conference.

The same.

13. The *Civil and Military News* (Ludhiána), of the 2nd May 1900, also writes to a similar effect, and remarks that although the resolution in question is intended to give Urdu its death-blow, it will not be easy to arrest the progress of that language, seeing that it is the *Lingua Franca* of the people from Hong Kong to the Andamans and Singapore, from Ceylon to Sheraz and Aden, from Madras to Bombay and Balúchistán, and from Nepal to Chitrál and Gilgit. The Editor adds that Sanskrit and Persian are very closely allied languages, and that the Hindús are wrong in looking upon the latter as a foreign tongue.

The same.

14. The *Koh-i-Núr* (Lahore), of the 1st May 1900, remarks that the resolution has taken the entire Province by surprise. Indeed, it is a strange spectacle to see an oriental university laying the axe to the root of Persian, instead of doing its utmost to encourage the study of that language. The Editor promises to revert to the subject at some future time.

The Normal School Examinations.

15. The *Hamdard-i-Hind* (Lahore), dated 21st April 1900, complains that question papers set at the Senior Vernacular Class Examinations in History and the Principles and Practice of Teaching were very difficult. It is to be regretted that the candidates are required to pass so difficult an examination and that when successful they only obtain employment on Rs. 8 per mensem. The Editor invites the attention of the Director of Public Instruction to their hard lot and suggests that on passing the Normal School Examination the pay of the teachers should be at least Rs. 10 and that the pay of Senior Vernacular Teachers should be raised to Rs. 15 per mensem.

(*e*)—*Agriculture and questions affecting the land.*

The famine.

16. The *Public Gazette* (Amritsar), of the 24th April 1900, says that the *Civil and Military News* suggests that the people of India should, on a fixed day, supplicate the Almighty to rid their country of the present terrible famine. Indeed, it rests with God alone to put an end to the sufferings of

natives, and roll away the clouds which are gathering thick and fast over their heads. All human endeavours have been made to stamp out the famine, but it is as rampant as ever. It has reduced to an abject state of poverty innumerable families, which were once in affluent circumstances and the support of the needy. It has separated wives from husbands, daughters from mothers, and sons from fathers; and compelled hundreds of women to earn their bread by selling their virtue. In short, it has let loose the Angel of Death in India, and carried away countless human beings and animals. In these circumstances, adds the Editor, the All-merciful Father alone can put down the scourge and bring happier days to his children in India.

(*h*)—*Miscellaneous.*

The plague regulations.

17. The *Public Gazette* (Amritsar), of the 24th April 1900, after publishing a translation of an anonymous letter which appeared in the *Pioneer* of the 11th idem, and which impugns Government's motives in framing the plague regulations, remarks that it is very fortunate for the residents of the North-Western Provinces that their present Lieutenant-Governor is Sir Antony MacDonnell, whose ear is always open to the grievances of the people committed to his charge, and who is always willing to do his utmost to relieve their sufferings. The Editor then refers to the recent Cawnpore riots, and goes on to say that certain villainous Medical and Police officials are in the habit of taking advantage of the plague rules to line their own pockets with gold. This has made the people suspicious, and helped to make unpopular the measures adopted by Government to combat the epidemic. After publishing the modified plague rules issued by Sir Antony MacDonnell at Cawnpore, the *Gazette* wonders that the authorities should not have profited by the Bombay and Poona riots to relax the vigour of the rules in the first instance. In conclusion, the Editor observes that Government should not insist on compulsory segregation, as natives prefer death to being torn from their dying relations. India, he adds, is not Europe, where wives flee from husbands, suffering from contagious diseases.

The same.

18. The *Siálkot Paper* (Siálkot), of the 24th April 1900, publishes the translation of an anonymous letter which recently appeared in the *Pioneer* and which impugned the motives of Government in framing the plague regulations, and takes the writer to task for his foolish letter. It is to be regretted, remarks the Editor, that the letter is full of the ravings of a mad man, but such writings often lead the authorities to suspect the loyalty of the people. It is surprising that the Editor of the *Pioneer* should have given publicity to such a nonsensical and foolish letter in its columns. After praising Government for the manifold blessings bestowed on this country, the Editor observes that the motives of Government are unquestionable, seeing that its sole object is to stamp out the plague and alleviate the sufferings of the people.

The same.

19. The *Paisa Akhbár* (Lahore), dated 28th April 1900, states that His Honor the Lieutenant-Governor of the North-Western Provinces and Oudh has very wisely

relaxed the plague regulations and reassured the Cawnpore people. The amended rules have given great satisfaction and the residents have submitted a memorial thanking His Honor for their amendment. The Editor then publishes the amended regulations and remarks that it is a mistake to think that relaxing the regulations is calculated to lower the prestige of the Government in the eyes of the public. It is said that the Lieutenant-Governor of the United Provinces intends posting punitive Police at Cawnpore. The Editor, however, suggests that His Honor should reconsider his decision, as his own Government is at any rate responsible for not paying full regard to the views and convenience of the people.

The same.

20. The *Public Gazette* (Amritsar), of the 24th April 1900, publishes a communication over the signature of "Hakím Muhammad Asmatullah, Sufi," who alleges that the residents of Jullundur and its suburbs are greatly exercised about the plague regulations, with the result that sudden and premature deaths are on the increase in the *iláka*, for fear and grief have the deplorable effect of shortening life. He adds that the bubonic plague is not a contagious disease, and that the fact that plague officials seem to enjoy perfect immunity from it is a proof of this. Quarantine and segregation cannot, therefore, prove of any help in stamping out the disease; and it would be more to the purpose if Government insisted on towns and houses being kept thoroughly clean. After remarking that there are three stages of the plague, the writer says that the segregation of the patient in the first stage simply increases the disease, while it is absolutely inhumane to separate a patient in the last stage from his near relations. He concludes by suggesting that plague patients should be allowed to place themselves under the treatment of European doctors or Native physicians as they choose.

A grievance of Revenue Patwáris.

21. The *Lyallpur Gazette* (Lyallpur), of the 24th April 1900, remarks that the practice of disbursing Revenue Patwáris' salaries quarterly is open to more than one objection. It tends to make the officials in question corrupt, and induces them to supply their wants by accepting bribes from the *samíndárs*. It is also a source of loss to Government, inasmuch as in return for the money paid the bribe-givers are shown favors at the expense of Government. The Editor therefore calls upon the authorities to look into the matter and take prompt steps to remedy the evil complained of.

Oppression of the officials of the Dera Ismail Khan Settlement Office.

22. The *Hamdard-i-Hind* (Lahore), of the 21st April 1900, learns that great oppression is being practised on the subordinate officials of the Dera Ismail Khan Settlement Office. Owing to religious bigotry they are not treated impartially. The Editor calls the attention of the Settlement authorities to the matter and says that if no attempt is made to remedy their grievances the matter will be brought to the notice of the Viceroy and the Lieutenant-Governor of the Punjab.

Treatment of Native *Ráises* on public occasions.

23. The *Paisa Akhbár*, (Lahore), dated 28th April 1900, complains that on the occasion of His Excellency the Viceroy's recent visit to Amritsar the *Ráises*,

Municipal Commissioners and Honorary Magistrates who were invited to the Railway Station to receive His Excellency were kept in an enclosure formed of ropes just as cattle are folded at the Baisákhi Cattle Fair. Had the Deputy Commissioner told them not to move an inch from their places they would have certainly obeyed his order. Why then were ropes drawn round them. Does Lord Curzon know of the treatment accorded to the *Ráises* who were invited to give His Excellency a befitting reception, while Christians and Europeans, worth two *kauris*, could walk up straight to His Lordship? Last year, when Lord Curzon visited Lahore, the Municipal Commissioners were not allowed to enter the Railway Station and were made to stand outside on the road near the carriage stand.

Háfiz Abdur Rahmán's journey from Amritsar to Pesháwar.

24. The *Wakíl* (Amritsar), of the 30th April 1900, publishes a letter from Abdur Rahmán of Amritsar containing an account of his journey from that city to Peshá-war and back. The writer says that at the house of Mufti Fida Husain, Barrister-at-Law, Pesháwar, he met his friend Syad Yahya Effendi, to whom he was introduced at Constantinople last year. After leaving the capital of Turkey, he adds, the Syad came out to India, visited Hyderabad, and is now touring in this part of the country. He will also pay a visit to the Amír if he can spare time to do so.

Rái Bahádur Protúl Chandar Chatterji.

25. The *Dost-i-Hind* (Bhera), dated 27th April 1900, suggests that in recognition of his just disposition and meritorious services the Government of Sir Mackworth Young should recommend and His Excellency the Viceroy Lord Curzon should confer on Mr. Justice Protúl Chandar Chatterji the title of Rája Bahádur.

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[Vol. XIII.] [No. 19.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 12th May 1900.

CONTENTS.

		Page.
	I.—Politics.	
	(a)—Foreign—	
	Nil.	
	(b)—Home—	
	Nil.	
	II.—Afghanistan and Trans-Frontier.	
	Nil.	
	III.—Native States.	
1.	Political Officers in Native States (*Punjab Samáchár*)	229
	IV.—Kine-Killing.	
	Nil.	
	V.—Native Societies and Religious Matters.	
2.	The Mirza's sermon on the 'Id-ul-Zuha day (*Hakam*)	229
3.	The doctrine of *nayog* (*Sanátan Dharm Gazette*) ...	231
4.	The Aryás and the Hindús (*Sanátan Dharm Gazette*)	231
5.	The Sikhs and the Hindús (*Ditto*)	231
	VI.—Legislation.	
6.	The Land Alienation Bill (*Akhbár-i-'Am*) ...	232
7.	The Punjab Legislative Council (*Victoria Paper*) ...	232
	VII.—General Administration.	
	(a)—Judicial—	
8.	The Ranchi case (*Akhbár-i-'Am*)	233
	(b)—Police—	
9	Lawlessness in the Punjab (*Rafiq-i-Hind*) ...	233
10.	The Phillour Police Training School (*Akhbár-i-'Am*) ...	234
	(c)—Municipal and Cantonment affairs—	
	Nil.	
	(d)—Education—	
11.	Exclusion of the study of Persian from the Punjab Schools (*Curzon Gazette*)	234
12.	The same (*Paisa Akhbár*)	235
13.	The Educational Conference (*Victoria Paper*) ...	235
14.	The Khálsa College (*Khálsa Gazette*)	235
15.	The proposed Guru Kul (*Sanátan Dharm Gazette*) ...	235
	(e)—Agriculture and questions affecting the land—	
	Nil.	
	(f)—Railways and Communications—	
	Nil.	
	(g)—Postal matters—	
	Nil.	
	(h)—Miscellaneous—	
16.	Nágri *versus* Urdu (*Paisa Akhbár*)	236
17.	Mr. Ganpat Rái *versus* Pandit Gopi Náth (*Akhbár-i-'Am*)	236
18.	Háfiz Abdar Rahmán of Amritsar (*Wakil*) ...	237

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[Confidential.]

[Vol. XIII.] [No. 19.]

SELECTIONS

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III.—Native States.

Political Officers in Native States.

1. The *Punjáb Samáchár* (Lahore), of the 5th May 1900, publishes a communication in which the writer states that Government has considered it expedient to appoint Political Officers and Residents in Native States.

By such appointments Government has the following three objects in view :—

(*a*). That Government may become acquainted wi.h the views of the Chief and his subjects and that the representative of the Government, *viz.*, a Political Officer or a Resident, may give the Chief good counsel and advice on the latter's own seeking, or at the suggestion of the Government.

(*b*). That the State subjects may know that not only the Chief but Government as well are protectors of their lives and property.

(*c*). That the Chiefs may endeavour to introduce administrative reforms for the welfare and prosperity of their subjects, and thus earn the good opinion of Government.

Referring to the complaint that the appointment of Political Officers, Residents or Superintendents in Native States is always followed by intrigues and mischief, the writer observes that for this those native officials are responsible who are actuated by selfish motives. It is these officials whose misdoings and evil practices lead the Native Chiefs and their subjects to complain against the Government and its represent atives.

V.—Native Societies and Religious Matters.

The Mirza's sermon on the 'Id-ul-zuha day.

2. The *Hakam* (Kádián), dated 17th April 1900, publishes a sermon preached by Mirza Ghulám Ahmad of Kádián on the occasion of the recent' Id-ul-Zuha, in the course of which the latter said that of the ancient prophets two were great, *viz*, Moses and Christ, but both of them were so circumstanced that they acquired education while the prophet Muhammad received none and is admitted to be an illiterate prophet. The Mirza said that he had in

his possession a book written by a Jew which mentioned the name of the teacher of Christ and asserted that Christ liked the book of Moses and those of other prophets, and that the Bible contains nothing more than is given in those books. The Mirza then stated that the fulfilment of the prophecy made by him regarding the death of Lekh Rám was a bright sign and incontrovertible proof of the truth of the Muhammadan religion. The Aryás do not know God. According to them birth, death, to be born a man, or woman, or an ox, or goat, is the result of one's doings or actions in a previous life; they believe that God and matter and soul existed together and that the former brought the two latter together. Thus they do not believe that God is the creator of all things, and consequently they have no necessity for any signs and miracles to prove the existence of God. The Mirza then condemns the principle of the transmigration of souls as calculated to spread shamelessness and immodesty. If the mother of a young boy dies, she may be born again and brought up in the house of her new parents, and may be married to her own son by chance and give birth to children by her own son; this is really the height of shamelessness. The Vedás tought the principle of the transmigration of souls, but gave no signs to distinguish between mothers and sisters and other women after their second birth, as a safeguard against their marriage with their own sons and brothers. But the fact is that this defect remains in the Vedás in order that seekers after truth may detect its falsity. The Mirza then dwelt upon the system of *nayog* as preached by the Aryás and said that according to this pernicious and immoral system a woman whose husband is living is authorized to cohabit with eleven men if she in a few years after her marriage does not beget children. It is made incumbent on the husband to provide good Ma'ájúns (aphrodisiacs) and palatable stimulants for the *Biraj Dáta* (giver of *semen*) in order that he may not feel fatigued and that he may not be attacked by debility. The bedding, quilt, food, &c., should also be supplied by the husband, who should also make over half the children begotten to him. What a shameless cuckold such a husband would be who is in one room himself while in the next his wife (is blackening her face with a stranger) is enjoying sexual intercourse with a stranger, while the Arya husband is hearing the sound of their movements and feels pleasure in thinking that this water (*semen*) will turn his dry field of hope into a green garden. Shame on such a religion! The Vedás teach lessons which even an immoral person will be ashamed to act upon. After comparing the teachings of the Bible and the Korán and giving preference to the latter over the former, the Mirza remarked that all the religions of the world are devoid of blessings and light and are dead. The Hindu religion has been shown up in its true colours. The Christian religion declared a weak man to be God who was brought to dust by a ruined nation like the Jews and was at last crucified by them, and became, according to their belief, an accursed person. Can such a person be God; he cannot even be a worshipper of God. His prayers during whole night come to nothing; how then can he be the saviour of others? If it be said that he came to the world to sacrifice himself for the sins of others, it may be said in reply that if he knew this why did he show such cowardliness and keep on praying the whole night that he might be saved. He had so many dark stains on his face that so far from being God, he could not even be considered a great man. It is,

therefore, Islám alone which is full of blessings and which never allows a man to be disappointed. The Mirza concluded his sermon by praising himself for his miracles, prophecies, &c.

The doctrine of *nayog*.

3. The *Sanátan Dharam Gazette* (Lahore), of the 30th April (received on the 7th May) 1900, reprints a *n ayog* advertisement (*vide* paragraph 3 of the Selections No. 18) published in the *Arya Gazette* of the 12th idem over the signature of "An Arya Samájist, care of Kálu Rám, Storekeeper, Military Works, Meean Meer," and expresses indignation that in this age of civilization the Aryás should thus insult the female relations of their co-religionists. After regretting that the advertiser omitted to give his name, and should have made a simple-minded Brahmin (Kálu Rám) his cat's-paw in the matter, the Editor remarks as follows:—

"Arya brothers, just now things are going swimmingly for you. You should note with care how many men among you are unfit to beget children, and how many of your females are disliked by their husbands. You should also ascertain how many Aryás are sick of their wives, and will permit their female relations to give themselves up to the embraces of strangers. It is to be hoped that the advertiser will publish his name, compile lists containing the above information and send one to each Arya Samáj to post on its premises."

The Aryás and the Hindús.

4. The *Sanátan Dharm Gazette* (Lahore), of the 30th April (received on the 7th May) 1900, says that it is an open secret that the Dayanandís are after the Hindús like a pest, and are always devising new plans in order to win over the latter to their side. With this object the *Arya Gazette* has of late been publishing articles on Shri Krishna. While, however, the Hindús look upon him as an incarnation of God, that Dayanandi newspaper is making him out to be only an ordinary mortal. After promising to discuss the subject at length at some future time, the Editor says that the non-Hindús, who defame Krishna without understanding anything of philosophy are vile persons, and that only low ideas can emanate from such ignoramuses.

The Sikhs and the Hindús.

5. The *Sanátan Dharm Gazette* (Lahore), of the 31st March (received on the 5th May) 1900, publishes a communication from Lála Hari Chand, a Collector in the Kapurthala State, who says that Sikhism is an offshoot of the Hindu religion. Indeed, the Sikhs came into existence to preserve Hindúism at a time when its followers were grossly oppressed by the Muhammadan rulers of India. Up till recently it had never been denied that the Sikhs were Hindús, and formed part and parcel of Hindu society. Of late, however, some of them have been trying to set up their faith as a separate religion and throw Hindúism overboard. The writer is of opinion that they are ill-advised in doing so, and that it will be to the advantage of the Sikhs not to sever their connection with the Hindús. On the other hand, the secession of such a brave people from Hindúism is also calculated to prove a serious loss to that religion. The correspondent then quotes verses from the *Granth* to show that Bába Nának and his successors were sincere believers in the Vedás.

VI.—Legislation.

6. The *Akhbár-i-'Am* (Lahore), of the 4th May 1900, publishes a communication from Pandit Durga Pershád, a retired Munsif, who, in commenting on the Punjab Land Alienation Bill, makes the following remarks :—

The Land Alienation Bill.

1. Clauses (*b*) and (*c*) of sub-section 2 of Section 3 of the Bill should run as follows :—

(*b*). When the alienator is a member of the agricultural community, and the alienee is an agriculturist by profession or a member of the agricultural community, and is a landowner or hereditary tenant in the village at which the land to be alienated is situated.

(*c*). When the alienator is a member of the agricultural community, and the alienee also belongs to the same community, is an agriculturist by profession, and resides in the district in which the land to be alienated is situated.

The powers conferred on Revenue Officers by sub-section 3 of the above section are almost unlimited, and need curtailing in the interests of the *Zamíndárs*.

2. Section 8, as at present worded, is calculated to compel an agriculturist to supply his pecuniary wants by permanently alienating his lands rather than by mortgaging them. This will be nothing short of a misfortune to the *Zamíndárs*, whose interests the Bill is intended to safeguard.

3. Sub-section 3 of Section 14 apparently means that, except under this section, no objection can be taken against the orders passed by Revenue Officers under Sections 3 and 6, and that henceforth civil courts will be closed to those who are dissatisfied with permanent alienations of land sanctioned under Section 3. If this is the true interpretation of this section, its inclusion in the Bill is extremely to be regretted.

4. Government should see that when a *Zamíndár* wishes to alienate a part of his land in order to raise money for his requirements, the alienation is sanctioned without any unnecessary delay so as to enable him to procure the money in time.

7. The *Victoria Paper* (Siálkot), of the 1st May 1900, says that the Members of the Punjab Legislative Council should not be less than fourteen in number, and that, if possible, they should be appointed by election, as is the case in the North-Western Provinces, Bengal, Bombay and Madras. It will be readily conceded that the present number does not admit of every section of the population of the Province being represented in the Council, and that this defect can be removed only by increasing the number of the Councillors. The Editor then suggests that one of the Judges of the Punjab Chief Court should also be given a seat in the local Legislative Council, and mentions Mr. Clark and Rái Bahádur P. C. Chatterjee's names in this connection. In the event

The Punjab Legislative Council.

of this suggestion not being approved of by Government he would propose the nomination of Chief Court Judges by rotation. The *Paper* adds that a non-official European gentleman should also be appointed a Councillor, and remarks that it is impossible to find a better or abler man for the purpose than Colonel D. P. Masson. In conclusion, the Editor suggests that Government should turn Rája Suraj Kaul's experience to account by giving him a seat in the Council.

VII.—General Administration.

(*a*)—*Judicial.*

The Ranchi case.

8. The *Akhbár-i-'Am* (Lahore), of the 5th May 1900, says that the sentence of four months' simple imprisonment and a fine of Rs. 1,000 passed by the Calcutta High Court against Mr. Sibold, Executive Engineer, Ranchi, for assaulting a native named Gurdyál and thereby causing his death, is considered inadequate by the Calcutta native Press. These newspapers have raised an outcry that the accused has been let off cheap merely because he was a European, and that had he been a native charged with having treated a European like Gurdyál, he would have been punished much more severely. Such remarks are intended to convey the idea that even the courts make a distinction between the rulers and the ruled, whereas in the eyes of law even a Rája and a coolie ought to be equal. The Editor is, however, of opinion that considering Mr. Sibold's position the punishment inflicted on that gentleman cannot be regarded as inadequate.

(*b*)—*Police.*

Lawlessness in the Punjab.

9. The *Rafiq-i-Hind* (Lahore), of the 5th May, 1900, says that the participation of some simple-minded residents of Kasúr in the funeral of the notorious dakait Nizám having caused misapprehension in certain quarters, it was thought necessary that the feeling should be allayed with the least possible delay. Accordingly, the Editor hastened to Kasúr on the 2nd idem, and convened a public meeting of the residents of the town in the spacious compound of the local Anjuman-i-Mufid-i-'Am. Sheikh Abdul Qadir, M. O. L., Pleader, was elected to the Chair, and in his opening remarks impressed on the audience the desirability of co-operating with Government in hunting down dakaits and robbers. He was followed by the Editor, who made similar remarks, and praised the British Government for establishing peace in the country. Maulvi Muhammad Ikrám-ud-dín and Sayad Jamáyat Ali Shah then delivered short addresses, in which they endeavoured to show that Islám looked down with disgust on thieves, &c., and that it was the duty of the subjects to co-operate with their rulers in the suppression of crime. The meeting then adopted resolutions calling upon all sections of the population to help Government in ridding the country of bad characters; expressing regret at certain ignorant persons having taken part in the funeral of Nizám; and thanking the District authorities, especially Mr. Atkins, Deputy Commissioner of Lahore, for the zeal and preparedness displayed by them in arresting dakaits. By another resolution it was decided that a general meeting of the residents of the

Kasúr Tahsíl should be held at an early date in order to consider the best means for suppressing crime in the *iláka*. A subscription list on behlaf of the dependents of those who have fallen in arresting Jabru and other dakaits was also opened, and Rs. 210 were promised on the spot.

The Phillour Police Training School.

10. The *Akhbár-i-'Am* (Lahore), dated 2nd May 1900, publishes a communication in which the writer complains as follows :—

The Police Training School at Phillour is divided into four companies A, B, C and D, and small rooms are assigned for each company. These rooms have small doors, to pass through which, one has to bend oneself double. Moreover, in the hot and rainy season the rooms are full of bugs and gnats which render them very unpleasant to live in. Those pupils alone can live comfortably at Phillour who are well-to-do and influential. No Company Officer holds a rank below that of a Deputy Inspector. Deputy Inspector Sharaf-ud-dín who is the A Company Officer, is an honest and truthful man of the old school. Being a man of experience he does not unnecessarily interfere in the school. It is, however, to be regretted that all the four company officers are Muhammadans. I do not suggest that all should be Hindús, but at least half of them should be. Cannot the Inspector-General of Police get able and honest Hindu officers for the school? If not, he can get hundreds of Sikhs. In my opinion no one can be more honest than a member of the Sikh nation whose honesty and ability is admitted by Government. At any rate I urge that half of the officers should be Hindús simply because no one should be in a position to say that partiality is shown towards the Muhammadans in the Phillour School.

Munshi Udham Singh, late Sergeant, 1st Grade, of the Hissar District, sent a letter to his house on the 25th January last. The letter, however, did not reach its destination. He made a complaint to the Post Office. About a month after, this same letter was found with the Superintendent of Phillour School. I wonder how the letter found its way to the Superintendent. If the letter was intentionally intercepted (*lit.* if the mischief was intenticnally done), the matter is extremely to be regretted seeing that in a civilized institution such reprehensible practices should not be resorted to. Indeed an enquiry should be made as to how the letter found its way to the Superintendent of the Phillour School. The letter perhaps contained an account of the private affairs (*sic*) of the school and on the matter coming to light the Munshi (Udham Singh) had to resign his post.

(*d*)—*Education.*

Exclusion of the study of Persian from the Punjab Schools.

11. The *Curzon Gazette* (Delhi), dated the 1st May 1900, publishes a communication in which the writer, referring to the proposed exclusion of Persian from the curriculum of Studies of the Anglo-Primary Schools in the Punjab, observes that if the proposal is sanctioned by Government the Muhammadans will be undone, seeing that they had a liking for the language by acquiring which they could enter the legal profession. The writer then urges the Editor to take up the subject and impress upon Government the undesirability of abolishing the study of Persian in Anglo-Vernacular Schools in the Province.

The same.

12. The *Paisa Akhabár* (Lahore), dated 5th May 1900, publishes a communication in which the writer Fazl-ud-Dín, Pleader, Secretary, Anjuman-i-Hamáyat-i-Islám, Gujránwála, states that at a meeting of the Anjuman held on the 22nd April 1900, speeches were made and a resolution passed to the effect that a representation be submitted to His Honor the Lieutenant-Governor of the Punjab praying that the study of Persian be continued in the Anglo-Vernacular Schools of the Province as hitherto.

The Educational Conference.

13. The *Victoria Paper* (Siálkot), of the 1st May, 1900, remarks that the Punjab Educational Department having a very close connection with the Municipal and District Boards in the Province, it is very necessary that representatives of these bodies should be allowed to take part in the deliberations of the local Educational Conference. In April last, the Editor presented a memorandum on the subject to the Educational Sub-Committee of the Siálkot Municipality, and suggested that the Local Government should be moved to allow Mr. Secretary Greenwood to attend the last sitting of the Conference. Indeed, when several unimportant associations are allowed to send delegates to the Conference, there is no reason why a similar concession should not be made in favour of Municipal Boards.

The Khalsa College.

14. The *Khálsa Gazette* (Lahore), of the 15th April (received on the 5th May) 1900, writing about the appointment of Mr. H. A. B. Rattigan as President of the Khálsa College Council, remarks that that gentleman is too young and inexperienced to give satisfaction in this capacity. Besides, the presidency of the Council is not a hereditary post that Mr. Rattigan should be made to step into his father's shoes regardless of his own qualifications. The Editor then goes on to say that the malpractises of Bhái Jowáhar Singh and Co. have also compelled Sardár Sujan Singh, B. A., to resign the Principalship of the Khálsa College; and remarks that it is high time that the Sikhs of the Punjab realized their duty towards the institution and did their utmost to safeguard its interests.

The proposed Gurúkul.

15. A correspondent of the *Sanatun Dharm Gazette* (Lahore), of the 31st March (received on the 5th May) 1900, says that in his lecture on the proposed Gurúkul delivered on the 18th February last in the compound of the Local Bharat Insurance Company's Office, Lála Munshi Rám observed that the system of education obtaining in India was destructive of both health and morals. It is, however, a wonder that the Lála should have overlooked the notorious fact that early marriage and not the European system of education is at the root of the poor physique of the Indian student. Equally false is the assertion that the education imparted in public schools does not conduce to good morals; and that it exerts a baneful influence on the character of its recipients. It is of course true that religious or spiritual instruction forms no part of this education, but this cannot be helped. Government schools and colleges being attended by youths of all religions, it is simply impossible for the authorities to make satisfactory arrangements for the religious education of the student world. It may, however, be mentioned here that as the Dayanand Anglo-Vedic College and the schools under its control are doing their utmost

to initiate their pupils into the Arya religion, there seems no necessity for establishing a Gurúkul in the Punjab. Lála Munshi Rám further remarked that the " Mahatmás' " College will, unlike the existing educational instituti ons, create a bond of sympathy between the teacher and the student, and revive the love which existed between the two in ancient times. To the writer's mind, however, this is a dream impossible of realization, seeing that *Gurús* and pupils of the stamp of those of the Vedic period cannot exist in these matter-of-fact days. He then refers to the rules regarding the admission of Christians, Muhammadans, Chamárs, &c., into the Gurúkul, and says that the Hindús, especially the Sanátanists, will not consent to send their children to a seminary where Hindús and non-Hindús will have to eat in one and the same place. After stating that the Vedás forbid this practice, the correspondent observes that it is against the usages of a Gurúkul to levy tuition fees from its pupils, and expresses his inability to understand how the " Mahatmas " could have overlooked the point. He concludes by advising them to abandon the project, remarking that it is an impossibility to run an educational institution on the lines of the proposed Gurúkul.

(*h*)—*Miscellaneous.*

Nágri *versus* Urdu.

16. The *Paisa Akhbár* (Lahore), dated 5th May 1900, complains that the Government of Sir Antony MacDonnell has placed Nágri on a footing of equality with Urdu in the united Provinces. After referring to the Resolution on the subject the Editor remarks that the number of books and newspapers published in the Provinces will clearly show that Urdu is more widely read than Nágri. The only Nágri books extant are those which have during the last ten years been translated and published by the Newal Khishore Press. The Nágri papers are only six or seven in number while the number of Urdu papers is about one hundred. The advocates of Nágri have succeeded so far in securing a place on a level with that of Urdu, but it is feared that ere long their exertions will succeed in abolishing Urdu as a court language altogether, unless the supporters of Urdu gird up their loins and try to maintain the position of Urdu which is their mother tongue.

Mr. Ganpat Rái versus Pandit Gopi Náth.

17. The *Akhbár-i-'Am* (Lahore), of the 5th May 1900, says that the criminal case recently instituted against Pandit Gopi Náth by Mr. Ganpat Rái, Barrister-at-Law, has been settled out of court through the exertions of Rája Súraj Kaul, Rái Bahádur Madan Gopál and Mr. E. W. Parker. These gentlemen considered the facts of the case, examined the parties, and came to the conclusion that Mr. Ganpat Rái was not justified in instituting the case, and thereby wounding the feelings of Pandit Gopi Náth. They therefore asked the former to tender an apology to the latter, and requested Gopi Náth to accept the same. After the parties had shaken hands, steps were taken to withdraw the case, which was done on the 27th April last. Special credit is due to Mr. Parker, who was the first to suggest such an amicable settlement of the case and did more than his colleagues to get a reconciliation effected.

18. The *Wakil* (Amritsar), dated 7th May 1900, says that Háfiz Abdul Rahmán, who recently returned from his travels in Egypt, Turkey and Syria, left for Hyderabad on the evening of the 3rd *idem*. The Háfiz, adds the Editor, in addition to acquiring a profound knowledge of Arabic during his travels and making himself acquainted with the condition of the aforesaid Muhammadan countries, as also with the intellectual and commercial progress made by their inhabitants, gathered a vast store of information regarding the ancient and modern libraries and publications to be met with in those lands, which should prove profitable to his fellow-countrymen. It is to be hoped that publishers and men of letters in the Deccan will not hesitate to turn this information to account. The Háfiz is accompanied by Sayad Abdul Haq of Baghdád, who is a pleasant-mannered and well-behaved young man, and notwithstanding his youth is a profound Arabic scholar.

Háfiz Abdul Rahmán of Amritsar.

[Confidential.]

[Vol. XIII.] [No. 20.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 19th May 1900.

CONTENTS.

	Page.
I.—Politics.	
(a)—Foreign—	
Nil.	
(b)—Home—	
1. The Welby Commission (*Public Gazette*) ...	241
II.—Afghanistan and Trans-Frontier.	
Nil.	
III.—Native States.	
2. Politicals and Native States (*Punjab Samachár*) ...	241
IV.—Kine-Killing.	
3. Kine slaughter and the Hindús and Muhammadans of Cawnpore (*Sada-i-Hind*)	242
V.—Native Societies and Religious Matters.	
4. Gháziism (*Sirdj-ul-Akhbár*)	242
5. A discussion between the Sanátanists and the Aryás (*Akhbár-i-'Am*)	242
6. Disunion between Hindús and Muhammadans (*Táj-ul-Akhbár*)	244
VI.—Legislation.	
Nil.	
VII.—General Administration.	
(a)—Judicial—	
7. The frequent transfer of District Judges of Delhi (*Khair Khwáh i-Hind*)	244
8. A suggestion regarding the appointment of an Honorary Magistrate for Siálkot (*Sirdj-ul-Akhbár*)	244
9. The Chupra case (*Rafiq-i-Hind*)	245
(b)—Police—	
Nil.	
(c)—Municipal and Cantonment affairs—	
Nil.	
(d)—Education—	
10. The abolition of the study of Persian in Anglo-Vernacular Primary Schools (*Paisa Akhbár*) ...	245
11. The same (*Koh-i-Núr*)	245
12. The same (*Curzon Gazette*)	246
(e)—Agriculture and questions affecting the land—	
Nil.	
(f)—Railways and Communications—	
Nil.	
(g)—Postal matters—	
Nil.	
(h)—Miscellaneous—	
13. The plague at Muáima in the Allahabad District (*Wakil*)	246
14 The Urdu-Hindi question (*Paisa Akhbár*)	247
15. The same (*Chaudhwin Sadi*)	247
16. The same (*Curzon Gazette*)	248
17. The Salt Department (*Wafaddr*)	248
18. Mr. Clarke's visit to Amritsar (*Public Gazette*) ...	248

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2
2 JUN. 1900
INDIA OFFICE

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[Vol. XIII.] [No. 20.]

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE PUNJAB,

Received up to 19th May 1900.

I.—Politics.

(*b*)—*Home.*

The Welby Commission.

1. The *Public Gazette* (Amritsar), of the 8th May 1900, after publishing the substance of the recommendations of the Welby Commission, remarks that not only have the labours of the Commission lightened the load of India by several lacs of rupees, but that its report will also serve as a useful reference book for the future. The Editor then alleges that, since the assumption of its Government by the Queen-Empress, this country has been growing poorer and poorer every day, and suggests that an independent Commission should be appointed to make searching inquiries into the matter.

III.—Native States.

Politicals and Native States.

2. The *Punjab Samachár* (Lahore), of the 12th May 1900, publishes a communication in which the writer, in continuation of his previous remarks (*vide* paragraph 1 of the Selections No. 19), states how party spirit leads to corruption in Native States, and induces even very highly placed officials to soil their hands with ill-gotten gains. Political Agents and Residents, adds the writer, should always give a wide berth to dishonest servants of States, and carefully avoid falling into their clutches. It also behoves them to make thorough inquiries into every matter coming before them, and never to pass an order without due consideration.

Commenting on the above, the Editor remarks that no objection can be taken to the principles on which Government accredits its Agents to Native States. The reasons, however, which necessitate such appointments should always be carefully weighed. The greatest possible care should, besides, be exercised in the selection of officers for these posts, so that no unpleasantness may arise between them and Indian Princes. Again, the latter should be afforded every facility for making known their opinion about the former, for not a few Politicals consider it their duty to heap contempt and disgrace on the heads of Native Chiefs.

IV.—KINE-KILLING.

Kine slaughter, and the Hindús and Muhammadans of Cawnpore.

3. The *Saddai-Hind* (Lahore), of the 5th May 1900, says that after last year's Cawnpore disturbances the Hindús and Muhammadans of that place saw their way to unite and live peacefully together on the occasion of the 'Id-ul-Zuha. The most effective step which the Muhammadans took to strengthen these friendly relations was that they promised to refrain from kine-slaughter. The real cause, however, of the union was the rigour and severity of the plague regulations, which the Government has now very wisely removed. It is now just possible that the union existing between the two communities may come to an end. But it is clear that opposition between the two communities is decidedly prejudicial to the interests of both, and especially to the Muhammadans who are the weaker of the two, both pecuniarily as well as intellectually. The Editor, therefore, suggests that Muhammadans should hold meetings and manage to make friends with the Hindús, and as a proof of their friendship should refrain from kine-slaughter. From a religious point of view kine-slaughter is not necessary for Muhammadans. In the Punjab the number of beef-eating Muhammadans is limited, and it is, therefore, advisable that they (the Muhammadans) should take the initiative in the matter.

V.—NATIVE SOCIETIES.

Gháziism.

4. The *Siraj-ul-Akhbar* (Jhelum), of the 7th May 1900, publishes the speech made by Shahzáda Wala gauhar Khán, Extra Assistant Commissioner, condemning the conduct of one Hamidullah who murdered Messrs. Gunter and Green, as unlawful and foolish. The Shahzáda censured the Afgháns generally for their ignorance of their own religion, and said that according to the Koranic teaching and the traditions of the Prophet every Muhammadan is prohibited from taking the life of an innocent person. After finishing the speech, the Shahzáda read Fatwás passed by the learned Ulemás of the Punjab declaring it unlawful to murder an innocent person, and stating that according to the Muhammadan religion such a murderer is liable to punishment both in this world and in the world to come.

A discussion between the Sanátanists and the Aryas.

5. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 8th May 1900, says that a few days back Pandit Káshi Náth, of Brindá ban, a preacher of the Bhárat Dharm Mahámandal, paid a visit to Rámnagar in the Gujránwála District. He was accompanied by a number of his disciples, of whom Pundit Sálig Rám, of Jullundur, was the ablest and most intelligent. During his stay at Rámnagar the preacher delivered a series of lectures on the excellence of the Sanátan religion, carefully abstaining from attacking anybody in his discourses. Lachhman Dás of the local Arya School was the first to mar this spirit of harmony, and commence hostilities against Pandit Káshi Náth. In the first place, he induced the gentleman, who had lent the Pandit

a table and a chair for use in the lecture room, to take back these articles. His next move was to spoil the lecture by putting up his pupils to beat *dholaks* (small drums) and sing songs during their delivery. These ungentlemanly proceedings had the effect of rousing the Pandit's ire, and leading him to show up the Arya Samáj in its true colors. Accordingly, in the course of one of his speeches, he informed his hearers that Swámi Daya Nand had, in the *Satiyarath Parkásh* (1875 Edition), sanctioned the use of beef, as also the offering of flesh *pinds* (balls of meat or rice mixed up with milk, curds, &c., offered to deceased ancestors) to the manes. Lachhman Dás denied this, and challenged the preacher to quote chapter and verse in support of his assertion. The aforesaid edition of the *Parkash* not being available at the time, one of his disciples was despatched to procure the same by the 30th April last. The book arrived at Rámnagar two days earlier, and at the conclusion of his lecture on the 28th idem the representative of the Bhárat Dharm Mahámandal produced it before his audience, among whom were Rái Bahádur Sardár Amrík Singh, Lála Har Naráyan (President of the local Municipal Committee), Lála Mahesh Dás (a retired Tahsíldár), Lála Rám Sháh (banker), Pandit Kirpa Rám, Pandit Rádha Kishen, &c., &c. Sardár Amrík Singh read the passage in dispute, and informed the people assembled that Pandit Kashi Náth was in the right. The pronouncement evoked a tremendous outburst of cheers, and the 30th April was fixed for confronting the Pandit with the Aryas. On that day the crowd was so great that it was impossible to maintain order even with the help of the Police. The Sardár, however, who was appointed arbitrator, succeeded in procuring silence, so that even a pin might have been heard to drop. Pandit Sálig Rám than read out to the audience the different interpretations of the hymn, which according to Daya Nand sanctions the use of beef. The Sanátanists' version of it runs as follows :—

"A Brahmin, in whatever position, is superior to a Sudra ; and a cow, even if sterile, to a she-ass in milk. The cow should be worshipped, and the horse used for sacrificial purposes. It is also unlawful to sacrifice a cow, become a Sanyási, offer flesh *pinds* to deceased ancestors, or produce children by a husband's younger brother. These practices should not be resorted to, in the *kal-yuga* in especial." The founder of the Arya religion, who disagrees with this and does not consider a cow better than a she-ass, translates the hymn thus: "Not the Brahmin but the Sudra is the superior being, if the latter leads a better life. When the cow has ceased to yield milk its flesh should be used for performing *havan* (fie!). There is no sin in offering flesh *pinds* to the manes, &c., &c." The Aryás could make no reply to this; they merely said that Daya Nand had repudiated this translation in the 1879 Edition of the *Satiyarath Parkash*. This, however, was beside the purpose, and the Sanátanists won the day. The correspondent then goes on to say that the following also occurs in the *Parkash* (1875) :—

Page 302.—It is lawful to kill a sterile cow and eat its flesh.

Page 45.—Flesh should be used in performing *havan* morning and evening.

Page 171.—Sanctions the killing of animals.

On page 399 in the course of his refutation of the tenets of Jainism, Swami Daya Nand considers it lawful to kill animals for the sake of their flesh.

Similar remarks occur in some of the Swámi's other books, as also in several compilations by his followers. As an instance in point, it may be stated that the *Mas Bhojan Parchar*, by one Pandit Devi Chand, regards the use of meat as one of God's commandments.

Disunion between Hindús and Muhammadans.

6. The *Taj-ul-Akhbar* (Ráwalpindi), of the 5th May 1900, says that certain Muhammadan newspapers are alleging that there is a great deal of party spirit at the bottom of the exclusion of Persian from the B A Examination of the Allahabad University, the introduction of the Nágri character in the law courts in the North-Western Provinces, and the abolition of the study of Persian in the Anglo-Vernacular Schools of the Punjab. The Editor cannot say whether there is any truth in the allegation, but he cannot refrain from remarking that it is highly unbecoming that educated natives should wilfully injure one another's feelings. There was a time when Hindús and Muhammadans lived in peace and amity, and participated in the sorrows and joys of each other. Their eagerness to advance their respective interests and obtain a title to be called civilized has, however, made them bigoted, jealous and revengeful. Indeed, were Government to confer upon them greater freedom and power, they would not hesitate to lay violent hands on each other. After remarking that it is nothing short of a calumny to say that the guiding motto of the authorities is to divide and rule, the Editor observes that natives do not form a nation, and that they are likely to remain divided to the end of time, if no change takes place in the existing order of things. He then goes on to say that the present civilization has changed the people of India for the worse, and made them only ape European manners; and calls upon the National Congress to create a spirit of nationality in the country. In conclusion, he says that the recommendation of the Punjab Educational Conference regarding the banishment of Persian from the Primary Department of Anglo-Vernacular Schools is calculated to prove a stumbling block in the way of the development of Urdu, the *lingua franca* of Hindustán.

VII —General Administration.

(*a*) —*Judicial.*

The frequent transfer of District Judges of Delhi.

7. The *Khair Khwa-i-Hind* (Delhi), of the 8th May 1900, complains against the frequent transfers of District Judges from Delhi, and remarks that this has put the people of that place to a great deal of loss and inconvenience. The Editor concludes by asking Government not to transfer Lála Chuni Lál, District Judge, from Delhi for a long time.

A suggestion regarding the appointment of an Honorary Magistrate for Siálkot.

8. A correspondent of the *Siráj-ul-Akhbár* (Jhelum), of the 14th May 1900, refers to the *Siálkot Paper's* suggestion regarding the appointment of an Honorary Magistrate for Siálkot (*vide* paragraph 9 of the Selections No. 18), and says that the town does not seem to stand in need of such a functionary. Indeed, not long ago, this very newspaper complained of

the dearth of judicial work at Siálkot, and requested Government to abolish the post of Additional Munsiff there (*vide* paragraph 14 of the Selections No. 14).

The Chupra case.

9. One Jai Gopál, writing to the *Rafiq-i-Hind* (Lahore), of the 12th May 1900, after referring to the main points in the Government resolution on the Chupra scandal, says that the case emphasises the necessity for the separation of executive and judicial functions. The writer then expresses regret that the Calcutta High Court should have censured Mr. Pennell for using "intemperate" language in exposing the officials implicated in the case, and remarks that most probably he used strong words in his judgment merely to direct the attention of both Government and the public to the objectionable conduct of Mr. Twidell and others. At all events, he has been instrumental in securing justice for an oppressed subject of Her Majesty, and teaching Anglo-Indian officials a lesson which they will be slow to forget. This, it is scarcely necessary to add, will render his name memorable in India, while the High Court's censure cannot take away from the satisfaction which he must feel at having done his duty. Jai Gopál concludes by suggesting that natives should do something to perpetuate Mr. Pennell's name in the country.

(*d*)—*Education*.

The abolition of the study of Persian in Anglo-Vernacular Primary Schools.

10. The *Paisa Akhbar* (Lahore), of the 12th May 1900, says that Public meetings are being held in different places in the Punjab such as Lahore, Amritsar, Siálkot, Umballa, Ráwalpindi, Gujránwála, &c., &c., condemning the resolution passed by the Educational Conference to abolish the study of Persian in Anglo-Vernacular Primary Schools, and memorials are being signed for submission to the Punjab Government. The Editor trusts that Government will not disregard the opinion of so large a portion of the population of this Province. The matter under reference is by no means a trifling one seeing that the education and civilisation of the main portion of the population of the Punjab depends on the settlement of the question one way or the other. It will be most unfortunate if a few District and Assistant Inspectors of Schools succeed by a majority of 3 or 4 votes in causing so serious a revolution in the educational system of the Province.

The same.

11. The *Koh-i-Núr*, (Lahore), of the 8th May 1900, states that the Punjab Educational Conference has caused a great sensation among the Muhammadans of the Province by passing a resolution to the effect that the study of Persian be abolished in the Anglo-Vernacular Primary Schools in the Punjab. All the Muhammadan societies and Anjumans have memorialised the Local Government to cancel the resolution. There is no doubt that the resolution is calculated to sound the death knell of Persian in the Punjab. It is strange how the Conference came to decide to thus revolutionize the system of education in the Punjab.

12. The *Curzon Gazette* (Delhi), of the 8th May 1900, publishes a communication in which the writer referring to the resolution recently passed by the Punjab Educational Conference abolishing the study of Persian in the Anglo-Vernacular Primary Schools of the Province observes that the Conference consisted only of a few persons who knew Persian; and that it was for this reason that the resolution came to be passed as if it was a matter of no importance. It would not be strange if, in a similar manner, the study of Persian were excluded altogether from the University Examinations, and later on, that efforts were made to exclude Urdu also on the ground that it is an off-shoot of the Persian language; and that eventually, as in Bengal and Behar, Maháráni Nágri was established as the language of the Province. There is no doubt, says the writer, that the exclusion of Persian is a prelude to the abolition of Urdu. The writer then goes on to show that those who do not know Persian cannot become good translators from English into Urdu. Moreover, those who after passing the Primary Examinations give up their studies for want of means will remain practically unqualified and useless students even of Urdu and Persian. Persian contains a vast store of knowledge, of moral philosophy, medicine, Muhammadan religion, &c, and discouragement of its study will mean to discourage the study of all these sciences and to injure the Muhammadans. There is no doubt remarks the writer, that the proposal, if carried into effect, will deal a blow to the education of Muhammadans. Government was anxious to encourage Muhammadans in acquiring education, but this step, so far from placing educational facilities within the reach of Muhammadans, is very likely to injure their cause. Dr. Sime, Director of Public Instruction, and Mr. Bell, Inspector of Schools, opposed the proposal to abolish the study of Persian, but the Conference consisted chiefly of those who are in the habit of secretly opposing the Muhammadans, and owing to their small majority the proposal was carried. When the resolution is laid before the Local Government for sanction, it will do well to consider the fact that the Punjab is situated close to the countries in which Persian is spoken, and that the relations of Government with those countries are daily becoming closer. In those countries only those officials will prove useful to the Government who know Persian. The writer concludes by calling upon the Muhammadans in general and the Anjumans in particular, to rise equal to the occasion, and represent the matter to the Local Government by means of petitions and memorials and thus save the country from the approaching evil.

The same.

(*h*)—*Miscellaneous.*

13. A Correspondent writing to the *Vakil* (Amritsar), of the 7th May 1900, alleges that the residents of Muáima (?) in the Allahabad District, North-Western Provinces, have been in a segregation camp for more than three months past. They were taken out for only ten days, but there is no prospect of their being allowed to re-occupy the town in the near future. Meanwhile they are being subjected to great inconvenience in the camp, their thatch huts being incapable of affording them much protection against either heat or cold. Besides, their lives and property are in constant danger, and theft cases are

The plague at Muáima in the Allahabad District.

becoming alarmingly frequent. The writer adds that several villages attached to Muáima *(Kasbe ke púre gáon)* have been completely burnt down; and that wherever any case of plague occurs big holes are bored in the walls of houses and thatch roofs thrown down and reduced to ashes, without any compensation being paid for the same. To make matters worse, the people are being pressed to pay the land revenue due from them. The correspondent concludes by requesting Government to take pity on the residents of Muáima and do something to alleviate their sufferings.

The Urdu-Hindi question.

14. The *Paisa Akhbar*, (Lahore), of the 12th May 1900, referring to the resolution passed by Sir Antony MacDonnell on the Urdu-Hindi question, remarks that about two years ago His Honor said that in the North-Western Provinces, among the educated population, the number of Muhammadans who speak Urdu and prefer the Persian character was larger, but now the Lieutenant-Governor has found out that the number of Urdu-knowing people was 50,244 while that of Hindi-knowing persons was 80,118. Is it not true that statistics are misleading?

The Muhammadans of the united Provinces and the supporters of Urdu should understand that the success of their opponents is due to their persistent agitation, and that it is now their (the Muhammadans) turn to wisely and perseveringly resort to agitation in order to gain their objects.

The same.

15. The *Chaudhwin Sadi* (Ráwalpindi), of the 8th May 1900, referring to the resolution passed by Sir Antony MacDonnell, Lieutenant-Governor of the North-Western Provinces, placing Hindi on a level with Urdu as the language of the courts, observes that there is no doubt that the door of Government employment will be almost shut on the face of Muhammadan candidates as a result of His Honor's Resolution. It is clear thar Nágri is not so widely read and spoken in the Provinces as Urdu, seeing that the number of Urdu newspapers published in the United Provinces far exceeds that of Nágri papers. It is strange how His Honor the Lieutenant-Governor was led to make such a serious mistake. The advocates of Nágri have after all succeeded partially in their attempt to raise it to a level with Urdu, but they are not likely to be satisfied until they have succeeded in overthrowing Urdu altogether. The Editor remarks that in securing the exclusion of Persian from the curriculum of studies of the Anglo-Vernacular Primary Schools in the Punjab and placing Urdu and Hindi on a footing of equality as court languages in the United Provinces, party feeling has certainly been at work, but in reality this state of things is the result of the negligence and carelessness of Muhammadans themselves. They have themselves to blame for the disadvantages which will accrue to them from the abolition of Urdu and Persian. Muhammadans take no interest in their national affairs. They know not how to turn with the tide. Even after acquiring education they do not work practically for the good of their community. God knows when they will understand what is for their good or the reverse. If under the present critical condition of affairs they continue to sit quiet and remain indifferent to their interests

their language, privileges, progress, liberty and even their religion will soon be no more.

The same.

16. The *Curzon Gazette* (Delhi), of the 8th May 1900, publishes a communication in which the writer complains that uncalled for attacks are being made on Urdu, the language of the Muhammadans of India, with a view to injure them. It is to be regretted that, although Muhammadans and Hindús have been living together for so long a time that they have adopted the customs and manners of each other, yet no sympathy or love for each other exists between them. A party of Hindús is trying to prevent the Muhammadans from making progress. The writer is at a loss to understand what necessity caused them to raise a controversy on the subject of supplanting Urdu by Hindi at the present time. The writer urges the Muhammadans of India in general and those of Delhi and Lucknow in particular to stand by the Urdu language and establish an Urdu Conference for improving and enriching its literature by translations of English works on history, philosophy, &c, and thereby save it from the evil effects of the attacks of its enemies.

The Salt Department.

17. The *Wafadar* (Lahore), of the 8th May 1900, says that the posts of Assistant Superintendent, in the Salt Department of Northern India, are filled by the appointment of candidates who come off successful at a Competitive Examination. European and native graduates who are not employed in this Department are thus not eligible for these appointments. The Editor invites the attention of the Salt Commissioner to the desirability of reserving some of these posts of Assistant Superintendents for old and experienced employés in the Department.

Mr. Clarke's visit to Amritsar.

18. The *Public Gazette* (Amritsar), of the 8th May 1900, says that the Commissioner of the Lahore Division recently stayed at Amritsar for over a week. Hopes were entertained that he would inspect all the Tahsíl offices in the district, and that failing this he would at all events pay a visit to Tarn Táran, where the Tahsil office has not been inspected for the last five years. Strangely enough, however, he passed all his time in his camp. It remains to be seen what he puts in in his tour report.

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[Vol. XIII.] [No. 21.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 26th May 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The Transvaal War (*Sat Dharm Parchárak*) ... 251
2. War propensities (*Sat Dharm Parchárak*) ... 251
3. The Indian famine and the Sultan (*Wakíl*) ... 251
4. A forecast for the Sambat year 1957 (*Khair Khwáh-i-Hind*) 252

(b)—*Home*—

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

5. Punishment of Muhammadans for pronouncing the *Azán* aloud by the Rája of Farídkot (*Wakíl*) ... 252
6. Investiture of Native Chiefs with full ruling powers (*Victoria Paper*) 252
7. Education of minor Chiefs (*Victoria Paper*) ... 253
8. Trips of Native Chiefs to Europe (*Ditto*) ... 253

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

9. The plague and the Mirza of Kádián (*Paisa Akhbár*) 253

VI.—Legislation.

10. *Láthís* and the Arms Act (*Táj-ul-Akhbár*) ... 253

VII.—General Administration.

(a)—*Judicial*—

Nil.

Page.

(b)—*Police*—

11. Mr. Warburton, the late Assistant Inspector-General, Railway Police, Punjab (*Victoria Paper*) ... 254

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

12. The exclusion of Persian from the Primary Department of Anglo-Vernacular Schools (*Chaudhwín Sadi*) 254

(e)—*Agriculture and questions affecting the land*—

Nil.

(f)—*Railways and Communications*—

Nil.

(g)—*Postal matters*—

13. A postal complaint (*Lyallpur Gazette*) 254
14. The same (*Sialkot Paper*) 255
15. The same (*Victoria Paper*) 255
16. The same (*Ditto*) 255
17. Mr. Stewart-Wilson, Postmaster-General, Punjab (*Victoria Paper*) 255

(h)—*Miscellaneous*—

18. Complaint against Mír Muhammad Naki, Tahsíldár, Wazirabad (*Punjab Organ*) 255
19. The plague regulations (*Táj-ul-Akhbár*) 256
20. The plague and how to combat it (*Sat Dharm Parchárak*) 256
21. The Kaisar-i-Hind Medal (*Victoria Paper*) ... 256
22. Munshi Mahbúb Alam's trip to Europe (*Paisa Akhbár*) 257

[Confidential.]

[Vol. XIII. [No. 21.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 26th May 1900.

I.—POLITICS.

(a)—Foreign.

The Transvaal War.

1. The *Sat Dharm Parchárak* (Jullundur), of the 11th May 1900, received on the 23rd idem, remarks that the English are not prepared to listen to the voice of the Native papers conducted in English; otherwise these brave Britons would have been asked if they were not satisfied with the blood that had been shed in South Africa. It appears from the latest news that no Power is willing to intervene and bring about peace, in spite of the repeated requests of the Boers. It is said that they have now sought the intervention of America, and if they are again disappointed, they are prepared to die to a man. It is to be wished that Christ could have seen the combatants, both of whom are His followers. If He is, in reality, sitting in person by the Throne of God, He must be grieved to see the doings of His followers.

War propensities.

2. The *Sat Dharm Parchárak* (Jullundur), of the 11th May 1900, received on the 23rd idem, states that the Transvaal alone is not the scene of quarrels prompted by worldly motives. The whole world is suffering from the same disease; and the modern civilisation is responsible for it. Japan and Russia are on the verge of plunging into war. France is also giving expression to her indignation. Bloodshed is being caused in China, where thousands of throats are being cut on mere suspicion; and European nations as well as Japan are lying in wait to divide China among themselves. The Editor then condemns the present civilisation which teaches the people to acquire material wealth at the expense of spiritual greatness. The latter can, says the Editor, be obtained by the teachings of the Vedas alone.

The Indian famine and the Sultan.

3. The *Wakil* (Amritsar), of the 14th May 1900, states that His Majesty the Sultan of Turkey has appointed a Committee to collect funds for the relief of the famine-stricken people of India. The Sultan has opened the subscription list by contributing a large sum towards the Indian Famine Relief Fund from his own pocket. Some people used often to raise the objection that the Sultan had never lent a helping hand to the people of this country in their calamities. It is true that the Turks did not show any sympathy towards the natives of

this country during the last two centuries; but the reason of this is not far to seek. The fact is that the Turks have been involved in such intricate difficulties themselves that they have had no time or opportunity to aid the people of other countries. The present move of the Sultan shows that the Turks are now, not only in a position to think of other peoples, but that they are also capable of aiding them. The Kaisar ordered the opening of a subscription list in Berlin, and a few days after the Sultan also opened the list in Constantinople. This not only shows that union exists between the Kaisar and the Sultan, but that both of them are friendly towards the British Government.

A forecast for the Sambat year 1957.

4. The *Khair Khwáh-i-Hind* (Delhi), of the 16th May 1900, publishes the following forecast for the Sambat year 1957 by one Pandit Rám Parshád, a resident of the Chandhari Tola, Mahindri Post Office, Patna :—

Quarrels will break out among the crowned heads of the world, and as a consequence of this sedition and crime will be on the increase. Kings and princes will have several causes for anxiety. Statesmen will do their utmost to allay fear and overcome difficulties, but with no success. Trade will be seriously interfered with, and this will give rise to grave apprehensions. Rains will be abundant and evenly distributed. Vegetation will be plentiful, and animals will fare well The year will be an auspicious one and produce good crops. There will be fewer deaths than last year, but many political complications will arise. The Muharram moon will be visible on the evening of the 30th instant (April last), but it forebodes evil for the followers of Islám. The plague will not be so virulent as last year. The year 1957 is very auspicious for the Queen-Empress. Her Majesty will gain a complete victory in a war and pass her time in great happiness. The Sultan and the Amir have cause to fear the European Powers.

III.—Native States.

Punishment of Muhammadans for pronouncing the *Azán* aloud by the Rája of Faridkot.

5. The *Wakil* (Amritsar), dated 17th May 1900, complains that the Rája of Faridkot who has not yet been invested with full ruling powers by the Government recently fined all the Muhammadans of village Kot Kapúra, which is a Railway Junction Station, at the rate of one rupee per house for the offence of pronouncing the *Azán* (call to prayer) aloud. The Muhammadan Lambardárs have been fined Rs. 15 each, the Hindu Lambardár and Chaudrís Rs 7-8-0 each, and the Hindu residents of the village annas 8 per house, for not preventing the Muhammadans from saying the *Azán* aloud. The *Imáms* of the mosques, who were 11 in number, have been imprisoned. The Editor trusts that the Punjab Government, and the Commissioner and Superintendent of the Jullundur Division, who is also the Political Officer of the State, will interfere and have justice meted out to the aggrieved. They will, it is hoped, also take measures to prevent the recurrence of such *Nádir Sháhi* in the State.

Investiture of Native Chiefs with full ruling powers.

6. The *Victoria Paper* (Siálkot), of the 16th May 1900, remarks that before investing a Native Chief with full ruling powers to which he is naturally entitled, it seems necessary to call for a report regarding the conduct of the Chief

during his minority. If his conduct be found satisfactory full powers should be conferred on him; otherwise a Council of able and experienced ministers should be appointed to conduct important matters of State.

Education of minor Chiefs.

7. The *Victoria Paper* (Siálkot), dated 16th May 1900, observes that the good conduct of a Native Ruling Chief depends greatly on his education and training and his surroundings during his minority. Whether the tutor be a Native or European he should be made responsible for the good conduct of his pupil. He should be authorised to dismiss all servants bearing bad characters and prevent them from associating with the young Chief. Able and competent European tutors can prove of no good when the Chief is not surrounded by good, conscientious and honest servants. It is to be regretted that Chiefs on attaining their majority often raise their private servants to posts of responsibility, and such appointments produce a very unsalutary effect on the administration of the State.

Trips of Native Chiefs to Europe.

8. The *Victoria Paper* (Siálkot), of the 16th May 1900, states that the Rája of Kapurthala is responsible for the good government of his State to the same extent as other Rájas. The question, therefore, arises whether his frequent trips to Europe do not affect the interests of his State and whether it is proper that His Highness should spend a part of the revenues of the State exclusively on his own recreations. A District Magistrate is not authorised to remain absent from his district for more than ten days without another person having been deputed in his place, much less should a Ruling Chief remain absent so constantly from his State. The Editor is of opinion that if a Native Chief has been to Europe once he should be permitted to proceed again only if he has busied himself at least for five years in introducing administrative reforms in his State, and if the reforms introduced have given satisfaction to the British authorities.

V.—Native Societies and Religious Matters.

The plague and the Mirza of Kádián.

9. The *Paisa Akhbár* (Lahore), dated 12th May 1900, referring to the prophecy made by the Mirza of Kádián regarding the spread of the plague in a virulent form in the Punjab, remarks that the Mirza's prophecy has not been fulfilled.

VI.—Legislation.

Láthis and the Arms Act.

10. The *Táj-ul-Akhbár* (Ráwalpindi), of the 12th May 1900, says that a frontier correspondent of the *Pioneer* suggests that *láthis* with iron ferrules at the ends should be brought under the operation of the Arms Act. At this rate, adds the Editor, the keeping of carpenter's tools, butcher's knives, razors, &c, without a license will one day have to be made penal. Nay, the provisions of the Act will also have to be extended to human hands, since blows from these have frequently been known to endanger life. Indeed, strictly speaking, it is the hands which are at the root of every murder committed in the country, for without them no one can be guilty of this crime. The geniuses

of the stamp of the *Pioneer's* correspondent should, therefore, suggest means for making the people abstain from putting their hands to any evil use, and not request Government to place every weapon of offence and defence under the operation of the Arms Act.

VII.—General Administration.

(*b*)—*Police.*

Mr. Warburton, the late Assistant Inspector-General, Railway Police, Punjab.

11. The *Victoria Paper* (Siálkot), of the 14th May 1900, says that Mr. J. P. Warburton is a loyal servant of Government, and may be relied upon to have its interests always at heart. His appointment as Inspector-General of the Patiála Police or Adviser to the Mahárája is certain to cement the friendly relations existing between the State and the British Government. There can also be no doubt that he will make Patiála too hot for dakaits and other offenders, and render life and property there more secure. The Editor adds that nothing will afford the Punjabís greater pleasure than to see Mr. Warburton's name among the recipients of birthday honors.

(*d*)—*Education.*

The exclusion of Persian from the Primary Department of Anglo-Vernacular Schools.

12. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th May 1900, publishes a communication in which the writer remarks that the Muhammadans alone are to blame for the exclusion of Persian from the Primary Department of Anglo-Vernacular Schools in the Punjab. At all events it is no exaggeration to say that the recommendation of the local Educational Conference on the subject will result in the banishment of that language from the country; for hardly 5 per cent. of the native students attend Vernacular Schools in which alone the teaching of Persian is compulsory. Again, the proposal is certain to sound the death-knell of Urdu, the *lingua franca* of India. It should also be remembered that the present commercial relations between Afghánistán, Balúchistán, &c., and this country are mainly due to the study of Persian, and that the recommendation of the Conference is calculated to result in a falling off in Government's income from this trade.

(*g*)—*Postal matters.*

A postal complaint.

13. The *Lyallpur Gazette* (Lyallpur), of the 8th May 1900, complains that as soon as the local postal peons leave the Post Office in the morning they are besieged by the shopkeepers trading in the market, with the result that the delivery of the letters, &c., for the people residing in the town is considerably delayed. The public is also put to great inconvenience owing to the mail received in the evening being held over for delivery till next morning. It may be mentioned here that the residents of Lyallpur are mostly business men, and that this delay not infrequently results in their being subjected to serious losses. The Editor adds that the practice of clearing letter-boxes at 4 P. M. while the mail leaves at 6-30 P. M. is another source of inconvenience to the people, and remarks that the Post Office being only five minutes' walk from the

town there seems no necessity for clearing the boxes at such an early hour. He further complains that quarter-anna stamps are not sold at the Post Office, and that those asking for the same are treated in a gruff manner by the Post Master, who, by the way, is also in the habit of declining to give any information to the public. In conclusion, the Editor states that he has received several complaints to the effect that the local subscribers to the *Lyallpur Gazette* do not receive their copies punctually.

The same.

14. The *Siálkot Paper* (Siálkot), of the 16th May 1900, in continuation of its previous remarks (*vide* paragraph 18 of the Selections No. 16), says that the Siálkot Railway Station being much nearer to the city than to the cantonment, the carrying of the city dák to the cantonment and then sending the same by postal peons to the city for distribution, delays its delivery by more than three hours. This is a source of great inconvenience and loss to the inhabitants of Siálkot, which is one of the largest centres of trade in the Punjab. It is therefore only just that letters, &c., intended for the city should be distributed through the city and not through the Cantonment Post Office.

The same.

15. The *Victoria Paper* (Siálkot), of the 16th May 1900, writing on the same subject, remarks that the change advocated is not likely to benefit the residents of the city in any way and that the existing arrangements are perfectly satisfactory.

The same.

16. The *Victoria Paper* (Siálkot), of the 14th May 1900, complains that although the night train for Wazirabad leaves Siálkot at 12 o'clock and the Siálkot Railway Station is not more than ¼ mile distant from the City Post Office, the mail bags are closed as early as 8-30 P. M., *viz.*, 3½ hours before the departure of the train. It would be of immense advantage to the public if the bags were closed at 10-30 P. M. The proposed change would also enable persons going to Siálkot by the 8-30 P. M. train to send their urgent letters to Wazirabad by the 12 o'clock train.

Mr. Stewart-Wilson, Postmaster-General, Punjab.

17. The *Victoria Paper* (Siálkot), of the 14th May 1900, remarks that Government is never slow to accord favourable consideration to the suggestions of the Press for adding to the comfort of the people. As an instance in point, the Editor states that he has received from the Postmaster-General, Punjab, a communication to the effect that the postal complaint published by him on the 29th March last (*vide* peragraph 30 of the Selections No. 14) has been redressed. After thanking Mr. Stewart-Wilson for removing the grievance, the *Paper* remarks that that officer has always an eye to the people's convenience, and is ever ready to act upon suggestions for the public good.

(*h*)—*Miscellaneous.*

Complaint against Mír Muhammand Naki, Tahsíldár, Wazirabad.

18. The *Punjab Organ* (Wazirabad), of the 4th May 1900, says that it is rumoured that on the 27th April last Mír Muhammad Naki, Tahsíldár of Wazirabad, beat 13 local Municipal sweepers so mercilessly with a cane that the men had to be sent to the hospital. It may be mentioned here that some time back that officer was severely reprimanded by Diwán Narindra Náth, late Deputy

Commissioner, Gujránwála, for striking two persons. Again, the Mír is reported to be an intriguer, of which the authorities also are not unaware. The Editor, therefore, requests the Lieutenant-Governor to direct the transfer of the Tahsíldár to some other place.

The plague regulations.

19. The *Táj-ul-Akhbár* (Ráwalpindi), of the 12th May 1900, publishes a communication in which the writer, after remarking that the Natives of India are thoroughly loyal to the British Government, says that there can be no doubt about the beneficial character of the plague regulations; but that the manner in which they are enforced makes them more dreaded than the epidemic itself. An account of the oppression practised on the residents of the infected areas by low-paid Government officials on plague duty would fill volumes. Suffice it to say that the disease has proved the making of many a public servant, and emboldened him to take away the honour of the people committed to his charge. The new sedition laws, however, have so far prevented journalists from directing the attention of the authorities to the evil. This has had the effect of leading Government to believe that its plague administration is all that could be desired, while the people are under the wrong impression that the oppression practised on them emanates from Government. They believe that the money extorted from them goes into the coffers of Government, while its officials are held responsible for the death of every person who happens to die in a segregation camp. It is therefore very desirable that the authorities should do their utmost to remove such false notions from the public mind. The best way to attain this end would be to publish and distribute pamphlets on the nature, &c., of the epidemic, and to exclude the Police from all share in the plague administration.

The plague and how to combat it.

20. The *Sat Dharm Parchárak* (Juilundur), of the 11th May 1900, received on the 23rd *idem*, observes that news has been received from different parts of the country that plag ue is on the decrease everywhere, and it is said to have broken out at Port Said and in Australia. It is, however, strange that the doctors, instead of finding out its rem edy, have deluded themselves into the belief that rats are the cause of the spread of the disease. The best remedy would be to make bonfires in the infected localities, *i.e.*, *havans* on a large scale should be performed throughout the country. Government has spent lakhs on the police, the doctors and the segregation camps, but the people instead of being thankful to the Govern ment for the sympathy shown towards them are cursing the police and the doctors. Will the Government listen to the Arya Samájists and sanction the grant of a lakh of rupees for the performance of a *havan* in the Jullu ndur District? The Editor concludes by exhorting the Arya Samájists to collect two or three thousand rupees and perform a *havan* in a plague-infected village, and it is just possible that after noticing the benefit Government will also see its way to perform *havans*.

The Kaisar-i-Hind Medal.

21. The *Victoria Paper* (Siálkot), da ted 16th May 1900, expresses satisfaction at the institution of the Kaisar-i-Hind Medal, and remarks that those who have rendered disinterested services to the public should be decorated with it at an early date.

22. Munshi Mahbúb Alam, Editor and Proprietor of the *Paisa Akhbár* (Lahore), in its issue of the 12th May 1900, states that he has made up his mind to proceed to Europe in order to study the profession of editing newspapers and seeing the different systems of carrying on trade and industries, besides noticing the successful means adopted by European newspapers in improving the condition of their respective countries. In short, says the Editor, the sole object of his undertaking the voyage is to be able to serve the readers of his paper more efficiently and successfully. His prayer to his readers is that they should regularly pay the subscription of the *Paisa Akhbár* in his absence, so that it may not be involved in pecuniary difficulties.

Munshi Mahbúb Alam's trip to Europe.

Punjab Government Press, Lahore—7-6-1900—70.

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[Vol. XIII.] [No. 22.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 2nd June 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The English and the Boers (*Sat Dharm Parchárak*) ... 261
2. The same (*Paisa Akhbár*) 261
3. The relief of Mafeking (*Victoria Paper*) 262
4. England's friends, by the "Glasgow Correspondent" (Azíz Ahmad) (*Wakíl*) 262

(b)—*Home*—

5. Lord Curzon on Railways and Canals (*Wakíl*) ... 263

II.—Afghanistan and Trans-Frontier.

6. Government and the Amír (*Wakíl*) 264

III.—Native States.

Nil.

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

7. The Aryás and the *Sanátan Dharm Gazette* (*Arya Gazette*) 264
8. The same (*Sat Dharam Parchárak*) 264
9. Grievances of the Hedjáz pilgrims (*Wakíl*) ... 264
10. The *Tázias* at Siálkot (*Mashír-i-Hind*) 265
11. Wasting money on parading *Tázias* (*Paisa Akhbár*) ... 265

VI.—Legislation.

Nil.

VII.—General Administration.

(a)—*Judicial*—

Nil.

Page.

(b)—*Police*—

12. A complaint against the Peshawar Police (*Táj-ul-Akhbár*) 266
13. *Satta* gambling at Delhi (*Curzon Gazette*) ... 266
14. Lawlessness in the Bár *iláka* (*Lyallpur Gazette*) ... 266
15. Crime in Amritsar (*Akhbár-i-'Am*) 266

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

16. Abolition of the study of Persian in Anglo-Vernacular Schools in the Punjab (*Curzon Gazette*) ... 266

(e)—*Agriculture and questions affecting the land*—

17. Horse-breeding in India (*Wakíl*) 267

(f)—*Railways and Communications*—

Nil.

(g)—*Postal matters*—

18. A postal complaint (*Lyallpur Gazette*) 267

(h)—*Miscellaneous*—

19. The Lahore cholera camp (*Punjab Samáchár*) ... 268
20. The same (*Hamdard-i-Hind*) 268
21. The same (*Koh-i-Núr*) 268
22. The same (*Ibid*) 268
23. Plague arrangements at Jullundur (*Akhbár-i-'Am*) ... 268
24. The Urdu-Hindi controversy (*Wakíl*) 269
25. The same (*Victoria Paper*) 270
26. The same (*Wakíl-i-Hind*) 270
27. Contradiction of a complaint against Mír Muhammad Naki, Tahsíldár of Wazirabad (*Siráj-ul-Akhbár*) ... 270
28. Azíz Ahmad of Glasgow on the Indian famine (*Wakíl*) 271
29. The same (*Ibid*) 271
30. Azíz Ahmad on Háfiz Abdur Rahmán and Sheikh Abdul Haq, Effendi (*Wakíl*) 271
31. Munshi Mahbúb Alam's trip to Europe (*Paisa Akhbár*) 272

[Confidential.]

[Vol. XIII.] [No. 22.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 2nd June 1900.

I.—POLITICS.

(*a*)—*Foreign.*

The English and the Boers.

1. The *Sat Dharam Parchárak* (Jullundur), of the 18th May 1900, remarks that the week's news shows that Lord Roberts is advancing into the Transvaal, but as the war news cannot be published without the permission of the Commanding Officers, the matter resembles the "painting of the lion by the man." It, however, appears that the Boers are making preparations for a great and decisive battle, and are, therefore, allowing the British forces to close upon them. There is no doubt that in numbers and equipment and money the Boers bear no comparison with the British, but old Paul Kruger appears to be bent upon playing a tragedy and showing to the world that lovers of independence prefer death with their wives and children to living in dependence. The Editor remarks that he cannot make himself heard in the British Parliament, and therefore prays God to remind them of the dreadful results of bloodshed and to teach Paul Kruger that there is a better way out of the difficulty than causing thousands of people to be killed in order that he may acquire fame. Indeed, bloodshed cannot be stopped in the world without spreading the principles of the Vedic religion.

The same.

2. The *Paisa Akhbár* (Lahore), of the 21st May 1900, writing about the Transvaal war, says that the successes gained by the Boers soon after the commencement of hostilities were due to their being thoroughly prepared for the struggle. It is also undeniable that their superior mobility and marksmanship give them a certain advantage over the British forces operating in South Africa. Again, their seemingly inexhaustible supply of remounts, as well as their more intimate knowledge of the country, is also in their favour. The Editor adds that the Transvaalers and Free Staters are willing to part with everything except their independence, but that since Great Britain seems bent on hoisting the Union Jack over Pretoria there is no prospect of the war coming to a speedy end. It is, however, a foregone conclusion that in the long run the Boers will have to submit to the inevitable.

The relief of Mafeking.

3. The *Victoria Paper* (Siálkot), of the 22nd May 1900, publishes the following:—

The faithful and loyal people of India have on the relief of Mafeking expressed their feelings of sincere joy in as enthusiastic a manner as they did on the occasion of the relief of Ladysmith. The feelings of pleasure which this happy event has evoked in this country are in no way less intense than those experienced by the people of Great Britain. On the receipt of the happy news, loyal meetings were convened at Karáchi, Agra, Simla, Lucknow, Lahore and other large cities, like those held in the United Kingdom. There cannot be the least doubt that the natives of India rejoice in the victories achieved by the British forces in South Africa as if they had been won by themselves, and it is their earnest prayer that the Government, under whose rule they are enjoying unequalled peace and liberty, may be victorious in every war undertaken by it We are specially pleased to see the people's feelings of loyalty become deeper and deeper every day, as we are of opinion that every religion lays it down as the bounden duty of every person to render implicit obedience to his ruler. This is the more imperative in the case of the British Government, which considers it the highest principle of State craft to look after the welfare of its subjects, and has given more than one practical proof of this. It is no exaggeration to say that the popularity won by Her Majesty's Government among its subjects has never been equalled in either Asia or Europe. The reason for this is that no other Power's rules of government are so just and sympathetic. On no occasion of a public calamity have the Government and its officials abstained from displaying sincere sympathy with the people. As an instance in point, it is notorious that the authorities have done and are still doing their utmost to stamp out the plague and famine in the country. The victims of these visitations are being treated in as considerate a manner as children are by their kind parents. The feelings of pleasure experienced by the people of India on the aforesaid happy occasion are the result of the favours which Government is daily conferring on them. In conclusion, we beg on behalf of the entire population of India to offer our sincere congratulations to Government on the relief of Mafeking.

England's friends.

4. A Glasgow correspondent of the *Wakíl* (Amritsar), of the 9th April (received on the 23rd May) 1900, writes as follows:—

"One hears it spoken in Glasgow that of all the nations of the earth Italy alone is friendly disposed towards Great Britain. It may be enquired if the Italians have rendered Britons any help, pecuniary or other, in their present hour of trial. Not at all. The only friend of Britannia in the whole world is India, who is helping her with crores of rupees even in these days of famine. No sooner did the Transvaal war commence, and a few thousand Britons fell before the bullets of the Boers, than famine-stricken India unloosened her purse-strings, and began to remit lakhs of rupees to South Africa and London. This is true loyalty and generosity."

(*b*)—*Home.*

Lord Curzon on Railways and Canals.

5. The *Wakil* (Amritsar), of the 9th April (received on the 23rd May) 1900, says that in his budget speech Lord Curzon also touched upo n the questions of land revenue assessment and the extension of the means of irrigation in the country, and endeavoured to be little the objections raised and suggestions made in connection therewith. His Lordship's remarks may pass m uster with a casual reader, but they can hardly convince any thinking person. Indeed, the Viceroy does not seem to have grasped the import even of a single objection raised by the critics of Government. To the best of the Editor's knowledge, none of these gentlemen has averred that the frequent appearance of famines in India is due to the rigorous assessment of the land revenue. All that they contend is that the present state of affairs does not admit of the cultivator putting by something against the rainy day, and that his earnings are barely sufficient to keep body and soul together. After praising the authorities for doing their utmost to relieve suffering in times of distress, the paper observes that this should not blind one to the fact that while landholders and cultivators of lan ds, which are settled only for a limited number of ye ars, are rendered utterly destitute immediately on the advent of a famine, their brethren in permanently-settled *iláká́s* are neve- without the means to combat such visitations, for a time at least. This difference between the conditions of these two classes of agriculturists can therefore be due only to the different modes of assessing the land revenue. The Editor then goes on to say that the assertion that there is now only a limited field for the extension of canals in India is no answer to the charge that when canals are considered the most effect ual means of banishing famines from the country, even this limited field has been neglected. Besides, were this part of Hindústan also irrigated, it would not only become immune from famines, but would also help to cheapen food stuffs in the land. It may be mentioned here that no one has so far blamed Government for being *wholly* indifferent to the extension of canals in the country. The only complaint is that far less money is spent on the work than the requirements of the people demand; and Lord Curzon's remark has only strengthened the hands of unofficial critics, and enabled them to assert that had Government displayed as much zeal in the extension of canals as it has done in that of railways, 3,500,000 acres of cultivable land would not be lying fallow in India to-day. After remarking that canals are more indispensable for the welfare of the people than railways can ever be, the *Wakil* observes that it is a mistake to limit the expression "irrigation" to canals. There is scarcely any part of the country where artesian wells cannot be sunk for the irrigation of land. The level of water even in Bikánir and Rájputána is not lower than it is in the Great Sahara of Africa, and when it has been found feasible to sink these wells in that sandy waste, there is no reason why the experiment should not be tried in Hindústán. The Editor adds that the greater part of the unirrigated tracts can easily be brought under cultivation by sinking *kutcha* or *pucca* wells, and that this does not necessitate any large outlay of money. Notwith standing this, however, landowners are utterly indifferent to the matter, and this apathy on their part can be accounted for only in two ways. Either the majority of them cannot, owing to the rigorous assessment of the land revenue, or their own

extravagant habits, afford to sink wells, or they are deterred from doing so owing to the newly-broken lands being assessed at full rates only a few years after their being rendered cultivable. The Editor concludes by quoting extracts from the Viceroy's speech referred to in the beginning.

II.—Afghanistan, &c.

Government and the Amír.

6. The *Wakil* (Amritsar), of the 9th April (received on the 23rd May) 1900, remarks that in the event of a Russian invasion of India the Amír is certain to side with the British Government, as His Highness is convinced that it will be to his interest to do so. Besides, Abdur Raman knows perfectly well that if the Muscovites once succeed in entering Afghanistán, they will not leave the country again in a hurry. The Editor adds that the apprehension that the ruler of Kabul may one day use against Great Britain the immense military stores which he is collecting in his territory is unfounded, and that the fact that the stores are imported from England, and with Government's knowledge, should allay this misplaced fear for ever.

V.—Native Societies, &c.

The Aryas and the *Sanátan Dharam Gazette*.

7. The *Arya Gazette* (Lahore), of the 24th May 1900, has received an indignant letter from Lála Kashi Náth, President of the Arya Samáj, Garhi Abdullah, regarding the attacks against the Arya Samajists in the *Sanátan Dharam Gazette* for April last. There can be no doubt, adds the Editor, that that paper has used extremely insulting and provocatory language to the Aryás, and has also abused the Swami, and that the Lála is consequently perfectly justified in giving vent to his feelings of anger. The *Arya Gazette* does not, however, wish to give the offending articles wider publicity by publishing any criticism thereon. Nor does it wish that Arya newspapers should soil their columns by filling them with objectionable writings, as truth invariably triumphs in the end, and those who spit at the moon only dirty their own faces.

The same.

8. The *Sat Dharam Parchárak* (Jullundur), of the 25th May 1900, publishes the following:—

Maháshai Mathra Parsád, member, Arya Samáj, Garhi Abdulla Khan.—Let Pundit Gopi Náth and his correspondents indulge in abuse. There can be no reply to such Billingsgate. The Aryás ought to behave with patience, and, notwithstanding the extremly objectionable behaviour of these misguided brothers, should only pray God to keep even our enemies from every evil.

Grievances of the Hedjáz pilgrims.

9. A correspondent writing to the *Wakil* (Amritsar), of the 9th April (received on the 23rd May) 1900, complains that the cotton clothes, quilted and others, belonging to the Hedjáz pilgrims were boiled at the observation camp at Allahabad, with the result that their owners were put to great inconvenience, as it was very cold then and the quilted articles of wear took days to dry and become serviceable again. Another source of annoyance to the pilgrims was

that they were not allowed to go outside the camp for any purpose whatever. Besides, no special arrangements were made for the comfort of the well-to-do, who had consequently to herd with the ordinary run of mankind. The writer further complains that only third class accommodation was available for the Hájís on railways from Allahabad onwards, and calls upon his co-religionists and the Muhammadan Press to invite Government's attention to the matter. He then praises the authorities for having left no stone unturned to ensure the comfort of the pilgrims at the Chittagong camp.

The *Tázias* at Siálkot.

10. The *Mashir-i-Hind* (Siálkot), of the 16th May 1900, complains that Ali Bakhsh, Maniyár, who had prepared a *Tázia* at Siálkot this year for parading in the streets, was severely dealt with by the Police. He applied on the 24th April for a license to parade the *Tázia* at 11 P.M. through the usual route. The Deputy Commissioner, who was on tour, ordered that the applicant should be granted the requisite license. The Police, however, held a counsel, with the result that Ali Bakhsh was sent for and told to take up the *Tázia*. He arrived at the Fort and was directed to begin parading his *Tázia* and to start for the Karbala at once. He said he would abide by the conditions mentioned in his application, failing which he refused to parade the *Tázia*. Upon this he was severely beaten. A Magistrate and an Inspector of Police reached the spot where the *Tázia* was, and threatened the Muhammadans and ordered them to take it up, but they refused to do so, and did not parade it in the streets. The Magistrate and the Police left the place, and the Muhammadans were indignant at the humiliation to which they were put on that sacred day. It is satisfactory, however, that no disturbance took place. The Editor remarks that on such religious occasions some European official should be deputed to make the arrangements, as he looks upon the Muhammadans and Hindús alike, and does not interfere in religious matters. The Editor professes to have seen a bigoted Hindu officer abusing the Muhammadans and the *Tázias* while passing through the crowd, and refusing to listen to any one who endeavoured to prevent him. The Editor promises to revert to the subject in the next issue of his paper.

Wasting money on parading *Tázias*.

11. The *Paisa Akhbár* (Lahore), of the 19th May 1900, regrets to notice that certain communities in Lahore waste thousands of rupees on lighting torches, beating drums and letting off fireworks while parading the *Tázias*. It is strange that they should do things which are done on joyful occasions, such as marriages, instead of mourning. The Editor suggests that if this money instead of being wasted were given to the Himayát-i-Islám College, its status would have been raised long ago, and the College would have imparted education up to the B. A. standard. It is gratifying, however, that the Kakkazai Association has stopped the parading of *Tázias* and saved themselves from being accused of wasting a considerable sum of money, especially in these times of famine.

VII.—General Administration

(*b*)—*Police.*

A complaint against the Pesháwar Police.

12. A correspondent of the *Taj-ul-Akhbár* (Ráwalpindi), of the 19th May 1900, alleges that passengers reaching Pesháwar by the 8-30 P.M. Mail train are subjected to great inconvenience by the Police stationed at the gate (nearest to the railway station). Their luggage is ruthlessly ransacked and searched, and they are threatened with the imposition of octroi even for their wearing apparel. All this is done merely to grease the palms of the Police, those refusing to do so being told to pass the night outside the city. It may be mentioned here that, no Octroi Muharrir being posted at the gate, the Police officials in question can drive their nefarious trade with impunity. The local Municipal Committee should, therefore, look into the matter, and take steps to remedy the evil, which is not only a source of annoyance to the public but also helps the Police to defraud the Committee.

Satta gambling at Delhi.

13. The *Curzon Gazette* (Delhi), of the 15th May 1900, in its local column, complains that the local authorities have not yet turned their attention to the Satta (a form of mercantile gambling). The reports of the City Kotwál have also not been heeded. The evil effects of this kind of gambling are on the increase. In the Koocha of Páti Rám no less than three deaths are attributed to this form of gambling. Mr. Douglas, Deputy Commissioner of Delhi, should lose no time in saving the people from the ruinous results of Satta gambling.

Lawlessness in the Bár *iláka*.

14. A correspondent of the *Lyallpur Gazette* (Lyallpur), of the 16th May 1900, complains that the Bár *iláká* is so infested with thieves that its residents have to keep awake at night for fear of them. They are armed with *gandásás* and stout *lathis*, and carry on their nefarious trade in the most fearless manner. They make it a point to kill watch dogs, or maim the animals for life. They have also been known to cut and carry away standing crops, and drive away the cattle of unwary *Zamindárs*.

Crime in Amritsar.

15. The *Akhbár-i-'Am* (Lahore), of the 18th May 1900, complains that crime is increasing in the Amritsar District, and after referring to the robbery of about 8,000 rupees worth of property by dakaits at village Deo in the Tarn Táran Tahsíl, calls upon the Deputy Commissioner of Amritsar to make arrangements for the safety of the people travelling by the road from Amritsar to Jullundur, Delhi, &c., which is infested by robbers and dakaits.

(*d*)—*Education.*

Abolition of the study of Persian from Anglo-Vernacular Schools in the Punjab.

16. The *Curzon Gazette* (Delhi), of the 15th May 1900, publishes an appeal to His Excellency the Viceroy, Lord Curzon, on behalf of the Persian language, the study of which has been abolished in the Anglo-Primary Schools in the Punjab by the Educational Conference, and

remarks that it is strange that in Europe the study of Persian should be looked upon with favour while in the East efforts should be made to abolish its study altogether. The Editor trusts that His Excellency, as a lover of Oriental studies, will do justice in the matter.

(*e*)—*Agriculture and questions affecting the land.*

Horse-breeding in India.

17. The *Wakil* (Amritsar), of the 21st May 1900, regrets to state that 27,000 horses have been despatched to South Africa, and still more are wanted there. This is enough to show what a large number of them have been killed in the war. It is feared that, if a war breaks out on the frontier with some European Power, the required number of horses will not be forthcoming in India. In times of peace there are maintained only 40 regiments of native troops, and in spite of offering large prices a sufficient number of horses is not available in the country, and horses have to be sent for from Arabia and Australia. This apparently is the result of indifference on the part of Government in inducing agriculturist to take an interest in the improvement of horse-breeding in this country. The matter is being made light of now, but the consequences will make themselves felt in full force in an emergency. It is really to be regretted that an agricultural country like India should fail to supply sufficient horses for purposes of its own protection.

(*g*)—*Postal matters.*

A postal complaint.

18. The *Lyallpur Gazette* (Lyallpur), of the 16th May 1900, says that the postal complaints published in its issue of the 8th idem (*vide* paragraph 13 of the Selections, No. 21) are under the Postmaster-General's consideration, and that an intimation to that effect has reached its office from Lahore. It is, however, to be feared that the Sub-Postmaster of Lyallpur is utterly indifferent to them. The rumour is also current that in the explanation called for from him in connection therewith, he intends stating that the Editor has published the complaints out of revenge for his having one day been turned out of the local Post Office for presuming to examine certain newspapers lying there. The Editor declares that this is false, and alleges that he has never set foot inside the office. But even if the case were otherwise, the Sub-Postmaster could hardly turn him out, seeing that the people have free access to the office, and a certain merchant is frequently to be seen reclining on the office table. It may be mentioned here that letters, &c., received for this merchant by the evening mail are sent to his shop without delay, and that the shopkeepers trading in the market, from whom the Sub-Postmaster's brother, Nand Lál, a telegraph messenger, is in the habit of receiving gifts of money, are never prohibited from entering the Post Office. The Editor then complains that several copies of the first issue of the *Lyallpur Gazette*, which the addressees declined to accept, were not returned direct to the office of the newspaper, but were despatched to the Dead Letter Office at Lahore, with the result that he was subjected to much avoidable loss, as he continued to post the *Gazette* to these persons until he received back from Lahore the aforesaid

copies. He also alleges that no satisfactory arrangements exist for the punctual delivery of letters, &c., at the canal bungalows round about Lyallpur, and that the Sub-Postmaster has so far done nothing to remove the complaint.

(*h*)—*Miscellaneous.*

The Lahore cholera camp.

19. The *Punjab Samachár* (Lahore), of the 19th May 1900, says that the establishment of a cholera camp at Lahore between the Kashmíri and Yaki Gates has given rise to strange rumours in the city, and that several unfounded stories are told everywhere regarding the oppression alleged to be practised in the camp by the local police. One of these canards is that wayfarers are forcibly taken to the camp in order to be robbed of the money on their persons. Another legend is to the effect that the persons taken there are killed by the administration of a certain drug, after which *momiái* (a medicine) is extracted from their dead bodies. Such disquieting rumours not infrequently lead to undesirable results, and the Deputy Commissioner would be well to nip them in the bud. The best way to gain this end would be to request the leading residents of the city to help in undeceiving and re-assuring their less enlightened neighbours. It will be still better if the camp is placed under the control of some just and strong officer, whether Native or European. The Editor concludes by assuring his readers that the camp in question has been established for the benefit of the people, and not to injure them in any way.

The same.

20. The *Hamdard-i-Hind* (Lahore), of the 19th May 1900, writes to a similar effect.

The same.

21. The *Koh-i-Núr* (Lahore), of the 22nd May 1900, also publishes similar remarks, and says that the doings of the officials on duty at the camp should be carefully watched, and examplary punishments inflicted for all excesses and irregularities committed by them.

The same.

22. The *Koh-i-Núr* (Lahore), of the 29th May 1900, alleges that the location of the camp so near the city is a source of inconvenience to the people and prevents them from enjoying themselves in the gardens on either side of the Sheránwála Gate. The Editor, therefore, suggests its removal to some place at a greater distance from the city.

Plague arrangements at Jullundur.

23. The *Akhbár-i-'Am* (Lahore), dated 16th May 1900, learns from an agent that among the irregular restrictions regarding the plague arrangements at Jullundur there is one requiring all passengers before taking the train at that station to obtain certificates showing that they have not been to the plague-infected localities. The inconvenience caused to the people in general and females in particular owing to this rule can be better imagined than described. Sardár

Ghuláb Singh, Extra Assistant Commissioner, has been appointed to grant such certificates. He attends his Court from 6 A M. to 12 noon. The complaints of the people are as follows :—

(1) Most people are quite ignorant of the rule and only learn about it when purchasing the railway ticket.

(2) The Sardár is surrounded by people to such an extent that a man has to force his way to him through the crowd. The Sardár is also so busy that he has no time to enquire anything from intending passengers regarding their place of residence, and the obtaining of a certificate is therefore a mere farce.

(3) The time fixed for the grant of such certificates, *i.e*, 6 to 12 noon, is very inconvenient, seeing that if a man leaves his village in the morning, he reaches the station at noon, when the Sardár closes his Court, and the villager has to wait till the next morning to obtain the certificate, or has to purchase a second class railway ticket, or remain under quarantine for 24 hours at the Beas Camp.

(4) These regulations are very unsatisfactory and contrary to the established usages and customs of the country. In order to remedy the evil, the agent of the *Akhbár* suggests that the doctor appointed by the Municipality to inspect people arriving from the mofassil should also be deputed to inspect railway passengers before they enter the train.

The Urdu-Hindi controversy.

24 The *Wakil* (Amritsar), of the 21st May 1900, publishes a communication in which the writer, Shán-i-Iláhi, of the Muhammadan Anglo-Oriental College, Aligarh, states that the exclusion of Persian from the Allahabad University Examinations, and the Resolution of the North-Western Provinces Government in favour of Nágri Characters being used in Courts, clearly show that Urdu is to be shortly ousted from the Courts. Moreover, it is impossible that two languages should progress equally in a Province; it is therefore clear that the progress of Hindi is sure to bring in its wake the decay of Urdu. In all foreign countries Urdu is looked upon as the language of India, and it was for this reason that Her Gracious Majesty the Queen Empress began the study of the Urdu language in her venerable old age. The Czar has also directed his officers in Central Asia to acquaint themselves with Urdu and pass an examination in that language. In the Indian Civil Service Examination it is compulsory to pass an examination in Urdu. The Christian Missionaries who come to India for the propagation of their religion have also to pass a similar examination in this language, in order to enable them to perform their duties efficiently. It is clear, therefore, that Urdu is the principal language of India. The number of Urdu newspapers and other Urdu books published in the North-Western Provinces shows beyond doubt that Urdu is the language of the Province. Even the religious books of the Hindús are published in Urdu. In their meetings and committees the Hindús always express their views through the

medium of Urdu. Ever since the establishment of British rule in India Urdu has made vast progress, and it is now a language capable of expressing all kinds of views and ideas, and to try to at once exterminate it at this stage would be injustice, pure and simple. Since 1837 Urdu has been the Court language, and its opponents have not shown that it has done injury in any single instance during the last 63 years. Besides, it is not the sacred language of the Muhammadans, but a memorial and a result of the union that existed between the rulers and the ruled, *i.e.*, the Muhammadans and the Hindús. The Muhammadans are admitted to be backward in education, and making it compulsory for them to learn Hindi in addition is sure to injure their interests to a considerable extent, nay, this will practically shut the door of Government service in their faces. Hindi is not a literary language, and it is feared that the Resolution is an attack on the Muhammadan religion, seeing that all Muhammadans of ordinary abilities acquaint themselves with the doctrines and principles of their religion through the medium of Urdu. The Muhammadans are loyal subjects of the British Government, and the writer on their behalf respectfully repsesents that His Honor Sir Antony MacDonnell is mistaken in thinking that Hindi is the language of the United Provinces, and that the information furnished to His Honor is incorrect, and the Resolution, if given effect to, is calculated to prove prejudicial to the interests of the Muhammadans.

The same.

25. The *Victoria Paper* (Siálkot), of the 15th May 1900, states that the Muhammadans of the United Provinces have opposed the Government Resolution in favour of the Nágri characters being used in Courts. Telegrams have reached the Lieutenant-Governor of the North-Western Provinces and the Viceroy from various places objecting to the change. The Editor remarks that the use of Nágri characters has been made optional, and therefore there should have been no cause for complaint. It is, however, necessary that our brethren (Muhammadans) should learn Nágri in the same way as others (the Hindús) have learnt Urdu.

The same.

26. The *Wakíl-i-Hind* (Delhi), of the 19th May 1900, remarks that unfortunately for the already backward Muhammadans in this country the Lieutenant-Governor of the North-Western Provinces has passed a Resolution in favour of Hindi characters, with the result that the door of Government employment will be closed to Muhammadans. The Editor, however, trusts that the Government of the United Provinces will consider the representation of the Muhammadans on the subject.

Contradiction of a complaint against Mír Muhammad Naki, Tahsíldár of Wazirabad.

27. A correspondent of the *Siráj-ul-Akhbár* (Jhelum), of the 21st May 1900, says that the *Punjab Organ's* allegation regarding the Tahsíldár of Wazirabad having given certain local sweepers a severe beating on the 27th April last (*vide* paragraph 18 of the Selections, No. 21) is wholly without foundation. That officer merely reprimanded the men for not paying proper attention to the cleanliness of the town in unhealthy days like the present. It

is also untrue that Mír Muhammad Nakí is an intriguing or unjust official, and no such accusation has ever before been preferred against him. The writer adds that such attacks come with ill-grace from the *Punjab Organ*, which has always been full of the Mír's praises.

Azíz Ahmad of Glasgow on the Indian famine.

28. Azíz Ahmad of Glasgow, writing to the *Wakíl* (Amritsar), of the 21st May 1900, proposes the following remedies for the famine prevailing in India :—

(1) That thousands of small agricultural farms, industrial schools and factories and commercial firms should at once be established in the country; and that the shareholders and managers should all be natives.

(2) That the educated portion of the community and the readers of newspapers should induce famine-stricken people aud destitute but respectable persons (sufedposhes) to migrate in large numbers to the new settlements of Chitral, Kashmír, Assam, Burma, Fiji Islands, Ceylon, Africa, the Trinidad Islands, Jamaca and British Guiana.

The same.

29. A Glasgow correspondent writing to the *Wakíl* (Amritsar), of the 9th April (received on the 23rd May) 1900, remarks as follows :—

"If by the kindness of God beloved India remains in the grip of the present widespread famine for four or five years, she is certain to advance in art and trade. Those who love the country should not, therefore, subscribe money for the famine, for such cure is not likely to prove permanent. The only remedy for the evil is that natives should start factories, trade with foreign countries, found colonies, and secure a monopoly of the public service of the country, just as Britons, Japanese and all other civilized people have done in their own lands."

Hafiz Abdul Rahmán and Sheikh Abdul Haq, Effendi.

30. Munshi Azíz Ahmad of Glasgow, writing to the *Wakíl* (Amritsar), of the 21st May 1900, states that Sheikh Abdul Haq, Effendi, an Egyptian Arab, who is a great Arabic scholar, has arrived in India with Hafiz Abdul Rahmán, and will remain in the country for some time. It is to be hoped that those who are fond of learning Arabic will benefit by his visit. Hafiz Abdul Rahmán is a great traveller, who has laid the nation and the newspapers under great obligations. He is a correspondent of Arabic and Urdu newspapers. His name is known in all countries from Mecca to Morocco, wherever Urdu and Arabic newspapers are read. He has brought some unknown natives of this country to the notice of the Arabs. To show hospitality to Sheikh Abdul Haq in India would mean to raise Hafiz Abdul Rahmán and other natives in the estimation of the Egyptians and the Arabs. Abdul Haq, Effendi, should be taught Persian and Urdu and should see India, Kashmír and Afghánistán.

There are Arabic Schools in Lucknow and Cawnpore. Every school should for one week or one month give feasts to Hafiz Abdul Rahmán and Abdul Haq, and the Indian Ulemás would benefit by the Effendi's mode

of reading the Korán and his conversation. Nawáb Muhsin-ul-Mulk maintains that Indian Muhammadans are Arabs; an Arab has now come to India from the Azhar University. Aligarh College should invite him to live there for one month. Sheikh Abdul Haq, Effendi, is a graduate of the Azhar University, and he may be communicated with through the Editor of the *Wakíl*.

Munshi Mahbúb Alam's trip to Europe.

31. In reply to t he numerous inquiries which have reached its office on the subject, the *Paisa Akhbár* (Lahore), of the 19th May 1900, states that Munshi Mahbúb Alam will leave Lahore at 1-30 P.M. on the 27th idem and sail from Bombay for Triest, a port in Italy, on the 1st June.

Punjab Government Press, Lahore—15-6-1900—70.

[Confidential.]

[Vol. XIII.] [No. 23.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 9th June 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The War (*Sat Dharm Parchdrak*) 375
2. Mr. Kruger and the War (*Anwar-ul-Islám*) ... 375

(b)—*Home*—

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

3. Máler Kotla affairs (*Rafiq-i-Hind*) 375

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

4. Godless education in Europe and its consequences (*Sat Dharm Parchárak*) 376
5. The *Tabíb-i-'Am* newspaper of Dínanagar (*Hákam*) ... 376
6. *Ghási-ism* (*Siráj-ul-Akhbár*) 377
7. Mirza Ghulám Ahmad's 'Id sermon and the *Sat Dharm Parchárak* (*Hákam*) 377
8. The Aryás and the doctrine of Nayog (*Anwar-ul-Islám*) 378
9. The Sanátanists' tactics (*Arya Musáfir Magazine*) ... 378
10. Famine-stricken Hindu orphans (*Sat Dharm Parchárak*) 379
11. The erection and parading of *Tázids* (*Anwar-ul-Islám*) 379

VI.—Legislation.

12. *Láthis* and the Arms Act (*Rafiq-i-Hind*) ... 379
13. The same (*Punjab Samáchár*) 379
14. The relations existing between house-proprietors and their tenants (*Koh-i-Núr*) 380

Page.

VII.—General Administration.

(a)—*Judicial*—

15. Corruption and bribery in the Punjab courts (*Koh-i-Núr*) 380
16. A complaint against the Magistracy (*Gurgaon Akhbár*) 380
17. The administration of justice (*Ditto*) 380

(b)—*Police*—

18. A garden party in honor of Mr. J. P. Warburton (*Rafiq-i-Hind*) 381

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

19. The proposed abolition of the study of Persian in the Primary Department of Anglo-Vernacular Schools (*Akhbár-i-'Am*) 381

(e)—*Agriculture and questions affecting the land*—

Nil.

(f)—*Railways and Communications*—

Nil.

(g)—*Postal matters*—

Nil.

(h)—*Miscellaneous*—

20. The Queen's Birthday (*Wakil*) 382
21. The famine and the people (*Akhbár-i-'Am*) ... 382
22. The Urdú-Hindi question (*Sat Dharm Parchárak*) ... 382
23. The same (*Paisa Akhbár*) 383
24. The titles of honour and the Press (*Civil and Military News*) 383

[Confidential.]

[Vol. XIII.] [No. 23.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I.—POLITICS.

(*a*)—*Foreign.*

The War.

1. The *Sat Dharm Parchárak* (Jullundur), of the 25th May 1900, remarks that the Boers have given sufficient proof of their bravery, and that no useful purpose is likely to be served by the shedding of more blood in South Africa. President Kruger should remember that in these days wars are decided not by physical strength and personal daring, but by men, money and munitions of war. There can, therefore, be no doubt that Great Britain is bound to triumph in the end, and that the bumptious attitude of the Boers is certain to make things still more unpleasant for them.

Mr. Kruger and the War.

2. The *Anwar-ul-Islám* (Siálkot), of the 15th May 1900, publishes the translation of Mr. Kruger's interview with a representative of the *New York World*, in the course of which the former observed that the prophecies contained in Chapter 39, verse 117, of the Book of Ezeckiel referred to Great Britain, and that the Boers were certain to come off victorious in the war.

III.—NATIVE STATES.

Máler Kotla affairs.

3. The *Rafiq-i-Hind* (Lahore), of the 19th May 1900, states that Sáhibzáda Ahmad Ali Khán, the young Nawáb of Máler Kotla, has attained the age of majority, but that Government has not yet conferred on him full ruling powers, as His Honour Sir Mackworth Young considers it advisable that young Chiefs should acquire some experience of administering the State before they are invested with full ruling powers; and therefore prefers conferring such powers piecemeal. To commence with, the Sáhibzáda was invested with the powers of a Magistrate of the 3rd Class and was placed at the head of certain State Departments; and it is satisfactory to find that the Commissioner and Superintendent of the Jullundur Division, having recently gone on tour and inspected the State offices, expressed his pleasure at the good management of the State by its Superintendent, and finding the work of the young Nawáb to be creditable and satisfactory conferred on him the powers of a Magistrate of the 1st Class, put him

at the head of an important Department like the Public Works, and placed the State forces under his control. The period of trial given to young Chiefs is always fraught with various kinds of dangers, during which such Chiefs should be very careful and particular regarding their conduct, as they are required, like Ceasar's wife, to be above suspicion. The *Rafiq* warns the Sáhibzáda against thinking that he has come off successful in his trial and reminds him that no period of trial is fixed by Government.

V.—Native Societies and Religious Matters.

Godless education in Europe and its consequences.

4. The *Sat Dharm Parchárak* (Jullundur), of the 25th May 1900, remarks that while the present war has rendered travelling in South Africa extremely unsafe even for the venturesome globe-trotter, certain shameless (*lit.* foul-mouthed) English ladies are hastening to that part of the world in search of curiosities. Several well-connected women sport themselves in nurses' clothes and are engaged in strange occupations at the seat of war. A few have disguised themselves as men, practice deception on the Generals at the front, and misbehave themselves in several other ways. The Editor does not mean to say that the women of England should be judged by the doings of these sisters of theirs, but he cannot refrain from remarking that this roving spirit is the outcome of that religion-destroying education of which the thinking people in Europe and America are so bitterly complaining. The *Parchárak*, therefore, advises natives to abstain from blindly following the English system of education, and to establish Gurukuls in the country in order to facilitate the learning of the lessons of humanity.

The *Tabíb-i-'Am* newspaper of Dinánagar.

5. The *Hákam* (Kádián), of the 17th May 1900, states that a Christian newspaper has recently been (started) at Dinánagar (Gurdáspur) in order to prove that the son of Joseph was God. The name of this paper is *Tabíb-i-'Am*. This paper has ever since its birth followed in the footsteps of its god who eats, drinks, goes to stool, and makes water, and has begun to criticise adversely the commendable action of Mirza Ghulám Ahmad, of Kádián, in order to avenge itself on the death of its dead god (*sic*) by remarking that the Mirza and his following have subscribed Rs. 500 towards the Transvaal War Fund, but he does not seem to have received any revelation in regard to aiding the famine-stricken people in this country. The above remarks show that the *Tabíb* is an enemy of the British Government, as it objects to a loyal and faithful subject of the British Crown subscribing towards a fund for relieving the sufferings of the widows and children of English soldiers who have been killed in the Transvaal War. It is for this reason perhaps that no Native Christian has subscribed towards this fund.

The Mirza has in a sympathetic manner called the attention of the people towards mending their ways, behaving properly and doing good and righteous acts if they wish famine and plague to be removed from the country, seeing that he considers these as the result of the sins of the people, to the commission of which they are encouraged by the immoral principal of atone-

ment. The Mirza has endeavoured to prove the crucified God to be a human being, in order to save people from the unholy teachings of the principle of atonement.

Ghdz-ism.

6. The *Siráj-ul-Akhbár* (Jhelum), of the 28th May 1900, publishes a report of the speech delivered by Maulvi Muhammad Husain (teacher, Dár-ul-Ulum Numania, Lahore) at the meeting recently held at Jhelum to denounce the murder of Europeans by fanatical Pathans (*vide* paragraph 4 of the Selections No. 18). The speaker endeavoured to prove that Muhammadans living under the British flag, whether the Queen's subjects or not, are forbidden to commit *ghdza* on their neighbours.

Mirza Ghulám Ahmad's 'Id sermon and the *Sat Dharam Parchárak*.

7. The *Hákam* (Kádián), of the 17th May 1900, received on the 2nd June 1900, complains that the *Sat Dharam Parchárak* (Jullundur) has found fault with the 'Id sermon preached by Mirza Ghulám Ahmad of Kádián, and has made an attack on the Mirza in its issue of the 4th May 1900. Its remarks may be summarised as follows:—

(*a*) that the Mirza is flattering the Government as he was himself silent under the threats administered to him by the authorities;

(*b*) that the murder of Lekh Rám has shown the weakness of the Muhammadan religion;

(*c*) that the Mirza has made indecent attacks on the doctrines of Nayog and the transmigration of souls;

(*d*) that the sermon was calculated to produce a bad effect on women.

The above remarks have been couched by the Editor of the *Sat Dharam Parchárak* in the most indecent language. As regards (*a*), the *Hákam* remarks that the *Parchárak* insinuates that Government likes flattery and thereby insults it and spreads disaffection against it. Moreover, it is a bare-faced lie to say that the Mirza was silent under the threats of the authorities. He has been doing his work, publishing notices, books, &c., in English, Urdu and Arabic. If the Mirza has praised Government, he cannot be accused of flattery, as he has acted according to the teachings of the Korán, which enjoins every Muhammadan to be loyal to his rulers, whilst the teachings of the Arya religion do not prohibit its followers from practising hypocrisy. It is a grave charge against Government to say that the Mirza was silent under the threats of the authorities, as it would mean that Government interferes in the religious liberty of the people. In fact a person who makes such assertions and allegations is the enemy of Government, and notice should be taken of such writings.

As regards (*b*), the *Hákam* observes that so far from being a sign of the weakness of the Muhammadan religion, the murder of Lekh Rám is a strong proof of its truth. On the other hand, the prophecy of Lekh Rám that the Mirza would die of cholera, not having been fulfilled, is a sign of the weakness of the Arya religion.

Regarding (*c*), the *Hákam* regrets that the Mirza should have been charged with using indecent language instead of laying the charge at the door of the Vedás and Dayánand who promulgated the indecent teachings of the Vedás. Is not Nayog lawful according to the Vedás? *Is it not in accordance with Nayog that if an Arya has no children he can allow his wife to cohabit with another biraj dáta (giver of semen) and thus beget children; and she can in this manner cohabitate with ten husbands?* If this is immodest and unholy teaching, the Vedás and Swámi Dayánand are alone to blame for it. The Mirza has only said that such cannot be the teaching of the holy God.

As regards (*d*), the *Hákam* remarks that the preaching of the sermon must have done good to females who must have felt dislike and hated against prostitution, and the principles of *Nayog* and the transmigration of souls. The Editor, however, enquires what effect the teaching of the Sattiarath Parkásh produces on the pupils in the girls' schools, when the system of *Nayog* is explained and its merits shown to them? Does not such teaching inflame the passions of unmarried girls? Again, what effect was produced on the girls by their reading the notice published in the *Arya Gazette* regarding *Nayog*.

8. The *Anwar-ul-Islám* (Siálkot), of the 15th May 1900, after reproducing the notice on Nayog and the comments made thereon by the *Hákam* (Kádián) of the 17th April 1900 (*vide* paragraph 3 of Selections No. 18), remarks that before a shameless creature and a cuckold accepts the offer made by the biraj dáta (giver of semen) and is prepared to send his beloved wife to bed with a stranger it should be settled whether she is to live in the house of the *biraj dáta* or the latter in her house. In the former case the husband will remain a widower and will be at a loss to know how to satisfy his carnal passions. Will he resort to some other woman? In the case of the *biraj dáta* living in the house of the woman, her husband and he will both enjoy her in the same house and the same room. Shame! Moreover, if the woman who accepts the offer of the *biraj dáta* is ugly looking, will the Nayogi be willing to copulate with her? The Editor then says that unless the publisher of the notice under reference has himself and his wife examined by a doctor in order to prove that his wife is barren and that his semen is capable of producing conception, none should pay any attention to the notice in question.

The Aryás and the doctrine of Nayog.

9. The *Arya Musáfir Magazine* (Jullundur) for March 1900, (received on the 28th May), publishes a communication from Yogindar Pál, an Arya Preacher, who says that the followers of the false religions, which were shown up in their true colours by the late Swámi Dayánand, have since the death of that great man been endeavouring to rehabilitate their respective faiths, and do not hesitate to resort to deception and fraud in order to gain their end. This is especially the case with the Sanátanists, of whom Pandits Dín Dyál and Gopi Náth and Swámi Hans Sarúp are trying to hide the deformities of the Puránás from the public view. Nay, in their anxiety to serve this purpose

The Sanátanists' tactics.

they have gone the length of asserting that the Vedás sanction the worship of the *shivaling*. The writer then goes on to say that in the *Bámun Purána* published at the Naval Kishor Press, Lucknow, in 1890, occur several passages which can scarcely be called complimentary to Mahádev, who is likened to a prostitute in one of them. He concludes by quoting extracts from the book in support of his assertion.

Famine-stricken Hindu orphans.

10. The *Sat Dharm Parchárak* (Juilundur), of the 25th May 1900, says that the appeal of the Arya Samájists to the Hindús to do all in their power to prevent famine-stricken Hindu orphans from falling into the hands of Christian Missionaries is likely to fall on deaf ears. The Hindús are fatalists to the core, and will never realize their duty towards the helpless children of their community. The Aryás would, therefore, do well to leave off appealing to the prejudices of the Hindús, and proclaim to the world that they intend bringing up the orphans rescued by them in the Vedic religion. Besides, instead of letting the poor things pass into Christ's bondage they should assure them that they (the orphans) are the immortal children of God. The Editor then suggests that the orphans should be so trained that they may consider it their duty to relieve the distress of others during the prevalence of future famines.

The erection and parading of the *Tázias*.

11. The *Anwar-ul Islám* (Siálkot), of the 15th May 1900, publishes an article with a view to condemning the conduct of the Muhammadans in erecting and parading Tázías on the occasion of the Muharram, beating their breasts and doing other things discountenanced by Islám.

VI.—LEGISLATION.

Láthis and the Arms Act.

12. The *Rafiq-i-Hind* (Lahore), of the 25th May 1900, publishes a communication in which the writer takes the *Times of India* and *Pioneer* to task for suggesting that *láthis* should also be placed under the operation of the Arms Act. This Act, adds the correspondent, was passed merely to render the people incapable of offering resistance to Government and not to make them thoroughly defenceless. Besides, Great Britain has always been the strongest military power in the world, and it is difficult to see what necessity there is for it to go so far as to deprive the natives of India of their *láthis*.

The same.

13. The *Punjab Samáchar* (Lahore), of the 26th May 1900, after referring to a daring case of dakaity which occurred at Mauza Pandopain, Pesháwar District, last month, and in which the residents of the village rendered every possible help to the victims of the dakaits, remarks that while the frontier people realize their duty towards their neighbours, not a few Punjábís will not stir from their houses while their neighbours are being looted and crying for help. The reason for this is not far to seek. The disarmament of the people has thoroughly crushed their martial spirit and converted them into abject cowards. Notwithstanding this, however, certain Anglo-Indian newspapers are moving

Government to bring even *lâthis* and thick sticks under the operation of the Arms Act. This, observes the Editor, will render natives absolutely helpless and place them at the mercy of thieves, robbers, dakaits and savage beasts.

The relations existing between house-proprietors and their tenants.

14. The *Koh-i-Nûr* (Lahore), of the 22nd May 1900, observes that the relations between house-proprietors and their tenants require the attention of the Punjab Legislative Council. Some tenants refuse to vacate a house rented to them, and the owner has, often at great expense, to sue them in court for possession. Sometimes tenants lock up the house and disappear without paying the rent. The owner has then to undergo great trouble and loss of money before he can regain possession of the house. Some legislative provision is absolutely necessary for safeguarding the interests of house-proprietors against the machinations of indigent and mischievous tenants.

VII.—General Administration.

(a)—*Judicial.*

Corruption and bribery in the Punjab courts.

15. The *Koh-i-Núr* (Lahore), of the 22nd May 1900, learns with satisfaction that the Financial Commissioner of the Punjab has issued a circular to the Commissioner and Deputy Commissioner of Delhi with a view to impressing upon them the necessity of suppressing corruption and bribery in the Delhi Division. The court officials are required to be warned that no appeals will be heard against an order of their dismissal for taking bribes. The Editor dwells upon the necessity of suppressing corruption in the courts, and expresses a hope that the Financial Commissioner's circular will be equally attended to by all Commissioners and Deputy Commissioners in the Punjab.

A complaint against the Magistracy.

16. The *Gurgaon Akhbár* (Gurgaon), of the 28th May 1900, says that every Magistrate holds his court at whatever time he likes, and gives no thought to the comfort and convenience of litigants. This is a source of great trouble and annoyance to the latter, who have not infrequently to dance attendance at the courts from 10 A.M. till sunset. It, therefore, behoves Government to fix working hours for the Magistracy, and to take severe notice of the conduct of those who fail to observe them. The Editor further remarks that if Government were to institute inquiries into the working of the mofussil courts, it would be appalled at the amount of inconvenience to which the litigating public are subjected.

The administration of justice.

17. The *Gurgaon Akhbár* (Gurgaon), of the 28th May 1900, says that it is the duty of every Magistrate and Judge to administer impartial justice to the people, and that no thought of pity or compassion should be allowed to frustrate the ends of justice. It is, however, to be regretted that trained Judicial Officers are very scarce in the country, especially in the Punjab, where men who have all their lives been in the executive line are suddenly transferred to the Judicial Department. Such officials cannot be expected to make good judges and interpret the law as it should be done.

(*b*)—*Police.*

A garden party in honour of Mr. J. P. Warburton.

18. The *Rafiq-i-Hind* (Lahore), of the 19th May 1900, publishes the text of the address presented by the Hindús and Muhammadans of Lahore to Mr. John Paul Warburton on his retirement from the public service, in which he was praised for his detective abilities, popularity and amiability, and satisfaction was expressed at his appointment as Inspector-General of State Police and Adviser to His Highness the Mahárája of Patiála.

The Editor then publishes the verses composed by Shahzdaa Sultán Ali, Syad Naqir Husain Názim, of the *Názim-ul-Hind*, and Munshi Ahmad Husain Khán, B.A., who eulogized Mr. J. P. Warburton.

Mr. Warburton then in very appropriate terms thanked the audience for showing him so much honour, and said that whatever he did during his service was done by him as a matter of duty, for which he did not consider himself deserving of any praise or thanks. In the course of his reply he said that he always considered the Police Department as of the greatest service to the people, and that besides being loyal to the Government, he always considered himself to be the servant of the public, and that nothing could give him more satisfaction than that his services should be appreciated by the public. Under these circumstances, he said, his forty years' services were fully rewarded.

Commenting on the above, the Editor remarks that the garden party in which the address was presented to Mr. J. P. Warburton was held on the 15th May 1900 in the Town Hall Garden, and was organised by the Hon'ble Háji Nawáb Fateh Ali Khan, Kázilbásh, the *ráises*, Native and European Officials, Barristers and Pleaders, Editors of newspapers and merchants, and other respectable people were present on the occasion. The leaders of the Hindu and Muhammadan communities equally took part in the entertainment, thus proving the popularity of Mr. J. P. Warburton both among the Hindús and Muhammadans.

(*d*)—*Education.*

The proposed abolition of the study of Persian in the Primary Department of Anglo-Vernacular Schools.

19. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 24th May 1900, says that the recommendation of the Punjab Educational Conference regarding the abolition of the study of Persian in the Primary Department of Anglo-Vernacular Schools has given rise to an angry discussion in the Province. An unbiassed consideration of the question will, however, show that the attitude adopted by the Muhammadans in the matter is unreasonable in the extreme. It may be mentioned that some of them have gone the length of using harsh language towards the Conference, which is composed of the pick of the educated men, both Natives and Europe ans, in the Punjab. The writer then goes on to say that the fact of Punjábi boys of seven or eight years of age being compelled to study three foreign languages, *viz.*, Persian, Urdu and English, is at the root of this Province lagging behind

other parts of India in the matter of education in the true sense of the term. Indeed, when the greater part of the time of the school-going public in the Punjab is wasted in the acquirement of a knowledge of foreign tongues, it is not to be wondered at that science, &c., should be at a discount among them. He then endeavours to show that the reasons so far advanced by the champions of Persian in support of the position taken up by them are frivolous in the extreme, and remarks that so far from its being injurious to the interests of Urdu the adoption of the Conference's recommendation will result in the dawning of better days for that language, just as the banishment of Norman-French from England proved the signal for the rise of Anglo-Saxon, which has gradually developed into modern English. After alleging that Persian does not contain any books worthy the name, on logic, history, &c., and that Persian poetry exercises a demoralising influence on its readers, the correspondent requests the Lieutenant-Governor to sanction the aforesaid recommendation.

(*h*)—*Miscellaneous.*

The Queen's Birthday.

20. The *Wakil* (Amritsar), of the 28th May 1900, writing about the Queen's Birthday, prays God to spare Her Majesty to her loyal and grateful subjects for many years to come. It is no exaggeration to say, adds the Editor, that the existence of the Empress of India is a guarantee, not only for the maintenance of the peace of the world, but also for the progress of knowledge and civilization. After remarking that Her Most Gracious Majesty enjoys the respect and esteem of every nation in the world, the *Wakil* observes that never on the occasion of a public calamity has she failed to give practical proof of her sympathy with her subjects, whose earnest prayer on her behalf in the words of the poet is—

"May you live for a thousand years,

Each year being of fifty thousand days."

The famine and the people.

21. The *Akhbár-i-'Am* (Lahore), of the 29th May 1900, publishes a communication in which the writer regrets that while Europe and America are remitting to India large sums of money for the relief of the famine-stricken, natives themselves do not seem to have realized their duty towards their fellow-countrymen in distress. Were each well-to-do native, adds the correspondent, to subscribe Re. 1 towards the Relief Fund, crores of rupees would be forthcoming for alleviating the sufferings of the famine-stricken; and suggests the formation of Punchayats for the collection of subscriptions. He concludes by wondering why the subjects of Native States should have held themselves aloof from the relief movement, and given no money for such a laudable object.

The Urdú-Hindi question.

22. The *Sat Dharm Parchárak* (Jullundur), of the 25th May 1900, says that the Muhammadans are holding protest meetings in connection with Sir Antony MacDonnell's resolution on the Urdú-Hindi question. They have given out that His Honour's decision in the matter is calculated to result in a falling off in the number of Mussalman employés of Government in the North-Western

Provinces. Their reasoning cannot, however, hold water for a moment, for when they do not hesitate to learn English in order to enter the public service, it is not to be believed that they will decline to acquire a knowledge of Hindi with the same object. Instead, therefore, of wasting their time in holding protest meetings, they should apply themselves to the task of learning the Hindi language. Government, adds the Editor, does not decide anything in haste, and it is utterly useless to expect it to withdraw the aforesaid resolution.

The same.

23. The *Paisa Akhbár* (Lahore), of the 26th May 1900, writing on the same subject, remarks that in their anxiety to resuscitate the dead languages of Hindi and Sanskrit, the Hindus have for years past been endeavouring to get one of them recognized as a court language in India, as the best means of attaining their end. They kept up a persistent agitation in this behalf, and their efforts have at last been crowned with success. The Editor adds that Urdu is far more prevalent in the North-Western Provinces than Hindi, and that more newspapers and books are published there in the former language than in the latter. But even were it admitted that Hindi is more largely used in the five divisions named in Sir Antony MacDonnell's resolution, the placing of that language on a footing of equality with Urdú throughout the North-Western Provinces and Oudh must be pronounced as wholly indefensible. It may be added that the proposed change is calculated to increase the State expenditure and multiply the work of Government officials in that part of the country.

The titles of honours and the Press.

24. The *Civil and Military News* (Ludhiána), of the 30th May 1900, in criticising the birthday honours list, remarks that the overlooking of the claims of Editors and Proprietors of newspapers at the time of the distribution of titles is peculiar to India. To the best of the Editor's knowledge, not a single Indian journalist has been honoured with a title since the admission of the late Babu Kristo Das Paul to the Companionship of the Indian Empire. Do not, one may reasonably enquire, those connected with the Press in this country render the slightest service to Government, and is not there a single Indian newspaper which helps to impart valuable ideas and information to the public?

Punjab Government Press, Lahore—21-6-1900—70.

[Confidential.]

[Vol. XIII.] [No. 24.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 16th June 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

Nil.

(b)—*Home*—

Nil.

II.—Afghanistan and Trans-Frontier.

1. The frontier tribes and the Amír (*Curzon Gazette*) ... 287

III.—Native States.

2. The Jodhpur Muharram disturbances (*Curzon Gazette*) 287
3. The same (*Chaudhwín Sadi*) 288
4. The same (*Ashraf-ul-Akhbár*) 289
5. The same (*Wakíl-i-Hind*) 289
6. Native States and Political Agents (*Punjab Samáchár*) 289

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

7. The Mirza of Kádián and Pandit Gopi Náth on the Aryás (*Sat Dharm Parchárak*) 289
8. The anniversary meeting of the Ferozepore Aryá Samáj and the Sanátanists (*Ibid*) 290
9. A discussion between the Sanátanists and the Aryás (*Ibid*) 290
10. The Aryás and the Sikhs (*Khálsa Bahádur*) ... 291
11. The Sikhs and the Hindús (*Ibid*) 291
12. The Hindús and Muhammadans (*Chaudhwín Sadi*) ... 291

VI.—Legislation.

13. The Alienation of Land Bill (*Curzon Gazette*) ... 292

Page.

VII.—General Administration.

(a)—*Judicial*—

14. A judicial complaint (*Akhbár-i-'Am*) 292

(b)—*Police*—

15. A successful dakait hunt by Rána Jalál-ud-dín, Inspector of Police, Gujránwála (*Paisa Akhbár*) ... 292
16. "Satta" gambling at Delhi (*Akhbár-i-'Am*) ... 292
17. A pubiic nuisance at Amritsar (*Ibid*) 293
18. Mr. Warburton, late Assistant Inspector-General, Railway Police, Punjab (*Victoria Paper*) ... 293
19. The same (*Akhbár-i-'Am*) 293

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

20. The exclusion of Persian from the Primary Department of Anglo-Vernacular Schools (*Mashír-i-Hind*) ... 293

(e)—*Agriculture and questions affecting the land*—

Nil.

(f)—*Railways and Communications*—

Nil.

(g)—*Postal matters*—

21. The Baluchistán Postal Service (*Curzon Gazette*) ... 294
22. A postal complaint (*Táj-ul-Akhbár*) 294

(h)—*Miscellaneous*—

23. The Urdu-Nágri question (*Curzon Gazette*) ... 264
24. The same (*Ibid*) 295
25. The same (*Paisa Akhbár*) 295
26. The same (*Rafiq-i-Hind*) 295
27. The same (*Arya Gazette*) 296
28. The same (*Siálkot Paper*) 296
29. The working of Government treasuries (*Victoria Paper*) 297
30. Government and the Press (*Ibid*) 297
31. The institution of the Kaisar i-Hind medal and the *Akhbár-i-'Am* (*Táj-ul-Akhbár*) 297
32. Mr. Malabari and the Kaisar-i-Hind medal (*Akhbár-i-'Am*) 297

[Confidential.]

[Vol. XIII.] [No. 24.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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II.—Afghanistan and Trans-Frontier.

The frontier tribes and the Amir.

1. The *Curzon Gazette* (Delhi), of the 23rd May 1900, states that no news has lately been received regarding the frontier, and the Russian advance on the Kushk. His Excellency Lord Curzon has decided that the railway should be extended to Jamrud, Ali Masjid and Kohát; and that if the frontier tribes refuse to assist in the construction of the line, they should be treated with indifference. Lord Curzon's warning to the frontier tribes seems to have had no effect in diminishing the number of raids and dakaitis. There is no doubt however that sooner or later they will have to become civilised, but unless an understanding is come to with Amir Abdul Rahmán Khán in regard to these semi-indepenent tribes it will be extremely difficult to establish peace and tranquility on the frontier.

III.—Native States.

The Johdpur Muharram disturbances.

2. The *Curzon Gazette* (Delhi), of the 23rd May 1900, publishes a communication in which the writer under the heading "Oppression on the Muhammadans of Jodhpur" says:—

"In this city it has been customary to parade *tásiás* for many years past, and even the late Mahárájas used to parade them; and no ill-feeling ever existed between Hindús and Muhammadans. But since Mahárája Partáb Singh, Prime Minister of the Jodhpur State, became an Arya Samájíst, he and other Hindús have commenced to give vent to their bigotry against the Muhammadans. They have done their best to dismiss the Muhammandans, to resume their *jágirs*, and to otherwise give them trouble in multifarious ways, regarding which complaints have from time to time appeared in the newspapers. But owing to His Highness the Mahárája of Jodhpur no interference has ever been made in the religious affairs of the Muhammadans. After the death of the Mahárája, however, Partáb Singh put a stop to the erection of the State tázia, and cancelled the stipends which were granted to the mosques, &c. Similarly other privileges of the Muhammadans were also denied them."

The writer then proceds to give details of the atrocities which he alleges were practised on the Muhammadans on the occasion of the last Muharram, and closes his letter as follows :—

"The State is a Hindu one, and its Ministers and officers are members of the Arya Samáj who are strongly prejudiced against the Muhammadans, and it is feared that still further oppression is likely to be practised on the latter, and that they will be totally ruined. Under these circumstances it is the duty of Government to use its high functions and to cause enquiries to be made into the matter, and thus save the people from the clutches of these tyrants and punish those who have committed the offences of murder, dakaity, &c., and do justice to the aggrieved. If this is not done, it is by no means improbable that a serious disturbance attended with bloodshed will take place."

The same.

3. The *Chaudhwín Sadi* (Ráwalpindi), of the 1st June 1900, publishes a communication in which the correspondent complains that there is a mosque in Jodhpur which was built by Emperor Akbar, the Great, and is of three hundred years' standing. In front of the mosque, at a distance of 12 cubits from the public thoroughfare, is a well which is in the possession of the Brahmins and close by is a *pípal* tree, and adjoining the well there is a Hindu temple containing an idol. Three years ago it was proposed by the Brahmins to erect a temple on a grand scale, and the work had scarcely begun when the Muhammadans approached the State authorities with a petition that the erection of a large temple near the mosque would give rise to disturbances. The State very wisely decided to stop the construction of the temple. The Brahmins then filed a petition to be permitted to build a platform (*chabutra*), and to this the State consented. Shortly afterwards a big temple was constructed to the utter astonishment of the Muhammadan public. At the time of the Muharram the building was almost complete. On the 10th of Muharram last the dyers of Mohalla Khanda Falsa were taking their *tázia* by the road passing by the temple, and it is said that that road is the one which has always been used for the purpose. When the procession reached the vicinity of the temple, the Brahmins ordered them to stop beating their drums, and obstructed their march. On the Muhammadans remonstrating, stones began to pour in upon them from the dwelling houses of the Brahmins. The *tázia* was smashed, and the processionists wounded. The news spread throughout the length and breadth of the town. The Muhammadans congregated at the spot, and being enraged at the sacrilege, cut down the *pípal* tree and pulled down the idol in the temple. When the Muhammadans left the place, about 5,000 Brahmins assembled, and the Jodhpur authorities, Lál Ji, Lád Ji, Ganesh Parshád Ji and Muráwidán Ji, made their appearance on the scene of action, and the Brahmins taking advantage of their presence made their way to the mosque and began to pull it down. So atrociously and so inhumanly did they beat and belabour the poor and defenseless Muhammadans that about half a dozen of them were grievously hurt, while the curtains of the mosque and other articles of furniture were set fire to. Some even went to the length of defiling and desecrating the Qurán and other religious books by making water

on them. They also plundered the houses of the dyers and set them on fire, with the result that the children of the dyers were burnt. When the report reached the village *Rain*, which is 5 miles distant from Meerut, the Hindús of that village stopped the Muhammadans of the place from parading their *tázia*. The Muhammadans were few in number; they reported the matter to the State authorities, but no action was taken. Great oppression is being practised on the Jodhpur Muhammadans. If Government does not attend to the matter, it is feared that a serious disturbance will take place.

The same.

4. The *Ashraf-ul-Akhbár* (Delhi), of the 1st Jnne 1900, publishes a communication much to the same effect as the above.

The same.

5. The *Wakil-i-Hind* (Delhi), of the 27th May 1900, also publishes a communication to the same effect.

Native States and Political Agents.

6. A correspondent of the *Punjab Samáchár* (Lahore), of the 2nd June 1900, in continuation of his previous remarks (*vide* paragraph 1 of the Selections No. 19) expresses a hope that Government will take due notice of the conduct of the Deputy Commissioner and Superintendent, Hill States, Simla, in endeavouring to lower the ruler of Biláspur in the public esteem. It is rumoured, says the writer, that some time back that officer went to Biláspur, interfered in the administration without the Chief's knowledge and placed it in the hands of certain officials hostile to their master's interests. It may be added that Politicals of this stamp manage, not only to earn a bad name for themselves, but also to bring Government into discredit. The correspondent then suggests that officers sent as Political Agents to States, the rulers of which are entitled to a salute of guns, should not be below the rank of a Commissioner. They should also be acquainted with the languages spoken by the subjects of the States to which they are accredited, and should be competent to efficiently discharge the responsible duties appertaining to their posts. The writer feels certain that if his suggestion is acted upon, it will have the effect of binding Native Princes to the British throne still more closely.

V.—Native Societies and Religious matters.

The Mirza of Kádián and Pandit Gopi Náth on the Aryás.

7. The *Sat Dharm Parchárak* (Jullundur), of the 8th June 1900, publishes the following:—

"The mischievous and shameless attacks made by the Mirza of Kádián (against the Aryás) have now reached such a point that we are struck with astonishment at the patience displayed by the Aryás under them, and thank God for His having bestowed on His devotees such power of endurance. But worse than these attacks are the writings of the Kashmíri, Gopi Náth, a member of the Puránic Dharm Sábha, and had they been directed against the Muhammadans, serious riots would have taken place by this time. The grave Aryás however took no notice of the dirty writings of this mean, foul-mouthed man. When, however, Gopi Náth published in his *Gazette* for March last a strong, shameless and obscene article against the Arya Samáj and its members, two or three Aryás briefly referred to it and expressed their opinion in a very strong manner that such a mischievous person should be punished

for his misdeeds. We however advised our brethren to suffer in silence and did not even take the trouble to read the filthy article. Thereafter the matter continued to attract the attention of most of the thinking Aryás who, however, by their patience gave proof of their firm belief in their faith. We now understand that the article, having come to the notice of the Arya community at large, is causing intense excitement. It is not necessary for us on such an occasion to remind the British Government of its duty, as the Vedic religion teaches us that God Himself protects the religious. We, however, think it necessary to say something to our brethern in this behalf. We grant, dear Arya brethern, that these people (? the Sanátanists) insult Swámi Dayánand in a gross manner; that the Jains, who pride themselves on abstaining from injuring animals, have not hesitated to fling the grossest abuses at the Swámi; that, not to speak of Christian Missionaries, men like MaxMüller, who pretend to be strangers to bigotry, have not refrained from preferring false accusations against him; and that the Puránics (Sanátanists) have not scrupled to bring false charges against him in spite of his admittedly pure life. But if you also raise an outcry, like that raised by the Muhammadans and the Sikhs whenever their Prophets are adversely critisized, or by the Christians, who are in the habit of getting men sent to jail for uttering even very slightly insulting words against Christ, or if you raise an outcry not in the defence of your religion, but in that of Dayánand's doings, what difference will there be between the Arya (*lit.* true) religion and other faiths? The conduct of Dayánand does not stand in need of your efforts to defend it, as truth is its own protection. We grant that mischievous and licentious persons, blinded by the teachings of voluptuous religions, make filthy and vile attacks against your females, but is there any need of worldly means for the protection of Arya females? Dear brethren, rest assured that no wicked and irreligious person can defile the *yag* of that celebate or do any harm to the Aryás and their females by writing against them. He will merely kill his own soul. Should you then be angry with a brother when you see him fall and defile his own soul? No, never. The Mirza of Kádián, Gopi Náth and other such persons who have gone astray are defiling their own souls by making attacks against Dayánand and the Arya Samáj. Instead of getting angry with them you should show them kindness, and remember that the protection of the Vedic religion lies in your hands alone.

8. The *Sat Dharm Parchárak* (Jullundur), of the 8th June 1900, writing about the last anniversary meeting of the Ferozepore Arya Samáj, states that those Sanátanists who attended the meeting in order to create a disturbance were the guests of the Arya Samáj, and their culinary arrangements were made by the Samáj. Sadhu Ala Rám tried his best to create a disturbance, and as usual used obscene and filthy language in regard to Swámi Dayánand. But owing to the good management of the Tahsíldár no disturbance took place, and the anniversary was a great success.

The anniversary meeting of the Ferozepore Arya Samáj and the Sanátanists.

9. The *Sat Dharm Parchárak* (Jullundur), of the 1st June 1900, publishes a communication from Lachman Dás, Head Master, Arya School, Rámnagar, who alleges that the report of a discussion between the Sanátanists and the Aryás

A discussion between the Sanátanists and the Aryás.

of that town published in the *Akhbár-i-'Am* of the 8th ultimo (*vide* paragraph 5 of the Selections No. 20) is full of misstatements and falsehoods. In the first place, it is wrong to say that the writer interrupted Pandit Káshi Rám in his lecture, and tried to create unpleasantness between the Sanátanists and the Aryás. It is also untrue to say that the Pandit did not attack anybody in his speeches : his very first discourse was an indecent tirade against Swámi Dayánand. Again, on the occasion of his second lecture, such obscene words were used against the Swámi that, had not the Arya Samájists displayed commendable patience, a riot would have been the consequence. The correspondent then goes on to say that although the Sanátanists behaved in an unbecoming manner at the discussion and Sardár Amrik Singh, who, by the way, elected himself arbitrator, sided with them, the final verdict was that in the opinion of Dayánand it was unlawful to eat the flesh of any animal.

The Aryás and the Sikhs,

10. The *Khálsa Bahádur* (Lahore), of the 4th June 1900, says that the conduct of the local Wachowáli Arya Samáj in cutting the long hair of certain Rahtia Sikhs on the 3rd idem has given great offence to the Khálsa Panth. The Sri Guru Singh Sabha has expressed regret at the occurrence, and a public meeting of the Sikhs is to be convened at the Báoli Sáhib on the 5th idem with the same object.

The Sikhs and the Hindús.

11. A correspondent writing to the *Khálsa Bahádur* (Lahore), of the 4th June 1900, says that the *Khálsa* is very angry at the Sardár Dyál Singh will case having been decided according to the Hindu Law, and declares that Sikhs are not Hindús. That paper, adds the writer, should, however, remember that there being no Sikh Law, and the Khálsa Panth having originally sprung from Hinduism, the Chief Court was perfectly justified in deciding the case as it did. He adds that if the Sikhs wish to put an end to such anomalies, the learned men among them should apply themselves to the task of compiling a *Khálsa Dharm Sháshtra*.

The Hindús and the Muhammadans.

12. The *Chaudhwin Sadi* (Ráwalpindi), of the 1st June 1900, says that efforts are again being made to establish union between Hindús and Muhammadans, and this is what every well-wisher of the country heartily desires. But the method adopted by the Hindu papers to attain the desired end is prejudicial to the interests of the Muhammadans. After the murder of Lekh Rám the Hindu leaders proposed, as a condition of effecting union between the two communities, that Muhammadans should close the shops which they had recently started, and thereby tried to prevent them from taking to trade. This year the exclusion of Persian from the curriculum of studies in the Anglo-Vernacular Primary Schools in the Punjab and the use of Nagri characters in the Courts of the United Provinces have again offered an opportunity to the Hindús to become reconciled with the Muhammadans on the condition that the latter should give up opposition against Hindi. If union can only be effected by the Muhammadans complying with such conditions, they are sure to be the losers in the bargain. If, however, the riots at Cawnpore are the result of this union, accursed be such union as is likely to result in opposing the Government.

VI.—Legislation.

The Alienation of Land Bill.

13. The *Curzon Gazette* (Delhi), of the 23rd May and 1st June 1900, publishes a communication in which the writer endeavours to show that the real cause of the ruin of the agriculturists is the alienation of their lands, and that the Government has found a true remedy in the Land Alienation Bill, which should be passed into law.

VII.—General Administration.

(*a*)—*Judicial.*

A judicial complaint.

14. The *Akhbár-i-'Am* (Lahore), of the 2nd June 1900, publishes a communication in which the writer complains that the working hours fixed for the local Courts by the Deputy Commissioner of Ludhiána are a source of inconvenience to litigants as well as legal practitioners. Some Courts are held from 8 A.M. to 2 P.M. and others from 10 A.M. to 4 P.M., so that not a few lawyers have to stay away from home for the whole day. The matter has been brought to the notice of the Deputy Commissioner, who, it is to be hoped, will give it favourable consideration.

(*b*)—*Police.*

A successful dakait hunt by Rána Jalál ud-dín, Inspector of Police, Gujránwála.

15. A correspondent writing to the *Paisa Akhbár* (Lahore), of the 2nd June 1900, says that certain dakaits residing in the Játri village, Gujránwála District, raided Mauza Chet Singhwála a few days ago and carried away considerable booty. A report of the occurrence being made to the Police, the District Superintendent despatched Inspector Rána Jalál-ud-dín to arrest the culprits. No sooner did the raiders hear of this than they left the village, and from their safe retreat sent threatening messages to the Police. This, however, did not deter the Rána from performing his duty; and seeing that he had no other chance of laying hands on the culprits he determined to "beard the lion in his den." A fierce fight ensued between the dakits and the Police in which the Rána succeeded in wounding several of the former. It is no exaggeration to say that the final arrest of the dakaits was in no small measure due to the daring displayed by the Inspector.

Commenting on the above the Editor remarks that the bravery displayed by Rána Jalál-ud-dín in this successful dakait hunt is deserving of all praise, and that Government stands in need of many more such officers, who will not hesitate even to lay down their lives in its service. It is to be hoped that the authorities will reward the Ráná's gallantry, and thereby encourage other Police officials to be equally zealous in the performance of their duty.

"Satta" gambling at Delhi.

16. The *Akhbár-i-'Am* (Lahore), of the 31st May 1900, publishes a communication in which the writer complains that "satta" gambling is practised on a large scale at Delhi. The "satta" gamblers consult a certain Fakir who is staying at Shahdara (3 miles from Delhi) as to the winning number, and act upon his

advice, with the result that in most cases they lose heavily. In this month of May several disturbances occurred, and many persons who lost money in gambling, threw themselves into wells and were drowned, while others poisoned themselves by eating opium. The Police made enquiries and found that these cases of suicide were due to "satta" gambling. A Chamár was beaten severely by the "satta-wálás" who threw him outside on the road, and a sweeper reported the matter to the Police, who took him to the hospital in a precarious condition; his life, however, was saved. The "satta" shopkeepers most probably gave some money and hushed up the affair.

A public nuisance at Amritsar.

17. The *Akhbár-i-'Am* (Lahore), of the 26th May 1900, learns that several persons are feigning madness and roaming about naked in the streets at Amritsar. They beat and abuse people and annoy women passing by. In order to remedy the evil, the Police should be directed to prosecute the supposed madmen whenever they are found in the streets.

Mr. Warburton, late Assistant-Inspector-General, Railway Police, Punjab.

18. The *Victoria Paper* (Siálkot), of the 1st June 1900, says that the absence of Mr. J. P. Warburton's name in the birthday honors list has come as a surprise to the Punjab public, and suggests that the meritorious services rendered by that officer should be rewarded by decorating him with the Kaisar-i-Hind gold medal and some high title of honour.

The same.

19. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 2nd June 1900, writing about the farewell party recently given at Ludhiána in honour of Mr. Warburton, regrets that no local European official took part in it, and says that the incident has given rise to diverse rumours in the town.

(*d*)—*Education.*

The exclusion of Persian from the Primary Department of Anglo-Vernacular Schools.

20. The *Mashír-i-Hind* (Siálkot), of the 1st June 1900, says that the black-hearted opponents of Persian, who have the turban of ignorance wound round their heads, are making frantic efforts to get the study of that language abolished in the Primary Department of Anglo-Vernacular Schools. Sometime ago they advised Government to exclude Urdu from the public schools, and replace it by stinking Hindi. But the latter tongue being merely like the crowing of crows, Government did not consent to that foul form of speech supplanting Urdu. This made them angry with the Muhammadans, and they set about to devise means to encompass the ruin of the languages studied by the latter. Their efforts have now been crowned with success, as they have managed to induce the local Educational Conference to adopt a resolution recommending the exclusion of Persian from the Primary Department of Anglo-Vernacular Schools. It is, however, to be hoped that Government will not listen to the jabbering of these ignoramuses, or accept the recommendation of the Conference. The Editor then goes on to say that it is to Persian that its opponents are indebted for their knowledge of Urdu, which enables them to earn their livelihood; and that but for this,

knowledge they would now be wandering about in search of bread with lies in their mouths and their *pothis* under their arms. He adds that they cannot acquire a knowledge of Arabic, as asses and horses cannot learn that divine language.

(*g*)—*Postal matters.*

The Baluchistán Postal Service.

21. The *Curzon Gazette* (Delhi), of the 1st June 1900, publishes a communication in which the writer complains that the Muhammdans are denied a fair share in the Postal Service of Baluchistán. The head of the Division is a just and impartial officer, but as his subordinate officers are all Hindús, they do not let any Muhammadan join the Postal Service. Out of 80 high officials only 7 are Muhammadans, the rest being all Hindús. When a Muhammadan makes an application for service he is told that his services are not required, but when a Hindu applies for a post it is at once given him. The cause of this is not far to seek. Both the Inspectors as well as the Postmaster of Sibi are Hindús, who recommend the Hindu applicants, and their recommendations carry weight with the Superintendent, while the applications of the Muhammadans are marked "pending." The appointment of postmen and other menials of the establishment rests with the Inspectors who do whatever they like; and it is for this reason that in the whole of Baluchistán there are only three Muhammadan postmen, the rest being all Hindús. The writer concludes by asking Government to do justice to the Muhammadans by allowing them a fair share in the Baluchistán Postal Service.

A postal complaint.

22. The *Táj-ul-Akhbár* (Ráwalpindi), of the 26th May 1900, complains that sometimes post-peons enter into collusion with purchasers of newspapers and put their proprietors to great loss. A man received a newspaper for some time, but when he was asked to pay the subscription he made the peon report that there was no man of the name of the addressee there. If the report was true, to whom then had the post-peon delivered the newspaper? The Post Office is responsible for the loss resulting to the proprietor of the newspaper. The Editor calls the attention of the Postal authorities to such complaints, and asks them to take notice of the conduct of the post-peons concerned.

(*h*)—*Miscellaneous.*

The Urdu-Nágri question.

23. The *Curzon Gazette* (Delhi), of the 23rd May 1900, publishes a communication in which the writer complains that the Punjab Educational Conference has excluded Persian from the curriculum of studies of the Anglo-Vernacular Primary Schools in this Province without asking for the opinion of the public on the subject. If the change has been effected, with a view to creating an interest in the study of Science among the students, in preference to Persian, an egregious blunder has been committed. In England Latin is taught because it is an aid to English literature; there is no reason, therefore, why Persian, which aids all the languages of India, should be mercilessly thrown aside. The *Amrita Bazaar Patrika*, an influential paper, has published an article in favour of Persian and called the attention of the University to it. The Allahabad

University excluded Persian in the first instance from its higher examinations. The Punjab Educational Conference then followed their example and abolished its study in the Anglo-Vernacular Primary Schools. It is strange that Indian Universities instead of following the good example of English Universities should follow the bad example of one another.

As regards the Resolution of the North-Western Provinces Government in favour of the Nágri character, the writer states that the number of letters posted every day clearly show that the majority of persons write Urdu. The number of books published in the United Provinces and the number of Urdu-speaking persons is a strong point in favour of Urdu being written in Persian characters. Are there any Nágri books dealing with important and good subjects? Can any one say that the Patwárís, on the strength of whose knowledge of Hindi the Resolution has been passed, can speak Nágri fluently? It can be said without any fear of contradiction that there is not a village in the Provinces in which an Urdu-speaking person cannot be found; and there is not a shop in which the accounts are not written in Urdu. Nágri was never the Court language even in the time of the Hindu Rájás. It is totally incorrect to allege that Hindi was or is the language of the people in this country.

24. The *Curzon Gazette* (Delhi), of the 1st June 1900, referring to the Urdu-Nágri question, takes the Editor of the *Rias-ul-Akhbár* to task for remarking that it was with a view to preserve Hindi-Nágri that the Hindús made efforts to have the Resolution of the United Provinces Government passed in favour of the Nágri character, and that therefore their move in this direction could not be said to be levelled against the interests of the Muhammadans. After showing the falseness of the above remark, the *Gazette* observes that sometime ago, at a semi-official meeting, an educated and well-known gentleman of Bengal speaking of the Persian character said that whenever he happened to see those characters blood descended into his eyes and that he could not bear to see that sign of the Muhammadans.

The same.

25. The *Paisa Akhbár* (Lahore), of the 2nd June 1900, reports that under the auspices of the local Anjuman-i-Islamia largely attended and enthusiastic meeting of the Muhammadan residents of Lahore was held on the 28th May last to protest against Sir Antony MacDonnell's Resolution on the Urdu-Hindi question. The meeting adopted resolutions to the effect that memorials on the subject should be submitted to both the Viceroy and the Lieutenant-Governor of the North-Western Provinces.

The same.

26. The *Rafiq-i-Hind* (Lahore), of the 2nd June 1900, reports that under the auspices of the Local Congress Reception Committee a public meeting of the residents of Lahore was held in the compound of the Bhárat Insurance Company's office on the 28th May last to raise funds for the erection of a Public Hall in the city. The meeting was attended by the leading Barristers, Pleaders, graduates, merchants, Municipal Commissioners, University men, Darbárís, Raíses and educated men of every party in the capital of the Punjab. Munshi Muharram

The same.

Ali, Chisti, was one of the speakers, and in the course of his speech touched upon the Urdu-Hindi question. He ascribed the issuing of a Resolution like Sir Antony MacDonnell's to the Muhammadans abstaining from constitutional agitation, and remarked that the step taken by His Honour was calculated not only to prove the ruin of Urdu, the *lingna franca* of India, but also to affect the interests of the people, especially of the Musalmáns, in a very injurious manner. The Munshi added that, considered from the standpoint of expediency, the Resolution was a serious mistake, and that the placing of Nágri on a footing of equality with Urdu was inimical to the interests of both Government and the people. He was, however, glad of the change for it had opened the eyes of his co-religionists and taught them the value of constitutional agitation. The Munshi then quoted extracts from Nawáb Mohsin-ul-Mulk's speech at the meeting recently held at Aligarh in which the successor of the late Sir Syád Ahmad Khán informed his hearers that it was the duty of a loyal and educated people to make their wants and wishes known to their rulers, and that Government could not claim infallibility for its opinions. The Nawáb also remarked that instead of bewailing their lot at home and entertaining absurd suspicions regarding the motives of Government, the Muhammadans should behave as became educated men, and never conceal their grievances from the authorities.

The same.

27. The *Arya Gazette* (Lahore), of the 31st May 1900, writing on the same subject remarks that Sir Antony MacDonnell's decision is thorougly warranted by the facts. Indeed, it would have been a matter for surprise if after the inquiries made by His Honour he could have come to any other decision. These inquiries have shown that Hindi is by far the most prevalent language in the North-Western Provinces; and it was, therefore, incumbent on the authoriries to remove the difficulty under which the Hindi-speaking public had been suffering for years past. The Editor then goes on to say that the chief reason of the opposition of the Muhammadans to Sir Antony MacDonnell's Resolution is that in future they will have to learn Hindi in order to enter the public service. But have not the Hindús been learning Urdu with the same object for a long time past? Besides, if in future the Muhammadans will have to acquire a knowledge of Hindi in order to become eligible for Government service in the North-Western Provinces, the Hindús also will have to learn Urdu for the same reason. The *Gazette* then calls upon the Hindi Parchárani Sabha, Benares, to start Hindi newspapers in the United Provinces, and try to supply Hindi-speaking petition-writers for the Courts in that part of the country.

The same.

28. The *Siálkot Paper* (Siálkot) of the 1st June 1900, deprecates the conduct of the Muhammadans in holding meetings to protest against the aforesaid Resolution, and expresses its inability to understand why Sir Antony MacDonnell's act of justice to the majority of the people committed to His Honour's charge, should displease the Muhammadans. The number of Hindi-speaking people in the North-Western Provinces is far greater than that of Urdu-speaking men, and it is only just that Government should pay some

thought to the former's convenience. It does not speak well for the public spirit of the followers of Islám that they should oppose the Hindús in all matters merely for the sake of opposition.

The working of Government treasuries.

29. The *Victoria Paper* (Siálkot), of the 30th May (received on the 6th June) 1900, observes that in order to ensure smooth and efficient working in Government treasuries it appears desirable that Treasury Officers should be relieved of the burden of the judicial work which they have to perform at present. It will appear on enquiry that no Treasury Officer can discharge his duties in a satisfactory manner unless he devotes the whole of his office time to the work. The existing state of affairs also precludes the possibility of his supervising the work of his subordinates, which not infrequently leads to undesirable results. Again, the present arrangements are a source of inconvenience to the people, who have to wait for hours at the treasuries before they can get their cheques cashed. The Editor, therefore, suggests that Treasury Officers should in no case be invested with Magisterial powers.

Government and the Press.

30. The *Victoria Paper* (Siálkot), of the 28th May (received on the 6th June) 1900, remarks that whenever Government takes notice of any correspondence in the Press, its final decision in the matter should invariably be communicated to the newpapers. In the Editor's opinion the suggested change is desirable, and will prove the means of preventing the waste of much time and labour on the part of the Press. If their suggestions on any subject are considered impracticable, an intimation to th at effect will prevent journalists from reverting to the matter. On the other hand, if their opinions are approved of by Government, the publication of the news will enable the people to appreciate the public services rendered by the Press. The change would also put an end to the insertion of misleading official news in the Press.

The institution of the Kaisar-i Hind medal and the *Akhbár-i-'Am*.

31. The *Táj-ul Akhbár* (Ráwalpindi), of the 26th May 1900, takes the *Akhbár-i-'Am* (Lahore), of the 19th May 1900, to task for endeavouring to find fault with the words "Kaisar-i-Hind Medal," and suggesting that some Hindi words should have been selected for the medal. Such writings can serve no useful purpose, but are evidently calculated to spread disunion and enmity between the two communities of India.

Mr. Malabari and the Kaisar-i-Hind medal.

32. The *Akhábr-i-'Am* (Lahore), of the 2nd June 1900, writing about Mr. Malabari's refusal to accept the Kaisar-i-Hind medal recently conferred upon him, remarks that viewed from a loyal standpoint the Pársi Journalist's conduct must be regarded as objectionable. The paper has always admired the talented Editor of the *Indian Spectator*, and had no idea that the latter was a religious bigot and would decline an honour on the score of religious scruples. At all events, Mr. Malabari's conduct is contrary to oriental etiquette, according to which the dishonouring of a gift from one's master is tantamount to showing disrespect for the master himself.

[Confidential.]

[Vol. XIII.] [No. 25.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 23rd June 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The capture of Pretoria (*Curzon Gazette*) 301
2. The same (*Punjab Samáchár*) and (*Sada-i-Hind*), &c., &c. 301
3. The same (*Khálsa Bahádur*) 301
4. The War (*Sat Dharm Parchárak*) 301
5. The War and the Sultan (*Wakíl*) 302

(b)—*Home*—

6. Government and the poverty of India (*Public Gazette*) 302

II.—Afghanistan and Trans-Frontier.

7. Arming sentries with guns of inferior make on the frontier (*Táj-ul-Akhbár*) 302

III.—Native States.

8. The Jodhpore Muharram disturbances (*Wakíl*) ... 303
9. The same (*Public Gazette*) 303
10. The same (*Paisa Akhbár*) 303
11. Bahawalpur affairs (*Malúmát-i-Dunya*) 303
12. Faridkot affairs (*Hákam*) 304
13. The Rája of Kapúrthala and the Mahárája of Baroda (*Civil and Military News*) 304
14. The same (*Public Gazette*) 304

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

15. The Aryás and the Rahtia Sikhs (*Sat Dharm Parchárak*) 304
16. The same (*Ibid*) 305
17. The same (*Málúmát-i-Dunya*) 306
18. The same (*Koh-i-Núr*) 306
19. The Basti and Monghyr riots (*Táj ul-Akhbár*) ... 306
20. Propagation of the Arya religion in the Rawalpindi District (*Sat Dharam Parchárak*) 306
21. The famine stricken Hindu orphans (*Ibid*) ... 307
22. Restoration of a mosque to the Muhammadans (*Sada-i-Hind*) 307
23. The Mirza and the Lord Bishop of Lahore (*Hákam*) ... 307
24. The same (*Ibid*) 307
25. The Congress and the Muhammadans (*Akhbár-i-'Am*)... 308
26. The coming Lahore Congress (*Ditto*)... 308

VI.—Legislation.

Nil.

Page.

VII.—General Administration.

(a)—*Judicial*—

27. The Executive and Judicial functions (*Public Gazette*) 308

(b)—*Police*—

28. The Muharram at Siálkot (*Siálkot Paper*) ... 308

(c)—*Municipal and Cantonment affairs*—

29. Municipal and Cantonment complaints at Rawalpindi (*Siráj ul-Akhbár*) 309
30. The same (*Koh-i-Núr*) 309

(d)—*Education*—

31. Technical education (*Public Gazette*) 309
32. The necessity of establishing an Anglo-Vernacular School at Bhon in the Jhelum District (*Siráj-ul-Akhbár*) 310
33. The same (*Public Gazette*) 310

(e)—*Agriculture and questions affecting the land*—

Nil.

(f)—*Railways and Communications*—

34. Invidious distinction between Eurasians and Natives on the North-Western Railway (*Táj-ul-Akhbár*) ... 310

(g)—*Postal matters*—

35. A postal complaint (*Victoria Paper*) 310
36. The same (*Siálkot Paper*) 310

(h)—*Miscellaneous*—

37. The plague in the Jullundur District (*Akhbár-i-'Am*) ... 311
38. The same (*Ibid*) 312
39. Government and the famine, &c., (*Public Gazette*) ... 312
40. The famine and the nobility (*Curzon Gazette*) ... 314
41. Income tax assessment at Siálkot (*Siálkot Paper*) ... 314
42. The Urdu-Hindi question (*Wafádár*) 314
43. The same (*Lahore Punch*) 314
44. The same (*Akhbár-i-'Am*) 314
45. The same (*Sat Dharm Parchárak*) 315
46. The Kakkezais and the coming census (*Kakkezai Social Reformer*) 315
47. Mr. Málábári and the Kaisar-i-Hind Medal (*Sat Dharm Parchárak*) 315
48. The same (*Victoria Paper*) 316
49. The same (*Paisa Akhbár*) 316

[Confidential.]

[Vol. XIII.] [No. 25.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I.—Politics.

(a)—*Foreign.*

The capture of Pretoria.

1. The *Curzon Gazette* (Delhi), dated 8th June 1900, states that the South African War has come to an end, and the British flag is flying over Pretoria. Mr. Krüger has fled, but will soon be captured. The Johannesburg mines have not been exploded; and the fortifications and intrenchments of Pretoria have proved a myth. It was plain from the commencement that the two insignificant States could not oppose the might of England. The defeats which the English forces sustained in the beginning were due to the carelessness of the British Generals. The agriculturists know how to plough and not how to fight. The unfortunate nation which was unable to control itself, has now ceased to exist as an independent nation.

The same.

2. The *Siálkot Paper* of the 8th June, the *Victoria Paper* (Siálkot) of the 8th June, the *Punjab Samáchár* (Lahore) of the 9th June 1900, and the *Sada-i-Hind* (Lahore) of the same date also publish loyal articles on the same subject.

The same.

3. The *Khálsa Bahádur* (Lahore), dated 11th June 1900, also writes to a similar effect and assures Government of the undying devotion of the Sikhs to the British throne.

The War.

4 The *Sat Dharm Parchárak* (Jullundur), of the 8th June 1900, writing about the South African War, says that now that the British forces have occupied Johannesburg, and are within striking distance of Pretoria, the doom of the Transvaal may be said to be sealed. It is of course true that the Boers have not given up all hope, and that they are still opposing Lord Robert's advance, but these skirmishes are merely the final flare up of the dying lamp. Mr. Krüger, adds the Editor, is reported to have taken refuge in flight; and if this is so, the President could not have been moved by any religious spirit to undertake the war, for no truly religious person would behave as he is said to have done. But it is a mistake to use the terms "religion" and "sincere

faith" in connection with blood thirsty Christian nations: a truly religious man would hate to slaughter his fellow-men. On the other hand, if religion demands the sacrifice of life, a true servant of God would not hesitate to lay it down. It remains to be seen what Oom Paul proves himself to be.

The War and the Sultan.

5. The *Wakil* (Amritsar), of the 4th June 1900, says that the world is not unaware of the insults the Turks have of late been receiving at the hands of certain imprudent British Statesmen. It was, therefore, believed in certain quarters that the Sultan would take advantage of England's difficulties in South Africa to side with her enemies. It is, however, a matter for satisfaction that the remembrance of the obligations conferred on him by Great Britain in times past has deterred His Majesty from wreaking such a mean vengeance on her. Abdul Hamid has not only abstained from raising the question of the evacuation of Egypt by England in her hour of trial, but has also shown his sympathy and regard for her in every possible manner.

(*b*)—*Home.*

Government and the poverty of India.

6. The *Public Gazette* (Amritsar), of the 1st June 1900, remarks that it is being gradually realized that India is suffering not from a grain but from a money famine, and that as a consequence America has decided to send out here money and not food stuffs in aid of the famine-stricken. It will, therefore, be more correct to say that this country is just now in the terrible grip of poverty, for it is not the want of grain but that of the wherewithal to purchase it which is at the bottom of the present sufferings of the people. The Editor adds that India's poverty is due to her being dependent on foreign countries for almost every article of use, and that it is impossible to remedy the evil except with Government's help. He suggests that natives should be trained to manufacture everything required by them, and says that this will put a stop to the drain of crores of rupees from the land. Again, Government should consider it a sacred duty to encourage natives to emigrate to foreign lands, and prevent them from being subjected to oppression there. The *Gazette* then goes on to remark that the poverty of India is becoming chronic, and that if the authorities do not exert themselves the various Provinces will become depopulated in course of time, and the lands, which are now owned by impoverished *zamindárs*, will be covered with colossal factories and palatial houses belonging to Europeans. It is, however, the earnest prayer of the Editor that hunger may not kill off natives, that this country may not be converted into a European colony, and that the remnants of the Indian people may not come to work like slaves in the factories and on the plantations of their European masters. He concludes with an appeal to Government to take pity on the inhabitants of this land, and do its utmost to rescue them from the clutches of poverty.

II.—Afghanistan and Trans-Frontier.

Arming sentries with guns of inferior make on the frontier.

7. The *Táj-ul-Akhbár* (Ráwalpindi), dated 2nd June 1900, states that most native regiments have been armed with Magazine rifles, but that sentries while patrolling at night are to be given guns of inferior make as frontier tribesmen often kill the

sepoys for the sake of their rifles. The *Rahbar*, commanting on this ironically remarks, says the Editor, that the danger still remains to a certain extent and that unarmed, nay naked sepoys, should be required to patrol at night so that the frontier people might not be tempted to kill them. The intellect of the Military Officers is getting sharpened. No amount of wisdom is required to understand that, when the frontier people come to know that the sentries are armed with inferior guns, they will attack them fearlessly and be satisfied with even an inferior gun.

III.—Native States.

The Jodhpore Muharram disturbances.

8. The *Wakil* (Amritsar), of the 4th June 1900, in referring to the Jodhpore Muharram disturbances, alleges that efforts are being made to prevent the Muhammadans from making known their complaints. Will not Lord Curzon, enquires the Editor, do something to put a stop to the oppressive practices of certain notoriously bigoted Native States in India?

The same.

9. The *Public Gazette* (Amritsar), dated 1st June 1900, states that about two hundred Muhammadans were parading *táziás* at Jodhpore. They came across a pípal tree in the way and cut it down. The Hindús, getting exasperated at the insult, began to throw stones at the *tázia*, but the *táziáwálás* ran away and afterwards demolished a Temple of Hanúmán. On this the Brahmans attacked a Mosque and did some damage to its wall. A Muhammadan paper has given an exaggerated account of this and attributed the disturbance to the Arya Samáj. But it is a mistake to consider that the Arya Samájists were concerned in any way in the matter. Another Editor has gone so far as to suggest that Government should annex the Jodhpore State. It is to be regretted that Native Editors do not think before making suggestions and make uncalled for attacks on innocent people.

The same.

10. The *Paisa Akhbár* (Lahore), dated 16th June 1900, writing on the same subject, says that the State officials have succeeded in effecting a reconciliation between the Hindús and Muhammadans of Jodhpore and that it has been ordered that Hindús should repair the damaged Mosque and the Muhammadans the injured Temple. It has, however (owing to the prevailing famine), been ordered that both these places of worship should for the present be repaired at the expense of the State. The Editor would like to know if those who caused the disturbances have received any punishment to serve as a warning to others.

Baháwalpur affairs.

11. The *Malámút-i-Dunya* (Lahore), dated 7th June 1900, states that Syad Mubárik Shah has proved himself to be a hero by proclaiming throughout India that the late Nawáb of Baháwalpur was poisoned. His allegations have neither been contradicted by any one from Baháwalpur nor by any one belonging to the party charged with the crime. The Editor has received an anonymous letter for publication in this Paper. The mismanagement prevailing in the State has been set forth at great length. The letter seems to have been

written either by a clever and mischievous person or by some honest *pardanashin* lady. The letter gives the names of certain selfish people who are blinded by the power they now wield in the State and are plundering it and giving trouble to the State subjects. It is said that in order to increase their power they are trying to have the investment of the young Nawáb with full ruling powers deferred. If the above facts are true Government should attend to the affairs of the State, and if some clever person is the author of the letter and is able to furnish proof of his allegations the Editor will be quite ready to give publicity to the letter, otherwise he will decline to do so and will consider it no better than the ravings of a mad man.

Faridkot affairs.

12. The *Hákam* (Kádián), dated 31st May 1900, takes those people to task who are in the habit of accusing the Mirza of Kádián of praising the Government, and observes that Government really deserves praise for granting religious liberty to the people. This liberty, remarks the Editor, contrasts with the oppression that has recently been practiced on the Muhammadans of Faridkot State where, in a parganah called Kot Kapúra, the Muhammadans have been fined for pronouncing the *azán* aloud. The Editor promises to revert to the subject in a future issue.

The Rája of Kapúrthala and the Mahárája of Baroda.

13. The *Civil and Military News* (Ludhiána), of the 6th June 1900, says that two Native Chiefs, *viz.*, the Rája of Kapúrthala and the Mahárája of Baroda, have gone to Europe with the object of seeing the Paris Exhibition. In the latter State, the famine is so universal as to defy description ; but this has failed to induce the Gaekwár to resist the temptation to attend the show. As for the ruler of Kapúrthala, the public is aware of the frantic efforts His Highness had to make in order to raise money for his third trip to Europe. Had these princes, adds the Editor, stayed in India at this juncture, they would have proved a source of comfort and encouragement to lacs of their famine-stricken subjects, and the money they will squander in France, &c, would have helped to save innumerable lives.

The same.

14. The *Public Gazette* (Amritsar), of the 1st June 1900, also publishes similar remarks and says that it is rumoured that one of these Chiefs had to part with certain old buildings in order to raise money for his trip.

V.—Native Societies and Religious Matters.

The Aryás and the Rahtia Sikhs.

15. The Editor of the *Sat Dharam Parchárak* (Jullundur), in its issue of the 8th June 1900, says that in September 1896 certain Rahtia Sikhs of the Jullundur and Ludhiána Districts saw him at Jagránwa, expressed indignation at their not being allowed to draw water from the Hindu and Sikh wells or sit on the same carpet with the followers of Hindúism and the Khálsa Panth, and solicited his help in getting justice done to them. He informed them that he could do nothing to raise their social status among the Hindús or Sikhs, but that if they could see their way to embracing the Vedic religion, the Arya Samájists

would willingly suffer every hardship for their sake. Upon this the Sikhs in question began to study the literature of the Samáj, and at the same time wrote to several Singh Sabhás in the Province for the redress of their grievances. Owing, however, to no satisfactory reply having been received from any of the Sabhás the Rahtiás felt more strongly drawn towards the Vedic religion, with the result that in June 1899 the majority of them paid a visit to the Editor, and acknowledged the superiority of that faith. This led to the question of their "purification" being laid before the Jullundur Samáj on the 21st or 22nd August last, when it was unanimously decided that the "Rahtiás" might be admitted into the Samáj after getting their heads shaved by way of purification. The 8th of October was fixed as the date of the purification, but in the meanwhile the Samáj having become divided over the question the ceremony did not take place on that date, and all that was done was to allow the Rahtiás to sit on the same carpet with the Hindús and Sikhs and draw water from wells belonging to these communities. The incident created a stir among the Hindús, but it did not prove more than the proverbial nine days wonder and the Rahtiás began publicly to mix with the Hindús. At the last anniversary of the Jullundur Arya Samáj some of them expressed their willingness to get their long hair cut preparatory to their admission into the Vedic religion, and the 1st of Baisákh last was fixed for the purpose. It is, however, to be regretted that the Samáj did not rise equal to the occasion, and again went back upon its word regarding the admission of the Sikhs in question into the Arya faith. Upon this the Editor addressed the Lahore Samáj on the subject, with the result that on the 3rd instant 19 Rahtia Sikhs were converted to the Vedic religion and invested with the sacred thread after having their heads shaved. The neo-Sikhs and their enthusiastic martyrs (*sic* !) had the permission of the Samáj to hold converse with them, but the Rahtiás were not to be turned back from their purpose. The act of purification was worth seeing, and was witnessed by a very large crowd of spectators. All present drank *sharbat* touched by the converts, and even women displayed great interest on the occasion. The Sikhs have raised an outcry over the occurrence, but they should remember that it is useless to weep over spilt milk. Besides, the question had been before the Khálsa public for the last 16 years, and if they wished to move in the matter they should have done so earlier. After stating that 34 Rahtiás had been made Aryás by the evening of the 5th June, the Editor says that the purification under reference is the first step towards the realization of Sowámi Dayánand's mission of establishing one and the same religion throughout the world.

16. The *Sat Dharm Parchárak* (Jullundur), of the 8th June 1900, is grieved to learn that the "cultured" Aryás of Lahore have given up eating things touched by the "Mahátmás" who took part in the purification of the Rahtías. After quoting an instance in support of this assertion, the Editor wonders that the "cultured" should have displayed such cowardice on an occasion which they should have been the first to welcome, seeing that they themselves had been endeavouring to bring about this consummation. He adds that if they wish to stick to the Hindu community even at the sacrifice of their principles, they ought to take the public into their confidence and make their position intelligible.

The same.

17. The *Malúmát-i-Dunya* (Lahore), dated 7th June 1900, states that the Wachhowáli Arya Samáj of Lahore has shaved the hair of certain Rámdási Sikhs in order to bring them into the Vedic Dharm These people belong to Jullundur. The Hindús used to observe "chhút" with them They, however, rigidly followed the Sikh religion and therefore asked the Khálsa Panth to associate with them without observing the "chhút", but their request was not granted. They at last prepared to become Aryás and expressed their willingness and intention to get their *kes* (hair of the head) shaved. This they at last did and embraced the Arya religion. This has not only been viewed with hatred by the Sikhs, but they have become opponents of the Arya Samáj. The latter intended holding a meeting on the 4th June in the Báoli to collect funds for the orphanage, but the Sikhs stopped the meeting; and held a meeting themselves on the 5th idem. Mehr Singh Cháwla was elected President and after referring to the advantages of union, expressed regret at the proceedings of the Arya Samáj in shaving the hair of the Sikhs. One of the speakers used strong language against the Hindús, but the President said that this was simply because his feelings were hurt. The President tried to show that the Sikhs had no complaint against the Hindu society in general, but only against some of the leading Arya Samájists who showed no respect for the feelings of the Khálsa Panth. A resolution was then passed to the effect that the Sikhs should collect subscriptions and engage the services of preachers to admonish and preach Sikhism to those Sikhs who are thinking of having their hair shaved.

The same.

18. The *Koh-i-Nûr* (Lahore), of the 12th June 1900, referring to the complaints of the Sikhs that the Aryás should not have shaved the hair of the Kabír Panthi Sikhs to make them Aryás, states that the Arya Samájists' excuse is that it is necessary according to their religion to have *mundan* (shaving) performed before becoming an Arya. The Editor remarks that thousands of Kabír Panthi Sikhs will now join the Arya Samáj.

The same.

19. The *Táj-ul-Akhbár* (Ráwalpindi), of the 2nd June 1900, learns from the *Pioneer* that disturbances took place at Basti as well as at Monghyr. At the last place 6,000 Hindús congregated and plundered the Muhammadans after the the Bakra 'Id and burnt their Persian and Arabic books. The *Akhbár* observes that it is a mistake to say that such disturbances are due to religious fanaticism. The fact is that they are due to the stupidity of the two communities. Mischievous people, both Hindús and Muhammadans, cause disturbances in order to serve their own selfish purposes under the false pretence of religious zeal.

The Basti and Monghyr riots.

20. The *Sat Dharm Parchárak* (Jullundur), of the 8th June 1900, publishes a newsletter in which the writer states that Pandit Rám Rattan, a preacher of the "Mahátma" Samáj, has of late been touring in the Ráwalpindi District, and has delivered a number of lectures on the superiority of the Vedic religion. It is, however, too much to expect that this one tour will do much to attract people to that faith, as the *iláka* in question is a stronghold of the Sikhs and Nirmala

Propagation of the Arya religion in the Ráwalpindi District.

Udásís. Besides, the neo-Sikhs are also working very zealously in the district, and have started several Khálsa Schools and Sabhás. By the way, these Sikhs and the followers of Bába Khem Singh, Bedi, are fighting with each other, and have been endeavouring to create mutual discord and enmity. It may be added that in the Pothohár *iláka* the neo-Sikhs are working against the Arya Samáj in a very mean and cowardly manner. For instance, during the Pandit's stay at Mauza Kallar one Mehr Singh, an official of the Ráwalpindi Singh Sabha, also paid a visit to the village and set the local Sikhs against the preacher. The correspondent adds that a preacher of the Hindu Dharm Sabha named Káshi Náth has been staying at Ráwalpindi for some time past, and grossly abusing Sowámi Dayánand in his speeches. This has compelled the local Samáj to arrange for a series of lectures difending the Sowámi and exposing the absurdities of the Puranás.

The famine-stricken Hindu orphans.

21. The *Sat Dharm Parchárak* (Jullundur), of the 8th June 1900, publishes a communication from Lála Dev Ráj, Superintendent of the local orphanage for girls, who, after drawing a lurid picture of the havoc which the famine is working in Rájpútána and Central Provinces, says that trainsful of orphan children from those parts of the country are falling into the hands of the Christian Missionaries. Hundreds of these are girls, who have been taken to Mission orphanages and will be brought up in the religion of Christ. There can be no doubt that the Missionaries are deserving of praise for saving the lives of famine-stricken children, but it should never be forgotten that in a short time the latter will become Christian preachers and help to swell the ranks of their co-religionists. The writer then calls upon the Hindús to do all in their power to save the lives and defend the religion of the orphans of their community, and says that if the Jullundur Orphanage were helped with funds, it could easily undertake the care of 100 girls.

Restoration of a mosque to the Muhammadans.

22. The *Sada-i-Hind* (Lahore), dated 9th June 1900, learns that the Mosque in which one of the local Railway Offices is located will shortly be restored to the Muhammadans on the removal of that office. The Editor praises Lord Curzon for this act of justice and remarks that it is His Excellency's example which has induced the authorities to pay greater respect to old and sacred buildings. He then expresses a hope that the Viceroy will place the Muhammadans under a still heavier debt of gratitude by restoring to them the Shahíd Ganj Mosque.

The Mirza and the Lord Bishop of Lahore.

23. The *Hákam* (Kádián), dated 31st May 1900, publishes a communication in which the writer—the Mirza of Kádián—referring to the lecture delivered by the Lord Bishop of Lahore on the "living prophet" endeavours to show that the living Book is the Korán, the living religion Islám and the living Prophet Muhammad.

The same.

24. The *Hákam* (Kádián), dated 31st May 1900, referring to the challenge given by the Lord Bishop of Lahore to the followers of all religions to enter into a controversy with him, (*sic*) remarks that the followers of the Mirza of Kádián

got the upper hand of the Lord Bishop. Thus Islám came off victorious in the trial and the Promised Messiah succeeded in breaking the Cross.

The Congress and the Muhammadans.

25. The *Akhbár-i-'Am* (Lahore), of the 4th June 1900, publishes a communication in which the writer says that the defection of the Muhammadans from the National Congress has not conferred any special advantages on them. Had they, however, cast in their lot with the Congressionists, they would have been spared many a blow, and their rights and privileges would have been safeguarded by the latter. The correspondent adds that the aims and objects of the Congress are not antagonistic to British rule, and that nothing is further from the minds of the promoters of the movement than the overthrow of the present *régime*.

The coming Lahore Congress.

26. The *Akhbar-i-Ám* (Lahore), of the 4th June 1900, says that the coming Lahore Congress will meet in a *pucca* hall, and that the local Reception Committee is collecting funds for the erection of the same. The hall, adds the Editor, will supply a long felt want, and the capital of the Punjab will shortly be in a position to boast of a building where lectures for the good of the country can be delivered at all times.

VII.—General Administration.

(*a*)—*Judicial.*

The Excutive and Judicial functions.

27. The *Public Gazette* (Amritsar), of the 8th June 1900, is glad to learn that His Excellency Lord Curzon has asked the opinion of the Judges of the Calcutta High Court regarding the separation of Executive and Judicial powers. From this it will appear that His Excellency the Viceroy intends arriving at a final decision regarding the question. It is hoped that Lord Curzon's reign will be remembered for finally deciding this important question, and if Executive and Judicial powers are separated the National Congress will have to be congratulated for taking the initiative in representing the matter.

(*b*)—*Police.*

The Muharram at Siálkot.

28. The *Siálkot Paper* (Siálkot), of the 8th June 1900, publishes a communication in which the writer endeavours to show that the complaint published in the *Mashir-i-Hind* (Siálkot) of the 16th May 1900 (*vide* Selections No. 22, para. 10) is without any foundation. No one was beaten by the Police in the Fort. Ali Bakhsh, who is said to have been so treated, made no mention of such treatment in his representation to the Deputy Commissioner in regard to the delay that occurred in forwarding his application for permission to parade the *tázias*, to the Police. In this connection the *Ahlmad* concerned was fined Rs. 10 and transferred to Khángáh Dográn for his negligence. The writer concludes by advising the Editor of the *Mashir-i-Hind* not to use inflamatory and provocatory language in future as he may render himself liable to punishment under the new law which has gagged the Native Press.

Commenting on the above the Editor remarks that the writer of the communication being a Muhammadan great weight attaches to his version of the affair. The Editor further calls upon the District Superintendent of Police to institute enquiries and, if the version of the *Mashir-i-Hind* is incorrect, an explanation should be demanded as to why the paper published a statement calculated to poison the mind of the authorities against the people.

(c)—*Municipal and Cantonment Affairs.*

Municipal and Cantonment complaints at Ráwalpindi.

29. The *Siráj-ul-Akhbár* (Jhelum), of the 4th June 1900, publishes a communication in which the writer states that several sudden deaths having occurred in the Saddar Bazár of the Ráwalpindi Cantonment, orders have been issued that no corpses should be buried or cremated without being first examined by the Doctors. Passengers arriving from Jullundur complain bitterly of their treatment by the Police. Unless they grease their palms it is impossible for them to escape their clutches.

The writer further complains that the condition of the Water Works is very unsatisfactory. In spite of the fact that the heat is so very intense, the water pipes are not working owing (it is said) to the short supply of water in the tank. The Municipality ought to have first ascertained that there would be a sufficient supply of water. They should now sink another well and thereby remedy the evil complained of.

The same.

30. The *Koh-i-Núr* (Lahore), dated 12th June 1900, also publishes the first paragraph of the above communication without comment.

(d)—*Education.*

Technical education.

31. The *Public Gazette* (Amritsar), of the 8th June 1900, states that His Excellency Lord Curzon has called for reports from all Local Governments as to what steps they have taken since 1883 towards giving effect to the recommendations of the Education Commission and with what result. Every one knows general education is not sufficient to meet the requirements of the people of this country, and it is time that the natives should turn their attention to technical and commercial education. It is necessary that India should be saved by imparting technical education to the natives. Incessant famines have now shown the mistake and falseness of the assertion made by Anglo-Indian officials and newspapers that India was progressing continuously. It is hoped that the British Government and the English nation will make arrangements to save the people from starving. The natives are a loyal ration and they are ready to shed their blood for the sake of the British Government and the British nation. It is, therefore, desirable that they should not only be saved from poverty, but that they should also be given industrial education and assistance to migrate from India and so become prosperous.

32. The *Siráj-ul-Akhbár* (Jhelum), of the 4th June 1900, publishes a communication in which the writer impresses upon the well-to-do people of the village Bhon in the Jhelum District the necessity of establishing an Anglo-Vernacular Middle School and observes that if they are determined in the matter it can easily be done.

The necessity of establishing an Anglo-Vernacular Middle School at Bhon in the Jhelum District.

33. The *Public Gazette* (Amritsar), of the 1st June 1900, also publishes the above communication without comment.

The same.

(*f*)—*Railways and Communications.*

34. The *Táj-ul-Akkbár* (Ráwalpindi), dated 2nd June 1900, says that a correspondent from Ludhiána, writing to the *Punjab Times*, complains that Native passengers cannot get Intermediate Class tickets between Lahore and Ludhiána in a mail train whereas Eurasians are exempt from this restriction. The Traffic Superintendent should make a note of this invidious distinction. The injustice brings discredit on Government. It is such acts which create misunderstandings between the people and the Government, and which sometimes lead to disagreeable consequences. The British Government, however, is unrivalled on the face of the earth.

Invidious distinction between Eurasians and Natives on the North-Western Railway.

(*g*)—*Postal matters.*

35. The *Victoria Paper* (Siálkot), dated 8th June 1900, publishes a communication in which the writer invites the attention of the Postmaster-General, Punjab, to the following three complaints of the Postal Inspectors :—

Postal complaints.

(1) That they are required to remain on tour the whole month, and that whenever they return to their head-quarters an explanation is called for from them. This is really very hard for family men. They should be allowed to remain at head-quarters for at least 10 days in a month.

(2) That the rate of travelling allowance fixed for them is very insufficient especially in these days of famine, and scarcity of fodder, grass and gram.

(3) That they are overworked.

Commenting on the above the Editor invites the attention of Mr. S. Wilson, Postmaster-General, Punjab, to the complaints, and expresses a hope that he will look into them.

36. The *Siálkot Paper* (Siálkot), dated 8th June 1900, publishes an article with a view to showing the necessity of establishing a Delivery Post Office at Siálkot City for the following reasons :—

The same.

(1) That according to Section 2, clause 132, of the Indian Postal Guide, the traders and merchants of Siálkot City have to attend personally at the Siálkot Cantonment Post Office to receive delivery of value payable

registered parcels or other registered articles such as Railway receipts, &c., if the value of the registered article is more than Rs. 25, and have to put up with great inconvenience. But if the Delivery Office is opened at Siálkot City the complaint of the traders and merchants would be removed.

(2) That the village dák is despatched once in 24 hours, *i.e.* at 6 P. M. at the Cantonment Post Office; and consequently at the sub-office Siálkot City the letters for villages are put in a sealed bag at 4 P. M. in order to be sent to the Cantonment Post Office. This, of course, sometimes causes letters to be delayed in the sub-office for 24 hours.

(*h*)—*Miscellaneous.*

The plague in the Jullundur District.

37. The *Akhbár-i-'Am* (Lahore), of the 4th June 1900, publishes extracts from the diary of one of its agents who praises the European officers on plague duty in the Jullundur District for the disinterested manner in which they are performing their onerous work. He cannot, however, conceal the fact that some of them do not hesitate to subject the people to unnecessary inconvenience, and insist on having their own way, although it may clash with the customs and usages of the inhabitants of the infected areas. At the same time he is of opinion that, although owing to their undue rigour and antagonism to prevailing customs, the plague regulations have proved a source of great loss to the people, they were not framed with any sinister intention and that their only object is to save life and stamp out the epidemic. Besides, no one can deny that native officials alone are to blame for the dissatisfaction evoked by these rules. All the Police Officials on plague duty are natives; and it is these whom the people hold in greater awe than the devil himself. Again, it is the Hospital Assistants serving in the infected areas who dishonour the daughters and daughters-in-law of the people committed to their charge, and are making money by unfair means. It is of course true that this deplorable state of affairs owes its existence to the indifference of the authorities, and that the evil is not irremediable. For instance, if the Police had been censured for their conduct in connection with the Garhshankar plague riot, they would not have grown so utterly reckless. So far, however, from this being done, they were praised by the Lieutenant-Governor, which should serve to indicate the attitude of His Honor's subordinates in regard to the working of the plague regulations. After referring to the methods in vogue for combating the epidemic, the agent goes on to say that the separation of a plague patient from his relations and friends is nothing short of death to him and that the plague and death have come to be synonymous terms in the infected areas. The belief is also gaining ground there that the medicines administered to plague patients by the Hospital Assistants bring about the former's death. At all events, there can be no gainsaying the fact that the people are wholly at the mercy of these officials, to whom the bubonic plague has proved a veritable blessing. It may be mentioned here that in a certain village in the Jullundur District a boy of five happened to burn his thigh with a heated pair of tongs, which caused

a swelling and brought on fever. This was sufficient for the Hospital Assistant on duty to declare the little fellow to have been attacked by plague; and but for the good offices of the local Náib Tahsíldár the incident would have resulted in the whole village being turned out into a segregation camp. The agent adds that if he were to publish an account of the troubles and hardships, which the residents of the plague-stricken places have to undergo, the narrative would melt the hearts of his readers; but he dare not do so. Government would get a warrant issued against him without delay, and compel him to adduce proof in support of his assertions. This, however, is not easy to do, seeing that the simple and law-abiding natives are mortally afraid of the Police and look upon them as the angel of death. The only effectual way, therefore, to obtain an improvement in plague administration is to unite and decide upon a proper *modus operandi* in order to press the matter on Government's attention. After observing that nothing can be accomplished without money, the agent asks the following questions, and requests the authorities to make secret inquiries in connection therewith:—

1. Is it true that Hospital Assistants exact remuneration from the residents of infected villages before permitting the latter to return to their homes? If so, to what amount, and how is the money realized? Is any part of it paid to Zaildárs and Lambardárs.

2. Is it a fact that a certain highly placed official of the Kapúrthala State lost certain ornaments when Nawáshahr was surrounded by a police cordon? If so, how were the ornaments lost?

3. Was some grain (two or three hundred maunds) belonging to a certain *sáhúkár* of Nawáshahr stolen when the residents of the town were in a segregation camp?

4. Are the people satisfied with the plague administration?

5. Did any body recover compensation from the residents of a village for their having been supplied with thatch huts to live in?

The same.

38. The *Akhbár-i-'Am* (Lahore), of the 5th June 1900, publishes further extracts from the agent's diary from which it would appear that the people, especially females, intending to travel by rail from Jullundur are put to great inconvenience in obtaining certificates testifying to their being free from plague. In support of this assertion, he states how a woman of Mauza Chúhrwáli bound for Amritsar recently experienced considerable difficulty in obtaining the necessary certificate; how a great deal of her time was wasted in securing this document; how this obliged her to travel in the mail train to which no third class carriage is attached; and how travelling second class exhausted her small stock of money, in addition to subjecting her to unspeakable annoyance by compelling her to sit in a carriage occupied by men.

Government and the famine, &c.

39. The *Public Gazette* (Amritsar), of the 1st June 1900, says that an interesting story is told of Mahmúd of Ghazni to show the readiness with which he

sometimes accepted good advice even when it was disagreeable. It is said that some Biluchi robbers having taken possession of a strong fortress on the road by which merchants travelled from Ghazni into Persia, were in the habit of plundering all the caravans that passed that way. One day they robbed a body of merchants, and killed a young man of Khorásán. His old mother complained to Mahmúd, who told her that such accidents occurred in that part of his kingdom because it was too far from his capital for him to be able to prevent them. The old woman replied, "keep no more territory than you can manage properly" The Sultan was so much struck by the justice of this remark that he ordered a strong guard to be furnished to all caravans traversing that road, and proceeded to extirpate the robbers that infested it. Mahmúd, adds the Editor, was a cruel tyrant, and made his conquests merely to plunder the conquered countries, yet the words of the old crone sped straight to his heart, and induced him to make the lives and property of his subjects more secure. India, lacs of whose children are falling victims to hunger and dakaits, has a similar complaint to make to Great Britain. Should she be told in reply that the British Government is unable to make satisfactory arrangements for safeguarding the lives of its subjects in its world-wide possessions, would she not be justified in asking why it has weighted itself with the heavy responsibility of governing them? It may be mentioned here that when the death of one man was sufficient to induce a misanthrope like Mahmúd to extirpate robbers in his territories, there is no reason why Great Britain, who professes to govern her possessions for the good of their residents alone, should not make thorough arrangements for putting down famine and dakaits in this country. It is absurd to suppose for a moment that Government is unequal to this task. It can easily purge the land of dakaits by reposing greater confidence in the people and arming the well-behaved and gentlemanly part of the rural population. The authorities ought to know that dakaits have grown reckless simply because they do not expect any opposition from the people, and have no fear of being killed in the pursuit of their nefarious business. To make matters worse, instead of placing its subjects in a position to defend themselves against the *badmásh* fraternity, Government has extended the Arms Act even to *gandásás* and *chavís*. The Editor then goes on to say that it should not be difficult for a nation, which can afford to spend Rs. 2,00,00,00,000 on a war, to give a few crores for the rescue of famine-stricken Indians from the jaws of death. What, he enquires, will posterity say when it comes to know that Great Britain, who did not hesitate to spend money and spill blood like water in order to place a few Britons on a footing of political equality with the Boers, hung back from saving the lives of her native subjects in distress? It may be added that Indians being thoroughly loyal to the Queen-Empress, the British Government is responsible for the death of every one of them who dies from hunger. The Editor further remarks that while the Indian famine has stirred the hearts of the Americans, Germans, Turks, Chinese, &c., no such feeling has been evoked among the people who rule over this country! He further remarks that when the Government of India is ever ready to borrow money to engage in frontier wars and the like, there is no reason why it should not raise a loan in order to save life during the present famine.

40. The *Curzon Gazette* (Delhi), of the 8th June 1900, complains that plague and famine have played havoc among the Muhammadans; and if Government had not come to their aid a considerable number of them would have gone over to the majority. The nobility of India have done nothing. They are still enjoying themselves in ease and comfo rt and indulge in extravagance. They are lavishing enormous sums of money on prostitutes, buffoons, &c., quite regardless of the fact that they have a duty to perform towards the poorer classes. Such nobility among the Muhammadans had better cease to exist if they do not mend their ways.

Famine and the nobility.

41. The *Siálkot Paper* (Siálkot), dated 8th June 1900, states that the present assessment of the income tax at Siálkot has been the subject of general complaint. The tax has been assessed on people who are not only poor, but also in debt. The method of assessing the tax adopted by the local authorities is defective. The assessing officer is generally accompanied by those who, in order to avoid the tax being increased in their own cases, increase or assess the tax on others. In order to remedy this evil the Editor suggests that Municipal Commissioners and other respectable people should be sent for and consulted after the assessment is made, in order that no objections may be filed and no complaints made.

Income tax assessment at Siálkot.

42. The *Wafádár* (Lahore), of the 1st June 1900, publishes a communication in which the writer says that Sir Antony MacDonnell's Resolution introducing Nágri characters in the law courts in the North-Western Provinces, and the exclusion of Persian from the B. A. Examination of the Allahabád University bode ill for Urdu, which cannot exist without its feeder, the Persian language. After remarking that Urdu is by far the most prevalent form of speech in India, and that it is more largely used in the United Provinces than Hindi, the correspondent alleges that the aforesaid Resolution is certain to result in a falling off in the number of Muhammadan employés of Government in the territories committed to Sir Antony MacDonnell's charge. He, therefore, requests His Honor to withdraw the Resolution, and thereby lay the Indian Mussalmáns under a deep debt of gratitude.

The Urdu-Hindi question.

43. A correspondent of the *Lahore Punch* (Lahore), of the 6th June 1900, writing on the same subject remarks that the number of Urdu-speaking people in the North-Western Provinces is very much larger than that of those who speak Hindi, and that the documents written in the former language are easier to decipher than those in the latter. It may also be mentioned that wherever Hindi has been introduced as the Court language it has arrested the progress of knowledge and converted people into cowards. The writer then calls upon the Muhammadans to oppose Sir Antony MacDonnell's Resolution with all their might and main, and prevent its being put into practice.

The same.

44. The *Akhbár-i-'Am* (Lahore), of the 7th June 1900, also publishes a communication on the same subject in which the writer remarks that Hindi being the most

The same.

prevalent language in the United Provinces, Sir Antony MacDonnell has merely done an act of justice in placing it on a footing of equality with Urdu. The correspondent, however, regrets that the Muhammadans should have imparted a religious colour to the matter, and observes that the question should be discussed in a dispassionate spirit. Hindi, he adds, can be learnt in a very much shorter time than Urdu, and its introduction in the law courts is therefore to be welcomed from the standpoint of utility.

The same.

45. The *Sat Dharam Parchárak* (Juilundur), of the 8th June 1900, says that Muhammadans are holding meetings to protest against the Resolution, and have expressed indignation at the introduction of Nágri characters in the law courts of the North-Western Provinces. The only objection, however, which they have so far been able to raise is that Sir Antony MacDonnell's decision is perhaps calculated to impose some hardship on the Muhammadans of the United Provinces in gaining admission into the public service. But this objection has been satisfactorily disposed of even by such champions of Urdu as the *Pioneer* and other newspapers of its stamp. The *Parchárak* then goes on to say that one of its Bombay contemporaries has given out that Syad Ali Bilgrami, head of the Agricultural Department in Hyderabád, is in favour of the Resolution, and that the meaningless outcry raised by his co-religionists finds no echo in his mind. The same paper publishes a communication from Maulvi Abdul Rauf, who thanks Sir Antony MacDonnell for introducing Nágri character in the courts administered by His Honor, and appeals to the Muhammadans to cease their unmeaning agitation. The Maulvi has discussed the question in an impartial spirit, and avers that the Mussalmán residents of the Provinces, where Hindi is the court language, do not experience the slightest difficulty in the performance of their religious duties. Indeed, if Islám has any language it is Arabic, and the Urdu-Hindi question cannot affect it in any way.

The Kakkezais and the coming census.

46. The *Kakkezai Social Reformer* (Lahore), for May 1900, publishes a communication in which the writer endeavours to show that the Kakkezais are not Kaláls and that it was a mistake to class them with the latter on the occasion of the last census. The writer contends that the Kakkezais are Patháns and that the mistake committed on the last occasion should be avoided in the coming census. He also suggests that Government should arrange to publish an Urdu edition of the Census Report with a view to the detection of any mistakes that might creep in.

Mr. Málábári and the Kaisar-i-Hind medal.

47. The *Sat Dharm Parchárak* (Jullundur), of the 8th June 1900, writing about Mr. Málábári's refusal to wear the Kaisar-i-Hind gold medal, says that in this age of tuft-hunting it is refreshing to know that India is not utterly bereft of persons who perform their self-imposed duties without expecting to receive any reward for it. Indeed, it is nothing short of heroism to decline an honor, to secure which a native *Rais* will not hesitate to wipe the shoes of highly-placed officials in an open manner.

48. The *Victoria Paper* (Sialkot), dated 8th June 1900, writing on the same subject finds fault with Mr. Málábari's conduct in declining the honor.

The same.

49. The *Paisa Ákhbár* (Lahore), dated 9th June 1900, also deprecates that Parsi Journalist's scruples in wearing the Kaisar-i-Hind gold medal.

The same.

Punjab Government Press, Lahore—5-7-1900—70.

[Confidential.]

[Vol. XIII.] [No. 26.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 30th June 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The surrender of Pretoria (*Wakil*) 319
2. The same (*Mashir-i-Hind*) 319
3. The same (*Tâj-ul-Akhbâr*) 320
4. The same (*Sat Dharm Prachárak*) 320
5. The Java and Sumatra Muhammadans and the Dutch authorities (*Wakil*) 320

(b)—*Home*—

6. The Liberal party in England and the natives (*Paisa Akhbár*) 320

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

7. Political Agents and Native Chiefs (*Punjab Samáchár*) 321
8. The same (*Ibid*) 321
9. The Muharram at Faridkot (*Rafiq-i-Hind*) ... 322

IV.—Kine-Killing.

10. The Kine Preservation Society at Karnál (*Akhbár-i-'Am*) 322

V.—Native Societies and Religious Matters.

11. The Rahtia Sikhs and the Arya Samáj (*Punjab Samáchár*) 322
12. The same (*Khálsa Bahádur*) 322
13. The same (*Sat Dharm Prácháraḱ*) 323
14. Mirza Ghulám Ahmad, of Kádián, on the Jehád (*Hákam*) 323
15. The Mirzá's fresh revelations (*Hákam*) 323

VI.—Legislation.

16. The Punjab Alienation of Land Bill (*Punjab Organ*)... 324
17. The same (*Rafiq-i-Hind*) 324

Page

VII.—General Administration.

(a)—*Judicial*—

18. The appointment of assessors in Sessions cases (*Punjab Organ*) 325
19. The English and Anglo-Indian Judges (*Patiála Akhbár*) 325
20. Complaint against the Munsiff of Zaffarwál (*Sialkot Paper*) 325

(b)—*Police*—

21. Mr. J. P. Warburton (*Rafiq-i-Hind*) 325
22. The same (*Victoria Paper*) 326
23. A Police torture case (*Sialkot Paper*) 326

(c)—*Municipal and Cantonment affairs*—

24. Complaint against the Assistant Cantonment Magistrate, Rawalpindi (*Tâj-ul-Akhbár*) 326

(d)—*Education*—

25. Persian and Urdu (*Wakil*) 326

(e)—*Agriculture and questions affecting the land*—

26. The poverty of the agriculturists (*Ghaudhwin Sadi*) ... 326

(f)—*Railways and Communications*—

Nil.

(g)—*Postal matters*—

27. A postal complaint (*Paisa Akhbár*) 327

(h)—*Miscellaneous*—

28. Eurasians and Natives (*Akhbár-i-'Am*) 327
29. The Income Tax (*Victoria Paper*) 327
30. Famine in India (*Hamdard-i-Hind*) 327
31. The same (*Akhbár-i-'Am*) 327
32. Frequent transfer of Deputy Commissioners from Amritsar (*Public Gazette*) 328
33. The use of Hindi characters in the Courts of the North-Western Provinces (*Paisa Akhbár*) 328

RECEIVED
1
7 AUG. 1900
INDIA OFFICE

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH JUNE 1900.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU.			
	DAILY.			
1	Akhbár-i-'Am ...	Lahore ...	Govind Sahái ...	Between 2 000 & 3,000 copies.
2	Victoria Paper ...	Siálkot ...	Gián Chand ...	600 ,,
	WEEKLY.			
3	Aftáb-i-Hind ...	Jullundur City ...	Barkat Ali ...	150 copies.
4	Aftáb-i-Punjab ...	Lahore ...	Díwán Aya Singh ...	140 ,,
5	Afzal-ul-Akhbár ...	Delhi ...	Mirza Muhammad Abdul Ghaffár Beg.	300 ,,
6	Ahluwália Gazette ...	Amritsar ...	Balwant Rái ...	600 ,,
7	Alhakam ...	Kádián, Gurdáspur District.	Yakúb Ali ...	300 ,,
8	Arya Gazette ...	Lahore ...	Atma Rám ...	200 ,,
9	Bhárat Sewak ...	Jullundur ...	Gujar Mal ...	600 ,,
10	Chaudhwín Sadi ...	Ráwalpindi ...	Saráj-ud-dín Ahmad ...	1,200 ,,
11	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín ...	1,200 ,,
12	Civil and Military Pleader ...	Do. ...	Nathu Lál, Beri ...	300 ,,
13	Curzon Gazette ...	Delhi ...	Mirza Hairat ...	950 ,,
14	Curzon Paper ...	Lahore ...	Kishen Chand Sada Nand & Co.	50 ,,
15	Dost-i-Hind ...	Bhera, District Shahpur	Rám Labháya ...	300 ,,
16	Gham Khár-i-Hind ...	Lahore ...	Pandit Dáta Kishen ...	330 ,,
17	Gulzár-i-Hind ...	Do. ...	Gulzár Muhammad ...	150 ,,
	Gurgaon Akhbár ...	Gurgaon ...	Baghat Rám ...	...
18	Haftawár ...	Lahore ...	K. B. Thapur ...	952 ,,
19	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co. ...	500 ,,
20	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	125 ,,
21	Khair Kháh-i-Alam ...	Delhi ...	Mír Hassan ...	100 ,,

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH JUNE 1900—CONTINUED.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU—CONTINUED.			
	WEEKLY—*continued.*			
22	Khair Kháh-i-Hind and Rekhta Akhbár.	Delhi ...	Maha Naráin ...	50 copies.
23	Kháisa Bahádur ...	Lahore ...	Rájindar Singh ...	500 „
24	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	116 „
	Jain Dharm Patrika ...	Do. ...	Búr Singh ...	...
25	Lahore Punch ...	Do. ...	Abdul Rahmán ...	110 copies.
26	Malumat-i Dunya ...	Do. ...	Pandit Girdhári Lál ...	100 „
27	Mashír-i-Hind ...	Siálkot ...	Muhammad Shafi Beg ...	50 „
28	Názim-ul-Hind ...	Lahore ...	Názim Hussain ...	300 „
29	Núr Afshán ...	Ludhiána ...	M. Wylie ...	450 „
30	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	13,000 „
31	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah ...	300 „
32	Public Gazette ...	Amritsar ...	Jai Chand ...	650 „
33	Punjab ...	Do. ...	Ghulám Muhammad, Akhtar.	700 „
34	Punjab Organ ...	Wazirabad (Gujránwála)	Diwán Atma Rám ...	772 „
35	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	3,500 „
36	Raffq-i-Hind ...	Do. ...	Muharram Ali, Chishti ...	1,000 „
37	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	300 „
38	Sádiq-ul Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús ...	370 „
39	Saffr-i-Tijárat ...	Delhi ...	Buláki Dás ...	1,200 „
40	Sáháiq ...	Jullundur ...	Dev Ráj ...	300 „
41	Sat Dharm Prachárak ...	Jullundur City ...	Munshi Rám ...	800 „
42	Siálkot Paper ...	Siálkot ...	Todar Mal	650 „
43	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad	475 „
44	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	300 „

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH JUNE 1900—CONTINUED.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU—CONTINUED.			
	WEEKLY—*concluded.*			
45	Wafádár ...	Lahore ...	Fazal-ud-dín ...	700 copies.
46	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár	1,100 „
47	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán ...	700 „
48	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	250 „
	TRI-MONTHLY.			
49	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán	50 copies.
	FORTNIGHTLY.			
50	Khádim-i-Hind ...	Lahore ...	Amír Shah and Núr-ud din	70 copies.
51	Sanátan Dharm Gazette ...	Do. ...	Pandit Gopi Náth ...	1,000 „
	MONTHLY.			
52	Anwar-ul-Islám ...	Siálkot ...	Karím Bakhsh ...	1,200 copies.
53	Aror Bans Parkásh ...	Lahore ...	Daya Rám ...	50 „
54	Arya Musáfir Magazine ...	Jullundur ...	Munshi Rám ...	700 „
55	Háfiz-i-Sihhat ...	Lahore ...	Hakím Ghulám Nabi ...	400 „
56	Hamdard-i-Khálsa ...	Amritsar ...	Suchet Singh ...	500 „
57	Ishát-i-Sunah ...	Lahore ...	Maulvi Muhammad Hussain.	400 „
58	Jahán Qadr ...	Amritsar ...	Naráin Singh ...	100 „
	Jia Lál Parkásh ...	Delhi ...	Jia Lál ...	...
59	Kalki Avtár Patrika ...	Ráwalpindi ...	Báta Mal, Anand ...	60 „
60	Rahbar-i-Hind ...	Lahore ...	Nádir Ali ...	100 „
61	Rifáh-i-Am ...	Siálkot ...	Diwán Chand ...	600 „
62	Sarín Sabha Journal ...	Hoshiárpur ...	Ganesh Dás and Dev Ráj	250 „
63	Singh Sahái Punjab Gazette ...	Amritsar ...	Arjan Singh ...	200 „

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH JUNE 1900—CONCLUDED.

No.	Name.	Locality.	Name of Publihser.	Circulation.
	URDU—CONCLUDED.			
	QUARTERLY.			
64	Journal of the Anjuman-i-Islámia, Lahore.	Lahore ...	Anjuman-i-Islámia ...	...
	HINDI.			
	WEEKLY.			
65	Mitra Vilás ..	Lahore ...	Govind Sahái ...	...
	MONTHLY.			
66	Jain Patrika ...	Lahore ...	Lál Man ...	100 copies.
67	Jia Lál Parkásh ...	Delhi ...	Jia Lál ...	...
	FORTNIGHTLY.			
68	Punjab Theosophist ...	Lahore ...	Lál Man ...	229 copies.
	GURMUKHI.			
	WEEKLY.			
69	Khálsa Akhbár ...	Lahore ...	Khálsa Diwán ...	632 copies.
70	Khálsa Gazette ...	Do. ...	Basant Singh ...	300 „

[Confidential.]

[Vol. XIII.] [No. 26.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I—*Politics.*

(*a*)—*Foreign.*

The surrender of Pretoria.

1. The *Wakíl* (Amritsar), of the 11th June 1900, states that great credit is due to Lord Roberts for conquering Pretoria. In every nook and corner of the British Empire the news has been received with acclamations of joy. But it would be unwise to think that the war was over, or that war preparations might be relaxed and a portion of the army recalled from South Africa. Lord Roberts is also not likely to consent to this. The omission to destroy the Johannesburg Gold Mines, according to some politicians, has a deeper meaning. They are of opinion that had the Boers been sure that no other Power would aid them and that they would either have to be ruled by the English or leave the country, they would most certainly have blown up the mines if only to avenge themselves on America and the other European Powers for declining to assist them. Their not having done so shows that they still entertain hopes that the Powers will intervene and that they will remain in possession of the Transvaal.

The same.

2. The *Mashír-i-Hind* (Siálkot), of the 10th June 1900, gives an account of a meeting held at Siálkot in the garden of Sheikh Saudágar on the 9th idem, in honour of the surrender of Pretoria. The Editor regrets that only the *Raíses* and big people were allowed to attend the meeting, and that the middle and the poorer classes were not permitted even to enter the garden, perhaps because refreshments were served on the occasion. On the 11th June 1900, however, the Muhammadans assembled in the 'Idgah and the Hindús at Ber Bába Nának to celebrate the conquest of the Transvaal. It is to be regretted that with the exception of Sheikh Inám Ali, Sessions Judge, none of the people who attended the meeting held on the 9th June attended this meeting, perhaps because no arrangements for refreshments were made for the occasion. Another meeting was convened by M. Karím Bakhsh, Editor of the *Anwar-ul-Islám*, and the public were invited to

attend. It was resolved to send telegrams congratulating His Excellency the Viceroy and the Lieutenant-Governor of the Punjab on the victory achieved by the British forces in taking Pretoria, the capital of the Transvaal.

The same.

3. The *Táj-ul-Akhbár* (Ráwalpindi), of the 9th June 1900, details some of the numerous causes which have led to the delay in bringing the war to a speedy end. The Editor then gives a short summary of the telegraphic intelligence about the war, and is glad to learn that Pretoria has after all surrendered without opposition.

The same.

4. The *Sat Dharm Prácháraḳ* (Jullundur), dated the 15th June 1900, remarks that rejoicings are being held not only in India but throughout the British Empire over the conquest of the Transvaal, not withstanding the fact that news has been received of the capture of 300 Englishmen of high families by Boers and of the entire loss of a British regiment of 800 men. Again a telegram states that Paul Krüger has fled, while another says that he has only changed his residence from one place to another, and that although stricken down by years, he is now more than ever ready to fight for the independence of his country. God knows, says the Editor, what will be the end of it all. But there can be no doubt that the Boers, although an insignificant Power in comparison with England, have shown great gallantry and steadfastness, and therefore deserve to be left independent. Such action if taken by Great Britain is very likely to raise her in the estimation of the world.

The Java and Sumátra Muhammadans and the Dutch authorities

5. The *Wakíl* (Amritsar), of the 11th June 1900, says that the Dutch officials have not yet given up practising oppression on the Muhammadans of Java and Sumatra. Indian Muhammadans were in the hope that Holland would side with the Transvaal, and thus offer the British Government an opportunity of delivering their coreligionists in Java from the oppression of Holland. The cleverness of that country has, however, defeated their expectations, and now their only hope is that Her Majesty will, for the sake of 90 millions of her Muhammadan subjects, protect their coreligionists in Java and Sumatra against the tyranny practised on them by the Dutch. It is said, says the writer, that 20 Sayad families of Java have submitted a petition to the Sultan of Turkey giving a detailed account of their grievances, hoping that His Majesty would demand an explanation from the Dutch authorities.

(*b*)—*Home.*

The Liberal party in England and the Natives.

6. The *Paisa Akhbár* (Lahore), of the 16th June 1900, states that this is the time to do something practical. Natives should believe in solid work and not in empty words. They praise the Liberals, who in return please them by asking a question in Parliament regarding India. As regards anything really calculated to do good to this country, the natives should entertain no hopes from any particular party in England. India's fate is sealed and she cannot expect either the Liberals or Conservatives to raise the position of natives and place them on a footing of equality with themselves. The Civil and Military Officers in India, though belonging to one or the other party, appear to be equally

conservative and the reason of this is not far to seek. They consider themselves conquerors, rulers, civilised, and wise, and look upon the natives as the conquered, ruled, semi-savages, and foolish. Mr. Gladstone expressed great sympathy with the Congress, but when his party was in power he granted none of the concessions asked for by the Congresswálás. At present India is suffering from various calamities in the way of famine, plague and pestilence, and foreign countries like Germany and America have given practical proof of their sympathy with the natives by remitting considerable sums of money to relieve the suffering masses, but what has been done by the Liberal party in England whose praises are sung by the leading natives of this country. When Sir W. Wedderburn moved Parliament to contribute towards the Indian Famine Fund, the Conservatives opposed him, and Sir Henry Fowler, late Secretary of State for India, stood up and made a long speech in order to falsify the statements made by Sir William. Much regret will be felt by whoever reads this speech, as Sir Henry Fowler has greatly disappointed the natives who reposed confidence in him. Lord Elgin also belongs to the Liberal party, but it is an open secret that His Lordship on the occasion of the last famine kept the Supreme Government in the dark as to the necessity of opening a Famine Fund in England for India. Under such circumstances it is absurd to rely upon the Liberals and be beguiled by their empty promises. The natives are now in need of practical sympathy.

III.—Native States.

Political Agents and the Native Chiefs.

7. The *Punjab Samáchár* (Lahore), of the 9th June 1900, publishes a communication in which the writer states that the appointment of Deputy Commissioners as Political Agents is likely to dishearten the Native Chiefs subordinate to such Agents, as the latter look upon the Native Chiefs as Tahsíldárs. Moreover they treat the Chiefs like Honorary Magistrates and lower them in the estimation of the people. An European officer once ordered that no native should be allowed to walk on the Mall at Simla after 5 P. M., but on the Police asking for a written order to that effect, he refused to commit the order to writing. The same European officer ill-treated the Ráni of the Ruler of Kashmir, and the matter having been referred to the Punjab Government through Mr. Grey, Barrister-at-Law, justice was done to the Ráni. All Political Officers, however, are not of this type. There are officers who consider it their first duty to act up to the suggestions made by Government The case of the Political Agent at Ulwar is a case in point. The writer congratulates this officer for successfully and honestly meeting the wishes of the Government.

The same.

8. The *Punjab Samáchár* (Lahore), of the 16th June 1900, publishes a communication in which the writer states that Political Agents should act according to the advice of the Government. Nalagarh is one of the Simla Hill States. Its Rája is seventy years of age. In 1895 disloyal State officials brought the Rája into trouble, and the Political Agent incited the foolish hillmen against the Rája. All this was the outcome of the intrigues hatched by

disloyal and selfish servants. Had proper action been taken at the time, the disloyal officials would have been brought to book. It will not be out of place to remark here that the Europeans employed by Native Chiefs do not consider them their masters, but look upon themselves as the rulers of the State. The cases of one Rodgers (?) who was appointed the Manager of the Dehra Dun Tea Gardens by the Rája of Sirmoor, and of Mr. Fendal who was taken as his councillor by the Rája of Mundi, are instances in point.

The Muharram at Farídkot.

9. The *Rafiq-i-Hind* (Lahore), of the 9th June 1900, publishes a communication in which the writer, expressing regret at the Muharram riots at Jodhpur, observes that the example of the Rája of Farídkot should be imitated by other Native Chiefs. A Muhammadan employé of the Public Works Department at Farídkot having applied for leave in order to observe the Muharram and parade the *Táziás*, His Highness not only granted the leave applied for, but also permitted the applicant to collect subscriptions from the State officials and to take furniture, &c., from the State Toshákhána. The Rája also promised that offerings should be made by the State. Such impartiality and religious toleration on the part of His Highness has won the hearts of the Muhammadans. Khwájah Mastán Shah, of Kábul, was also present in the State and preached sermons, and the Hindús and Muhammadans benefited alike by his preachings. Prayers were said for the long life of the Rája. Perfect union prevails among the Hindús and Muhammadans of Farídkot. His Highness the Rája of Farídkot is to be congratulated on his successful administration, and other Native Chiefs should follow his example.

IV.—Kine-Killing.

Kine Preservation Society at Karnál.

10. A correspondent writing to the *Akhbár-i-'Am* (Lahore), dated the 12th June 1900, says that the cow-house at Karnál, which has for a long time past been badly in want of money, is again in a flourishing condition. There are at present 90 cows in the house, and more are expected from neighbouring villages. The local Society for the preservation of kine has employed three Brahmin chaprásís to collect subscriptions from the people in aid of the house, and has also sent a preacher abroad for the same purpose. The writer concludes by warning the people against paying any money on behalf of the house to persons who do not produce a certificate bearing the seal of the Society and authorising the m to collect subscriptions for the purpose.

V.—Native Societies and Religious Matters.

The Rahtia Sikhs and the Arya Samáj.

11. The *Punjab Samachár* (Lahore), of the 9th June 1900, in its local column states that the Wachhowáli Arya Samáj shaved the hair of 22 Rahtia Sikhs, and turned them into Aryás. This caused excitement among the Sikhs, who have now resolved to allow the Rahtia Sikhs to join the Sikh community. Had they done so before, those Sikhs who have become Aryás would never have given up Sikhism.

The same.

12. The *Khálsa Bahádur* (Lahore), dated the 11th June 1900, says that the local Wachhowáli Arya Samáj has given great offence to the Sikh community by cutting the long hair (*kes*) of 18 Rahtia Sikhs at a public meeting of theirs held on

Sunday, the 3rd June 1900. Since the days of Muhammadan Kings such an insult has never been offered to the Sikh religion. Every man in the city, whether he be a Sikh or a Hindu, who has heard of the occurrence, is expressing his dissatisfaction at the unbecoming action of the Samáj. A meeting of the local Singh Sabha was held on the 5th June 1900, at Baoli Sáhib, at which several resolutions were passed condemning the action of the Samáj. The Editor then, with a view to support his assertion to the effect that the Arya Samáj has wounded the feelings of the Sikhs, reproduces an account of the same occurrence given by the *Arya Gazette* in its issue of the 7th June 1900.

The same.

13. Writing about the same subject, the *Sat Dharm Prácharak* (Jullundur), of the 15th June 1900, remarks that the boldness shown by the Arya Samáj in converting Rahtia Sikhs to the Arya religion is a proof of the fact that the Samáj is a living body. No newspaper in the Province, says the Editor, has taken any notice of the outcry raised by a few young Sikhs against this action, nor, says he, have the common people, so far as their views have been ascertained, disapproved of it. On the contrary the Singh Sabha itself has approved of the action of the Samáj, seeing that it has imitated the Samáj in eating and drinking with the Rahtias.

Mirza Ghulám Ahmad of Kádián on the *Jehád*.

14. The *Hákam* (Kádián), dated the 10th June 1900, publishes a poem from Mirza Ghulám Ahmad, of Kádián, who says that with his advent as the promised Messiah all *Jehád* with the sword is at an end, and that any Muhammadan who now draws his sword against a Kafir and calls himself a Gházi, goes against the dictates of the prophet, who ordered 1,300 years ago, that on the advent of the Messiah, *Jehád* with the sword should be stopped. Besides, the Muhammadans themselves are not now-a-days true followers of Islám. They are worse than infidels. They should first try to improve themselves before calling others Káfirs, and thinking of converting them to Islám by means of *Jehád*.

Commenting on the above, the Editor remarks that the Mirzá has not published this *Fatwa* in order to please Government. But being the mouthpiece of God he has simply done what he has been ordered by the Almighty. The Editor says the *Fatwa* is likely to prove very useful, and hopes that Government will have a thousand of copies of this, as well as of the tract on *Jehád*, published and circulated among the people.

The Mirza's fresh revelations.

15. The *Hákam* (Kádián), dated the 10th May 1900, publishes a communication from Mirza Ghulám Ahmad, of Kádián, who says that on the 2nd June 1900, at 2 P. M., he fell into a sleep when a revelation was made to him. An exceptionally white leaf of paper was shown to him with the word *iqbál* (good fortune) written at the bottom of it. This meant that the end would be prosperous. Another revelation made to him was to the effect that—

"God's signs have been made manifest and those who called (the Mirza) an infidel, have been arrested."

Another revelation, the writer says, was made to him on the following day and was to the effect that—

"Those who called (the Mirza) an infidel, have been put to shame, and all have been arrested."

VI.—LEGISLATION.

16. The *Punjab Organ* (Wazirábad), dated 4th June 1900, received on the 21st idem, condemns the Land Alienation Bill as nonsensical, and observes that it should not be passed. The Editor then suggests that if Government amends the law of limitation and realises the land revenue in kind, there will be no need of passing the Bill, and the condition of the agriculturists will be improved.

The Punjab Alienation of Land Bill.

17. The *Rafiq-i-Hind* (Lahore), of the 9th June 1900, admits that the stupidity and ignorance of the *samíndárs* go a long way to bringing ruin and destruction on them, but at the same time it is the duty of Government to endeavour to save a community who cannot distinguish between right and wrong, and are unable to guard their own interests.

The same.

The Editor cannot agree with those who object to the passing of the Punjab Land Alienation Bill by questioning the motives of Government and alleging that in reality Government intends usurping the proprietary rights in land of the *samíndárs*. The opponents of the Bill intend by such assertions to deceive the *samíndárs*. Had Government entertained any such intention, it could have proclaimed the fact and deprived all *samíndárs* of their proprietary rights in land openly, and no one could have raised a finger against it. It is a mistake to suppose that Government interferes with trade by passing such a law. The sale of land is not like the sale of cloth, shoes or sweetmeats. A perusal of the *Riwáj-i-'Am* will show that in certain cases ancestral land cannot be alienated. Among certain communities the sale of land is considered as being as disgraceful as the sale of one's mother or daughter, and there are proverbs current to that effect. In certain families the heirs inherit on the express condition that they will not sell the land inherited. In reality the *samíndárs* of the Punjab form one great family, and there is urgent need of passing a law in order to safeguard their interests; and it is satisfactory that Government has, after all, taken steps to supply the long felt want. The Editor then goes on to show that there is nothing in the Bill calculated to ruin the *sáhúkárs* or stop their trade. They can take to trade, start factories, &c. Government has not even prohibited the sale of land to money-lenders, but only placed certain restrictions thereon. Moreover dealings between the *sáhúkárs* and *samíndárs* have resulted in the former now realizing the necessity of obtaining licenses for keeping arms for the protection of their lives and property. Because *samíndárs*, who had lost all their land to *sáhúkárs*, took to plundering the latter, burning their account books and killing and wounding them. The passing of the Bill under reference is calculated to ameliorate the condition of the agriculturists and put a stop to lawlessness. The Punjab Land Alienation Bill may, therefore, be more properly called a Bill for the safety of life and property of the *sáhúkárs* of the Punjab.

VII.—General Administration.

(*a*)—*Judicial.*

The appointment of assessors in Sessions cases.

18. The *Punjab Organ* (Wazirabad), dated 4th June 1900, received on the 21st June 1900, complains that lambardárs and zaildárs who are generally illiterate and afraid of the Police are appointed assessors in murder cases with the result that they can neither give free opinions nor have even the capacity to form correct ones and, therefore, always agree with the Sessions Judge. In the Bombay and Bengal Presidencies, however, pleaders, barristers and merchants are appointed jurors. The Editor suggests that in the Punjab retired Tahsíldárs, Munsifs, and Legal Practitioners should be appointed assessors. Unless this is done, the dispensation of justice in Sessions Courts will remain defective.

The English and Anglo-Indian Judges.

19. The *Patiála Akhbár* (Patiála), dated 25th May 1900, received on the 15th June 1900, states that Her Majesty the Queen lately visited Ireland. The Irish are very rebellious and disloyal, and they tried every means to render her visit distasteful. One Miss MacGowan published an insulting letter in a Paris Paper. The *United Irishman* reproduced it in its columns with the result that its Editor was charged with sedition and sentenced to 14 days' imprisonment or to pay a fine of 10 shillings. Compare this treatment with that accorded to Mr. Tilak who was sentenced to 18 months' imprisonment in India, because he could not love the Government in accordance with their wishe s! Again the Editor of the *Jami-ul-Ulúm* was sentenced to 18 months' rigorous imprisonment as he tried to have justice done to natives in order to secure the stability of the British Government in this country and the Editor of the *Protoda* was sentenced to transportation for life, as he preferred the constitution of the Government of Canada to that of the Government of India, in spite of the fact that Canada is only a British possession. Do not Judges in India know that they will have to die one day when they will be called to account?

Complaint against the Munsiff of Zaffarwál.

20. A correspondent writing to the *Siálkot Paper* (Siálkot), of the 16th June 1900, says that the Munsiff of Zaffarwál in the Siálkot District is in the habit of issuing commissions in almost all cases, and thus putting the people to unnecessary expense, and depriving them of the right of appeal. Have not, asks the writer, the Appellate Courts taken note of the fact that no appeals are ever filed against the order of the Munsiff of Zaffarwál.

(*b*)—*Police.*

Mr. J. P. Warburton.

21. The *Rafiq i-Hind* (Lahore), of the 9th June 1900, says that the Punjábís were under the impression that Government would acknowledge the meritorious services rendered to the State by Mr. J. P. Warburton either by a special pension, a grant of land, or a suitable title of honour. But nothing of the kind has yet been done beyond officially acknowledging his services by the publication of a Notice No. 1962, dated 14th May 1900, in an Extraordinary issue of the Punjab *Police Gazette*. The Editor publishes a translation of the notice, and

remarks that even this is something and hopes the public will not be disappointed in their expectations, as Government is very likely to do something more for Mr. J. P. Warburton.

The same.

22. The *Victoria Paper* (Siálkot), of the 14th June 1900, while expressing satisfaction at the services of Mr. J. P. Warburton having been officially recognized in an Extraordinary issue of the *Police Gazette*, Punjab, asks the Government to do something more and confer on him a suitable title, and also grant him 30 squares of land on the Jhelum Canal.

A Police torture case.

23. The *Siálkot Paper* (Siálkot), of the 16th June 1900, says that not a day passes in which one does not hear some fresh story of the oppressions practised by the Police on the people, but it is to be regretted that the authorities have hitherto taken no steps to put a stop to the evil. The Editor then refers to a case which occurred in March last, when the house of one Gujjar Singh, of Ludhiána, was broken into and property worth Rs. 589 stolen. A full report of this case has already appeared in the *Tribune*.

(*c*)—*Municipal and Cantonment affairs.*

Complaint against the Assistant Cantonment Magistrate, Ráwalpindi.

24. The *Táj-ul Akhbár* (Ráwalpindi), dated 9th June 1900, publishes a communication in which the writer states that Negrosaya (?), Photographer, has filed a complaint against the Assistant Cantonment Magistrate, Ráwalpindi, under Sections 352 and 506, Indian Penal Code. Various rumours are afloat in the Saddar Bazaar. It is said that the Deputy Commissioner has directed the complainant to obtain the permission of the Local Government to file the complaint. The Editor expresses a hope that justice will be done in the matter.

(*d*)—*Education.*

Persian and Urdu.

25. A correspondent writing to the *Wakil* (Amritsar), of the 11th June 1900, says that the vehement attacks which have recently been made on Urdu and Persian, two of the most current languages in India, have created great unrest among the Muhammadans. He thinks that the step taken by the Government is certain in the end to bring about the downfall of Urdu—a language in which books on all subjects have recently been translated—and concludes by asking the Muhammadans to form a Committee with its head-quarters at Alígarh for the purpose of obtaining signatures to a memorial to be submitted to His Excellency the Viceroy protesting against the action of the North-Western Provinces Government and that of the Punjab Educational Conference.

(*e*)—*Agriculture and questions affecting the land.*

The poverty of the agriculturists.

26. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th June 1900, regrets to remark that the condition of the agriculturists is going from bad to worse. The fact that they have become ruined is admitted even by Government. The Editor trusts that His Excellency Lord Curzon will consider the question, and do something to improve their condition.

(*g*)—*Postal matters.*

A postal complaint.

27. The *Paisa Akhbár* (Lahore), dated 9th June 1900, publishes a communication in which the writer complains against the rule of the Post Office prohibiting the distribution of notices or advertisements by newspapers. The writer invites the attention of the Postal authorities to the matter, and trusts that they will realize the harm done to trade by the rule, and cancel it.

(*h*)—*Miscellaneous.*

Eurasians and Natives.

28. The *Akhbár-i-'Am* (Lahore), of the 12th June 1900, says that, although Eurasians are trying hard to alienate themselves from the natives and get themselves numbered with Europeans, their exertions have so far met with little success. One of their requests, to the effect that on British ships seamen enlisted from amongst their community should be treated as English sailors, has not been countenanced by the Government of India. But in the Editor's opinion the Eurasians are mistaken in claiming for themselves a position to which they have no right. It is to their advantage that they should identify themselves with the natives of this country and not hate the children of the soil. They are a connecting link between Europeans and Natives, and ought to make friends with both communities. But they are doing quite the reverse, and will displease both and do great harm to their cause. The Editor then takes the *Indian Daily News* (Calcutta) to task for taking their side and finding fault with the Government for not granting their request.

The Income-tax.

29. The *Victoria Paper* (Siálkot), dated 12th June 1900, suggests that the enhancement of Income-tax should not be effected except for strong reasons, especially in these days of famine, when even well-to-do people find it difficult to maintain themselves. Moreover, says the Editor, Income-tax should be realised in four instalments in the year. The Editor invites the attention of the Financial Commissioner to the above suggestions, and trusts that he will consider them favourably.

Famine in India.

30. The *Hamdard-i-Hind* (Lahore), dated 16th June 1900, endeavours to show that there is no scarcity of food-grains in India, but that it is money which is scarce. The Editor then suggests that if the export of grain from this country were stopped, the famine would cease (*sic*).

The same.

31. A correspondence writing to the *Akhbár-i-'Am* (Lahore), dated the 11th June 1900, says that the misdeeds of the people of India have brought famine, plague and pestilence to the country, and that unless the people, particularly the rich, lead a righteous life and implore forgiveness for their past sins, it is impossible for the country to get rid of these calamities. The writer is grieved to learn that the rich are still leading luxurious lives and that the cries of thousands who are dying of starvation have failed to move their stony hearts. The writer concludes by asking these irreligious people to give up debaucheries and spend their savings in rescuing a few of the thousands who are dying of starvation.

32. The *Public Gazette* (Amritsar), dated 16th June 1900, in its local column, complains that the post of Deputy Commissioner of Amritsar has become a play thing for children. Ever since Mr. Chevis vacated the post several officers have filled it temporarily. Now a young Civilian, Mr. Mallan, of about 2½ years' standing, holds the post.

Frequent transfer of Deputy Commissioners from Amritsar.

33. The *Paisa Akhbár* (Lahore), dated 9th June 1900, publishes an article with a view to showing that the Government of the North-Western Provinces has made a serious mistake in passing a resolution in favour of the use of Hindi characters in courts, and suggests that the Muhammadans and other people whose interests are at stake should hold meetings and pass resolutions protesting against the adoption of Hindi characters in the courts of the United Provinces.

The use of Hindi characters in the courts of the North-Western Provinces.

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[Vol. XIII.] [No. 27.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 7th July 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The Transvaal War and the China Expedition (*Wakil*) 331
2. The Native sepoys and the China Expedition (*Public Gazette*) 331
3. German settlers in Asia Minor (*Chaudhwin Sadi*) ... 331

(b)—*Home*—

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

4. The Muharram disturbances at Jodhpur (*Chaudhwin Sadi*) 332

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

5. Strained relations between the Sikhs and the Aryás (*Khálsa Bahádur*) 332
6. The *Tribune* and the relations between the Sikhs and the Aryás (*Akhbár-i-'Am*) 332
7. The same (*Ibid*) 332
8. The same (*Ibid*) 332
9. The doctrine of the Trinity (*Anwar-ul-Aslám*) ... 332
10. Erection of a Hindu temple at Gilgit (*Sanátan Dharm Gazette*) 333
11. The doctrine of Niyoga (*Ibid*) 333
12. Exposure of meat to the public view at Amritsar (*Public Gazette*)... 333

VI.—Legislation.

Nil.

Page.

VII.—General Administration.

(a)—*Judicial*—

13. The Viceroy and cases between Natives and Europeans (*Siálkot Paper*) 333
14. The law and journalism (*Ibid*) 333
15. Administration of justice in the Chief Court, Punjab (*Hamdard-i-Hind*) 334
16. Judicial Muharrirs in Náib Tahsíldárs' Courts (*Akhbár-i-'Am*) 334

(b)—*Police*—

Nil.

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

17. The banishment of Persian from Anglo-Vernacular Schools (*Sirájul-Akhbár*) 334

(e)—*Agriculture and questions affecting the land*—

Nil.

(f)—*Railways and Communications*—

Nil.

(g)—*Postal matters*—

18. Grievances of Postmen (*Victoria Paper*) 334

(h)—*Miscellaneous*—

19. The Urdu-Hindi question (*Rafiq-i-Hind*) ... 335
20. The same (*Wakil*) 335
21. The same (*Ibid*) 335
22. The same (*Wakil-i-Hind*) 335
23. The same (*Rafiq-i-Hind*) 336
24. The post of Deputy Commissioner of Amritsar (*Victoria Paper*) 336
25. Government service and the natives (*Victoria Paper*)... 336

[Confidential.]

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SELECTIONS

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I.—POLITICS.

(*a*)—*Foreign.*

The Transvaal War and the China Expedition.

1. The *Wakil* (Amritsar), of the 18th June 1900, observes that the English nation, which is known for exercising -control in times of trial, quite forgot itself in giving expression to their rejoicings over the surrender of Pretoria. This passion for rejoicings subsided only on receipt of the news of the capture of the Yeomanry Battalion by the enemy. The Muhammadans feel doubly gratified over the victory, seeing that the Sultan was the first to congratulate Her Majesty on the conquest of the Transvaal. At last the entire English nation admits that Turkey alone has, from the commencement of the war, been their well-wisher and has entertained friendly feelings towards them. It should be borne in mind that the existence of such friendly relations ensures the peace of the world.

Native Sepoys and the China Expedition.

2. The *Public Gazette* (Amritsar), dated the 24th June 1900, says that, seeing that a country like Japan is sending an army of 20,000 men to China, the force that is being sent from this country seems to be much too small, and it recommends that an opportunity should be given to our hardy sepoys of showing their bravery on the battlefield. In the frontier wars preference was given to Sikhs, and although the Muhammadan soldiers did not refuse to fight their co-religionists, still they could not fight to their hearts' content. In the opinion of the Editor it would be better if Sikhs were reserved for frontier wars and Muhammadans for wars with China and such other countries.

German settlers in Asia Minor.

3. The *Chaudhwin Sadi* (Ráwalpindi), of the 23rd June 1900, says that the false news which has recently been published by some worthless European Papers to the effect that Asia Minor has been taken possession of by Germany, and that Islám will now for ever be swept away from the face of the earth, are not more credible than the news recently published by a French Paper to the effect that Russia had taken possession of London and that French ships were floating on the Thames. It should, however, be remembered that the settlement of a few

Germans in Asia Minor can do no harm to an Empire like Turkey. On the contrary, there is every probability that those who have settled in Turkish dominions will, in a short time, be converted to Islám.

III.—Native States.

Muharram disturbances at Jodhpur.

4. The *Chaudhwin Sádi* (Ráwalpindi), of the 23rd June 1900, regrets to say that the Jodhpur authorities have not only not punished a single Hindu for taking part in the local riots during the last Muharram, but have required several Muhammadans to give security for good behaviour. The Muhammadans are being oppressed because there is no Muhammadan official in the State. The Editor expresses a hope that Government will interfere in the matter and rescue the Muhammadans from the hands of their oppressors.

V.—Native Societies and Religious Matters.

Strained relations between the Sikhs and the Aryás.

5. The *Khálsa Bahádur* (Lahore), dated the 25th June 1900, says there is a good deal of truth in the remark of a correspondent that it is the result of the preaching that Sikhs are not Hindús, which has sown the seed of enmity between the Sikhs and the Aryás and has emboldened the latter to insult the Sikh religion by cutting the hair of 25 Rahtia Sikhs. The Editor after condemning the action of the Samáj asks the Sikhs to desist from preaching such doctrines and to follow in the footsteps of their forefathers.

The *Tribune* and the relations between the Sikhs and the Aryás.

6. The *Akhbár-i-'Am* (Lahore), of the 30th June 1900, says that the *Tribune* reports that the Arya Samájists of Jullundur have been massacred by the local Sikhs, and that Lála Munshi Rám is lying in the hospital in a precarious state. The military had to be called in from the Cantonment and Kapúrthála in order to quell the disturbance.

The same.

7. The *Akhbár-i-'Am* (Lahore), of the 2nd July 1900, says that the foregoing news is very much exaggerated and that an extra issue of the *Akhbár* has been published in order to allay the misapprehension.

The same.

8. The *Akhbár-i-'Am* (Lahore), in an extra issue, dated 2nd July 1900, remarks that the news seems to have been purely an invention on the part of the *Tribune*. The fact is that feeling is running high among the Sikhs owing to the Aryás having cut off the long hair of certain Rahtiás before admitting them into the Samáj. The incident led the *Khálsa* into prophesying that the conduct of the followers of Dayánand was calculated to result in riots in the Punjab. The *Civil and Military Gazette* and the *Pioneer* also laid stress on the point, and the *Tribune* has perhaps published the aforesaid news to ridicule its contemporaries above named.

The doctrine of the Trinity.

9. The *Anwár-ul Islám* (Siálkot), of the 1 th June 1900, publishes a communication in which the writer endeavours to show that the Christian doctrine of the Trinity is fallacious, and remarks that if the Holy Ghost and Christ are incarnations of the Deity, what harm is there in accepting Krishana, Rámchandar, Ganesh, and Mahadeo as such.

10. The *Sanátan Dharm Gazette* (Lahore), of 15th May 1900, says that a correspondent writing from Gilgit states that, through the blessings of the British Agency, a temple has been erected at that place, and that idols have been sent for from Benáres. The Editor then prays to the Almighty to place the whole of Asia in the hands of the English under whose rule every one enjoys perfect freedom of religion.

Erection of a Hindu temple at Gilgit.

11. The *Sanátan Dharm Gazette* (Lahore), of the 15th May 1900, after citing quotations from several religious books of the Hindús, enjoining a wife to lead a chaste life, to regard her husband as her god and to do no work without consultation with him, asks the enlightened gentlemen (meaning the Aryás) whether a married couple can lead a happy life by following the injunctions referred to above or those which regard it lawful for a wife to beget a child even in the absence of her husband.

The doctrine of Niyog.

12. The *Public Gazette* (Amritsar), dated the 24th June 1900, says that the butchers of the city of Amritsar give great offence to the feelings of vegetarians by bringing goats' meat in uncovered carts inside the town. The Editor asks the Municipality to issue an order directing the meat-sellers to bring meat in closed carriages. The Editor also calls the attention of the Municipality to the bad practice of some of the butchers in bringing meat in baskets from which drops of blood fall and asks the Committee to remedy the evil.

Exposure of meat to the public view at Amritsar.

VII.—General Administration.

(*a*)—*Judicial.*

13. The *Siálkot Paper* (Siálkot), dated the 24th June 1900, praises Lord Curzon for dismissing two Non-Commissioned Officers of the Royal Scots Fusiliers who gave false evidence in the case of private O'Gara, and remarks that His Excellency takes great interest in cases in which Natives are maltreated or murdered by Europeans or in which the latter are unjustly acquitted.

The Viceroy and cases between Natives and Europeans.

14. The *Siálkot Paper* (Siálkot), of the 24th June 1900, says that those who are conversant with law know how difficult it has now become for a journalist, and particularly the Editor of a native newspaper, to conscientiously perform his duties. There is hardly any subject on which an Editor can freely express himself without incurring the risk of bringing down the law on his head. It is an admitted fact that newspapers can do no good to the country or to the Government unless they are allowed to freely criticise the actions of the Government and the people. For instance how is the Government to know that there is a defect in the administration, or that people dislike a certain law passed by it when newspapers are to be charged with sedition if they ask Government to modify it. Again there is Section 108 of the Criminal Procedure Code which prohibits a newspaper from making any remarks on the proceedings of a case when it is *sub-judice*. Any breach of this law is

The law and journalism.

sure to be visited by punishment. These and several other similar laws have so tied the hands of the Editor that while writing an article he stops short to reflect if he has not brought himself within the clutches of the law. In these circumstances it is the duty of the Government to see that when the Editor of a newspaper is prosecuted no undue advantage is taken by the prosecution.

15. The *Hamdard-i-Hind* (Lahore), dated the 23rd June 1900, says that the Chief Court of the Punjab is now-a-days following a very strange procedure with regard to the decision of cases. More attention is paid to the amount of work done than to the fact that justice is administered, or that the irregularities committed by the Lower Courts are rectified. It should, however, be borne in mind that the Chief Court is the highest Court in the Province, and that there is no resource left for a person to whom justice is not administered by that Court. The Judges should therefore attend to this matter.

Administration of justice in the Chief Court, Punjab.

16. The *Akhbár-i-'Am* (Lahore), of the 18th June 1900, publishes a communication in which the writer complains that there are no Judicial Muharrirs attached to the Courts of Náib Tahsíldárs, and that other officials are made to work as such. The writer suggests that Patwárís and probationary Girdáwárs should be appointed Judicial Muharrirs and should be promoted to the same post in the courts of Tahsíldárs and Extra Assistant Commissioners. Judicial Muharrirs in the courts of Tahsíldárs should also be allowed travelling allowance.

Judicial Muharrirs in Náib Tahsíldárs' Courts.

(*d*)—*Education.*

17. The *Siráj-ul-Akhbár* (Jhelum), of the 25th June 1900, publishes a communication in which the writer deprecates the action of the Punjab Educational Conference in abolishing the study of Persian in public schools, and asks the Government to veto the recommendations of the Conference; for otherwise, not only will it become difficult for a student to study law-books, but there is also a danger of Urdu, the Court language of the Province, losing all its sweetness and fluency.

The banishment of Persian from Anglo-Vernacular Schools.

(*g*)—*Postal matters.*

18. The *Victoria Paper* (Siálkot), dated the 24th June 1900, says that the condition of postmen is really pitiable. They are hard worked and low paid. Their pay is hardly equal to the interest on the sum which they are made to deposit as security. Besides, the smallest fault on their part is sure to be visited with punishment. Notwithstanding these hardships, they are not granted a single day's leave throughout the year. The Editor concludes by asking the Director-General of Post Offices and the Postmaster-General, Punjab, to take pity on the condition of postmen and make provision for the grant of privilege leave to them.

Grievances of postmen.

(*h*)—*Miscellaneous.*

19. The *Rafiq-i-Hind* (Lahore), dated 16th June 1900, observes that the Editor has already expressed his opinion regarding the Resolution of the United Provinces Government on the use of Hindi characters in courts. He is an advocate of the Urdu language and thinks that the Resolution of the North-Western Provinces Government on the subject is detrimental to the interests of the people of this country. He then goes on to find fault with the Aligarh party for holding meetings exclusively of their own, even in connection with questions concerning both Hindús and Muhammadans; and remarks that it is a mistake to make the Urdu-Hindi controversy a party question. Those people who consider it for the good of the country that Hindús and Muhammadans should unite, also think that the best means of establishing one nationality in India is that the people of this country should have one common language. They cannot, therefore, be the advocates of a movement that a dead language (Hindi) should be revived and an already living language (Urdu) should be murdered and that thereby they be deprived of the best means of communicating their ideas for the common good of the people of this country. The Editor then goes on to criticise the policy pursued by Sir Syad Ahmad Khán and remarks that the Muhammadans should honestly and faithfully, but bravely, take part in constitutional agitations and give up the policy taught them by the late Sir Syad, as they cannot otherwise safeguard their interests.

The Urdu-Hindi question.

20. The *Wakil* (Amritsar), of the 18th June 1900, publishes a communication in which the writer states that a meeting was held at Allahabad on the 3rd June 1900 in support of Urdu and that a copy of the proceedings and resolutions passed was submitted to the Lieutenant-Governor of the North-Western Provinces and Oudh.

The same.

21. The *Wakil* (Amritsar), of the 18th June 1900, publishes a communication in which the writer complains that the writing of Urdu in Nágri characters in calculated to injure the Urdu literature which infuses national spirit into the Muhammadans of this country. The degeneration of the Bengal Muhammadans is attributable to the same cause.

The same.

The writer advises the Muhammadans to bring to light, when they attend the Lucknow Conference, all cases in which officers of courts who are opponents of Urdu, have refused to accept applications written in Urdu and have directed the applicants to write them in Nágri characters for presentation to the court.

22. The *Wakil-i-Hind* (Delhi), dated 19th June 1900, after comparing Urdu with Hindi, remarks that the former is far superior to the latter. It can be ascertained from the Post Office that the number of letters addressed in Urdu is considerably greater than that of letters addressed in Hindi. Urdu is also susceptible of giving expression to all kinds of feelings and ideas, which Hindi

The same.

is not capable of. Moreover the number of private indigenous Urdu Schools far exceeds that of Hindi ones; and the number of students learning Hindi bears no proportion to those acquiring a knowledge of Urdu. Money-order forms can be written in Urdu, Hindi or English, but the number of those written in Urdu is by far the largest. Besides notices and advertisements are always published in Urdu even by Hindús. The above facts sufficiently establish the fact that Urdu is the mother tongue of this country, and that it is a mistake to allow the use of Hindi characters in courts in the United Provinces.

The same.

23. The *Rafiq-i-Hind* (Lahore), dated the 23rd June 1900, is glad to learn that the mistake made by the Aligarh Mission in keeping the Hindús aloof from the agitation against the resolution of the North-Western Provinces Government allowing petitions, &c., presented to the courts to be written in Deo Nágri characters has been rectified and that the meetings now held for protesting against the said resolution are not only attended but are sometimes presided over by Hindús. The Editor then gives a brief account of one such meeting held at Allahabad under the Presidency of Pandit Amar Náth in which, he says, several well-argued speeches were made against the resolution of the North-Western Provinces Government.

The post of Deputy Commissioner of Amritsar.

24. The *Victoria Paper* (Sialkot), dated the 24th June 1900, observes that if, as stated by the *Public Gazette* (Amritsar), it is true that a European Assistant Commissioner who has hardly 2½ years' service is at this time officiating as Deputy Commissioner at Amritsar, he should be replaced by an experienced Civilian of long standing. It is undesirable that a town like Amritsar should be under the sole control of an inexperienced youth. If, however, says the Editor, no such European Civilian is available, a Native Civilian of some experience or an able Cantonment Magistrate, such as Major Christie, Captain Field, Captain Waller or Colonel Dennys, should be placed in charge of the district.

Government service and the Natives.

25. The *Victoria Paper* (Siálkot), of the 19th June 1900, remarks that if Government wants to confer a real benefit on the natives of this country it should not close on them the door to Government service. It should, on the contrary, confer on them higher posts in the Military and Civil Services. Admittance to the Post Office, Telegraph and Survey Departments should not be restricted to Eurasians.

[Confidential.]

[Vol. XIII.] [No 28.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 14th July 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The Crisis in China (*Curzon Gazette*) 339
2. The same (*Civil and Military News*) 339

(b)—*Home*—

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States

3. Patiála affairs (*Akhbár-i-'Am*) 339
4. Mr. Warburton and the Patiála State (*Ibid*) ... 340

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

5. The Aryás and the Hindús (*Akhbár-i-'Am*) ... 340
6. The same (*Ibid*) 341
7. The same (*Ibid*) 341
8. The same (*Ibid*) 341
9. Propagation of the Khálsa religion (*Ibid*) ... 342
10. The Rámdásia and the Rahtia Sikhs and the Singh Sabha, Amritsar (*Singh Sahái*) 342
11. The Lord Bishop of Lahore (*Curzon Gazette*) ... 342
12. The Editor of the *Wafádár* and a follower of the Mirza of Kádián (*Wafádár*) 342

VI.—Legislation.

13. The Punjab Land Alienation Bill (*Rafiq-i-Hind*) ... 343
14. The same (*Victoria Paper*) 344
15. The same (*Curzon Gazette*) 344

Page.

VII.—General Administration.

(a)—*Judicial*—

16. The Viceroy on the case of Private O'Gara (*Paisa Akhbár*) 344

(b)—*Police*—

17. The Phillour Police Training School (*Akhbár-i-'Am*) 344
18. A complaint against the Amritsar Police (*Táj-ul-Akhbár*) 345

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

19. The banishment of Persian from the Anglo-Vernacular Primary Schools in the Punjab (*Paisa Akhbár*) 345
20. The same (*Ib.d*) 345
21. The same (*Ibid*) 346
22. A shameful charge against a teacher at Ráwalpindi (*Táj-ul-Akhbár*) 346

(e)—*Agriculture and questions affecting the land*—

23. A complaint in connection with the suspension of land revenue in the Ráwalpindi Division (*Victoria Paper*) 346

(f)—*Railways and Communications*—

Nil.

(g)—*Postal matters*—

Nil.

(h)—*Miscellaneous*—

24. Urdu *versus* Nágri (*Curzon Gazette*) 346
25. The same (*Wakil*) 347
26. The same (*Khair Khwáh-i-Alam*) 347
27. The same (*Siálkot Paper*) 347
28. Government servants and the Press (*Victoria Paper*) 347
29. Difficulties of journalism in India (*Paisa Akhbár*) ... 348
30. The contract for selling sweetmeats within the compound of the District Court, Lahore (*Koh-i-Núr*)... 348

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[Confidential.]

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SELECTIONS

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I.—POLITICS.

(*a*)—*Foreign.*

The crisis in China.

1. The *Curzon Gazette* (Delhi), dated the 1st July 1900, remarks that immediately after the Peace Conference a fearful war broke out in South Africa. This war has not been brought to a close when all of a sudden the China imbroglio takes place. It is now feared that a general European war may break out in connection with the China affair. After referring to the Boxer rising, the Editor remarks that on the dismemberment of the Celestial Empire, war will break out among the European Powers, Russia and Japan, as the division of such rich spoils is not likely to be easily effected.

The same.

2. The *Civil and Military News* (Ludhiána), of the 4th July 1900, writing about the Boxer rising, says that the patriotism of the Chinese is not so deep-rooted as their hatred of the "foreign devil," and that the latter feeling is so intense and universal in the Celestial Empire that if once roused, the Sons of Heaven will stop at nothing. There can be no doubt that the regular troops of the Powers will in the long run succeed in defeating not only the Boxers, but also the Imperial forces, but this will be no easy matter. Rivers of blood will have to be shed before peace can be restored in China.

III.—NATIVE STATES.

Patiála affairs.

3. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 20th June 1900, regrets to state that the Mahárája of Patiála pays no attention to the administration of his State. After remarking that natives should be loyal to the British Government he says that the people of Patiála should not suspect the motives of Government in appointing Mr. Warburton to the post of

Inspector-General of Police, Patiála. Why were false notions entertained regarding the deputation of Captain Bradshaw by Government to the Jínd State? The correspondent assures the people that the motives of Government are always good. He then observes that it should be the duty of the Patiála Darbár to ask Government to lend them the services of an able European Officer for appointment as Settlement Officer in the State, and that Settlement work should at once be taken in hand. The writer is sanguine that the revenue of the State will rise to two crores. The nominal establishment of a settlement office by the appointment of inexperienced and illiterate persons cannot satisfy Government. If there are financial embarrassments in the way, the Darbár should not hesitate to contract a loan. But any indifference in this direction is likely to be construed into selfishness on the part of the Biswádár officers of the State. The management of the Patiála Municipality, observes the writer, is also far from being satisfactory, as the sanitary arrangements are anything but good. The Octroi officials are plundering the people while the Octroi contractor gives unnecessary trouble to railway passengers entering the city. The Lambardárs have to make presents of money before they are allowed to pay in the land revenue due from them. No one seems to trouble about the good government of the State. The writer, however, trusts that Mr. Warburton will give practical proof of his abilities in this direction, and win the hearts of the Patiála subjects.

Mr. Warburton and the Patiála State.

4. The *Akhbár-i-'Am* (Lahore), of the 25th June 1900, publishes a communication in which the writer states that if Mr. Warburton, instead of turning his attention to suppresssing murders and dakaities in Patiála, begins his work by requiring the Police to wear neat and clean uniforms and keep their lines in a tidy condition, no useful results will be obtained. If, however, he urges that unless able Police Officers are imported from British territory, crime cannot be suppressed, he is likely to displease the public who will think that he will some day urge that unless full ruling powers are conferred on him crime will not be put a stop to. The writer advises Mr. Warburton not to import Police Officers from Ludhiána and Amritsar, but to recruit the Patiála Police exclusively from amongst the State subjects. The writer then advises the Mahárája to remain on the alert, as a change is inevitable in the near future. The Administration Committee should consider the points which call for urgent reform, and if no one listens to them, they should at once resign and save themselves from discredit, as affairs are assuming a critical aspect.

V.—Native Societies and Religious Matters.

The Aryás and the Hindús.

5. The *Akhbár-i-'Am* (Lahore), of the 28th June 1900, publishes a communication on the subject of the relations between the Hindús and the Aryás and the attitude of the two communities towards each other. The writer prefaces his observations by the following remarks :—" Will the Hindús still allow the Dayánandi Arya Samájists to continue members of Hindu society, and have social relations with them? This is small for the consideration of Hindu society, as also of the Bhárat Dharm Mahámandal about to meet at Delhi." He then

goes on to say that one Lála Bhola Náth, a member of the Mukerián Arya Samáj in the Jullundur District, writing in a recent issue of the *Sat Dharm Parchárak* says that union with the Hindús is a source of weakness to the Aryás, and that the latter are thinking of cutting themselves adrift from Hindu Society. The Lála has also expressed the opinion that men of conflicting beliefs being found in that society there is no such thing as "Hindúism," and that only those connected with the Arya Samáj can be in a position to defend their honour and religion against non-Hindús. After ridiculing Bhola Náth for entertaining such sentiments, the writer observes that the Hindús are by no means anxious to keep the Aryás in their community, and that they will not hesitate to throw them overboard, just as one does not mind cutting off a diseased limb in order to save one's life.

The same.

6. The *Akhbár-i-'Am* (Lahore), of the 29th June 1900, publishes a continuation of the above in which the writer remarks that it would appear from Lála Bhola Náth's article that the Aryás do not look upon themselves as Hindús; that Muhammadans, Christians, Chamárs, &c., can also be admitted into the Samáj; and that the followers of Dayánand have no objection to eat food cooked by such converts to the Vedic religion, although they profess to have no social dealings with non-Aryás, *viz*, Hindús, Mussalmáns, &c. It is, besides, an open secret that the Aryás have more than once been known to have eaten things prepared by Muhammadan cooks, while Bhola Náth declares that *chhút* is a ridiculous institution. To make matters worse, he says that the members of the Samáj can marry non-Arya girls and beget children from them.

The same.

7. The *Akhbár-i-'Am* (Lahore), of the 2nd July 1900, publishes another communication on the same subject in which the correspondent alleges that Lála Bhola Náth declares that the Aryás wish to separate themselves from the Hindús in order to establish their belief in their faith more firmly. The Lála is of opinion that no one who associates with the Hindús, whose ideas, customs and ceremonials are dirty, can ever become a true Arya. The writer then ridicules the Aryás for not acting upon their doctrine of *nayog*, and permitting widowers among them to remarry, indeed of intering into *nayog*.

The same.

8. The same correspondent, writing to the *Akhtár i-'Am* (Lahore), of the 3rd July 1900, observes that the above should leave no room for doubt as to the attitude of the Aryás towards Hindúism. Again, the public is not unaware that in the proposed Gurúkul of the "Mahátmás", Hindús and non-Hindús will be treated alike, and made to eat in the same place. The incident of the 3rd June, on which day a number of Rahtiás, with whom even the Sikhs had no social relations, were admitted into the Samáj, must be still fresh in the public mind. Under these circumstances, it is to be regretted that Hindu society should do nothing to ostracise the Aryás, and sever all connection with them. The writer then suggests that a definite decision should be arrived at on the point at the approaching session of the Bhárat Dharm Mahámandal,

and that the matter should be referred to the Pandits and their opinions circulated broadcast in the country. He further suggests that the Aryás should not be allowed to enter Hindu temples ; that Brahmins should be forbidden to officiate at religious ceremonies performed in the houses of the followers of Dayánand ; and that every Hindu *birádári* should require its Arya Samáj members to return into the fold of the Hindu religion within a fixed time on pain of excommunication.

Propagation of the Khálsa religion.

9. The *Akhbár-i-'Am* (Lahore), of the 3rd July 1900, says that evidently the Sikhs have also felt the necessity for propagating their faith by means of public lectures. As an instance in point, it may be stated that the local Singh Sabha has set apart funds for preaching work in the Districts of Jullundur, Hoshiárpur, Ludhiána, Umballa and Ferozepore. Again, the Khánki Sabha has decided to admit into the Khálsa Panth, and eat with him, everyone, howsoever low born, who takes the *páhul*. This, adds the Editor, cuts away the ground from under the feet of the Jullundur Arya Samájists.

The Rámdásia and Rahtia Sikhs and the Singh Sabha, Amritsar.

10. The *Singh Sahái* (Amritsar), of the 25th June 1900, states that on the 17th idem a meeting of the Singh Sabha was held in the Guru Ka Bágh, Manji Asthán, Amritsar. The Sikhs noticed that Bábu Gaina (?) Singh, Assistant Station Master, Amritsar, who is a Rámdásia Sikh, was sitting close to Bhái Sundar Singh and Báwa Bishan Singh, members of the Singh Sabha, and another Ramdásia Sikh was sitting behind him. This innovation has caused great religious excitement among the Hindús and Sikhs The matter was at once reported to the guardian of the Golden Temple who reassured the people by telling them that he would see to the matter. The Editor calls the attention of the Deputy Commissioner to the matter and urges the guardian of the Temple to notify that a Rahtia or Rámdásia Sikh who has had his hair cut and joined the Arya Smáj will not be allowed to enter the Gurdawára and that the associates of such a Sikh will also be placed under the same restriction. The Sarbarah of the Temple has enquired from the Secretary of the Singh Sabha about the matter and the public is anxiously awaiting the result.

The Lord Bishop of Lahore.

11. The Editor of the *Curzon Gazette* (*Delhi*), of the 1st July 1900, states that he is a great friend of the Reverend Lefroy, Bishop of Lahore, and several times discussed polemics with him while he was at Delhi. He praises him for his good manners, kind disposition, ability and learning, and remarks that Bishop Lefroy is far superior to all other Bishops in this country. The Editor is pleased at the Bishop's present promotion, but is grieved at the same time, as he was under the impression that the Reverend Lefroy would have one day embraced Islám had he remained at Delhi a little longer. He then asks the Bishop to discuss with him in a public meeting, to be held at any place, the events of the lives of the Prophet Muhammad and Christ.

The Editor of the *Wafádár* and a follower of the Mirza of Kádián.

12. The Editor of the *Wafádár* (Lahore), in its issue of the 22nd June 1900, says that he has received a letter from one of Mirza Ghulám Ahmad's followers, who signs himself as "Husain," and addresses him as "*badmásh*," "villain," "fool,"

and the like. The communication also bristles with obscene epithets and expressions, but the Editor abstains from reproducing them in his paper for fear of rendering himself liable to prosecution. The reason assigned by "Husain" for writing such a scurrilous letter is merely the Editor's failure to notice a certain pamphlet by one Ismail (whom, by the way, the correspondent describes as "your father") in reply to a compilation entitled the Kalima-i-Fazl-i-Rahmáni, which was recently brought out by Kázi Fazl Ahmad, Court Inspector of Police, Ludhiána, and is a strong denunciation of the Prophet of Kádián. The Editor is also informed that the Mirza has received a revelation to the effect that he (the Editor) will soon be reduced to his former state of poverty and will lose his wife and children and be involved in ruin and disgrace. The only way by which, he is told, he can avert this disaster is to have faith in Ghulám Ahmad. The Editor concludes by requesting the authorities to take note of the manner in which the followers of the Mirza attempt to intimidate those who may happen to differ with them.

VI.—LEGISLATION.

The Punjab Land Alienation Bill.

13. The *Rafîq-i-Hind* (Lahore), dated the 16th June 1900, observes that it has been and is the duty of every Government to protect the rights and interests of agriculturists, and any measure adopted by the British Government in this direction cannot be regarded as being directed against non-agriculturists. It has, from early times, been deemed impolitic to allow *samîndárs* to be ousted from their hereditary holdings and to be replaced by non-agriculturists. The Editor then goes on to show from the early history of the Hindús and Muhammadans that this object was kept in view by them. In certain quarters the motives of Government in introducing the Land Alienation Bill are questioned, and it is said that the law will have the effect of diminishing the value of land in general, but will increase the value of Government land on canals, which is to be sold by auction. If the *sáhúkárs* are really desirous of purchasing land, says the Editor they should buy it from Government in the open market instead of acquiring it, by adopting unfair means, from the *samindárs*. There is no harm if, on the one hand, Government brings large tracts of hitherto waste land under irrigation to the immense good of the people, and on the other reaps some advantage in the shape of revenue and the sale proceeds of these lands, seeing that the Government Treasury is nothing but a public fund. It has already been shown that land worth about Rs. 1,48,34,673 has been alienated in the Lahore and Amritsar Districts alone during the last 22 or 23 years. If land is suffered so rapidly to go out of the possession of the *samindárs* there is no doubt that they will be deprived of almost all land in the next 50 years, and this is what Government regards as a political danger, seeing that a poverty-stricken, destitute and starving people cannot form the backbone of a Government. The Editor then remarks that the Bill is likely to be amended so as to expunge from it the section having retrospective effect on mortgages by way of conditional sale It is to be regretted that Government should intend to so amend the law, whereas public opinion is in favour of extending the provisions of the Act even in the case of mortgages made 20 years ago. The Editor wishes to bring to the special notice of

Government the fact that after this law is passed, money-lenders will not freely give pecuniary assis'ance to agricul:urists and that, therefore, Government should arrange to start Agricultural Banks and amend the *taccávi* rules so that *samindárs* may easily avail themselves of the rules and may not experience inconvenience in meeting their requirements.

The same.

14. The *Victoria Paper* (Silákot), of the 29th June 1900, publishes an article with a view to showing that the real cause of the alienation of agricultural land is the extravagance of the *samindárs* on occasions of deaths and marriages, and in litigation.

The same.

15. The *Curzon Gazette* (Delhi), of the 1st July 1900, publishes a communication in which the writer denies the allegation that the agriculturists are reduced to the necessity of alienating their land owing to their stupidity and litigious propensities, or owing to drought and the destruction of their crops.

VII.—General Administration.

(*a*)—*Judicial.*

The Viceroy on the case of Private O'Gara.

16. The *Paisa Akhbár* (Lahore), of the 30th June 1900, after referring to the action taken by the Government of India in the case of Private O'Gara, says that this is the second instance in which Lord Curzon has righted a wrong, the first being the Rangoon outrage case. After thanking His Lordship for this act of justice, the Editor observes that if the Viceroy were to continue giving personal attention to the matter, cowardly outrages like those named above would soon become a thing of the past.

(*b*)—*Police.*

The Phillour Police Training School.

17. A correspondent writing to the *Akhbár-i-'Am* (Lahore), dated 25th June 1900, complains that the Superintendent of the Phillour Police Training School was absent in Lahore when the annual examination was held. Mr. Clarke, Inspector of the School, who was himself a candidate, was in charge of the examination. It is strange that Bahádur Chand, Sergeant, 2nd Grade, Ráwalpindi District, who stood 1st in the half-yearly and 3rd in the quarterly examination, stood 9th in the annual examination. It has already been suggested that the teachers of the school should not be appointed Examiners, and that the Inspector-General should himself supervise the annual examination. A candidate who passed the trial examination in only two subjects has passed the annual examination successfully and taken a high position. This apparently is due to the oral examination, in which it is not known what questions are put to, and what answers are given by the candidates. Certain other candidates who failed badly in the trial examinations have passed in the annual examination. If the Inspector-General of Police sends for the results of the last four trial examinations and compares them with the result of the annual examinations he will find that more candidates pass in the

annual than in the trial examinations. In order to remedy the evil complained of, the correspondent suggests that Government should be asked to lend the services of two or three experienced Extra Assistant Commissioners every year, who should set questions and look over the papers of the candidates under the supervision of the Inspector-General of Police.

A complaint against the Amritsar Police.

18. The *Táj-ul-Akhbár* (Ráwalpindi), of the 23rd June 1900, publishes a communication from Gusáin Kanya Lál of Amritsar, who states that at about 8 P. M. on the 11th idem one Híra Nand, a Brahmin, residing in the local Ichhárám Wála Kúcha, Namak Mandi, shut up his son's young wife in a room and burnt her to death. It is, however, to be regretted that although the matter has been enquired into twice, the Police have not so far succeeded in bringing the guilty party to book.

Commenting on the above the Editor remarks that if the foregoing report is correct, the Amritsar Police must be branded as wholly incompetent. Indeed, when they cannot work out a simple case like the one under reference, it is difficult to see what useful purpose their existence can possibly serve. After observing, that the Police Force was not constituted merely to trump up cases against innocent persons, the Editor calls upon the *Public Gazette* (Amritsar) to interest itself in the case.

(*d*)—*Education.*

The banishment of Persian from the Anglo-Vernacular Primary Schools in the Punjab.

19. The *Paisa Akhbár* (Lahore), dated 23rd June 1900, condemns the resolution passed by the Educational Conference in banishing the study of Persian from the Anglo-Vernacular Primary Schools in the Punjab, in spite of the fact that in 1892 the same resolution was disapproved of by the Punjab Government. After giving various reasons for showing the undesirability of discontinuing the study of Persian in the Anglo-Vernacular Primary Schools, the Editor trusts that His Honour the Lieutenant-Governor of the Punjab will veto the resolution.

The same.

20. A correspondent writing to the *Paisa Akhbár* (Lahore), of the 30th June 1900, says that the recommendation of the Punjab Educational Conference regarding the exclusion of Persian from the Primary Department of the Anglo-Vernacular Schools of the Province is certain to prove the forerunner of the banishment of that language, as also, of its offshoot, Urdu, from the public schools and colleges in the land. But Persian being the repository of every branch of knowledge, cultivated by the Muhammadans, it should be their first duty to prevent Government from accepting the aforesaid recommendation. The representations on the subject submitted to the Director of Public Instruction and His Honour the Lieutenant-Governor should not, however, be lengthy documents: they should be brief and to the point. The writer concludes by remarking that the opponents of Persian should remember that the proposed abolition of the study of that language in Anglo-Vernacular Schools is not calculated to advance the cause of education in the Punjab.

21. Commenting on the above, the Editor remarks that the communication is deserving of the serious attention of the Muhammadans of the Province, and should spur them on to do their utmost to acquaint the authorities with the evils likely to result from the adoption of the recommendation. The matter is still under Sir Mackworth Young's consideration, and those districts which have not as yet protested against the proposal of the Educational Conference should do so without delay. Otherwise the Muhammadans will have to thank themselves alone for the disappearance of Persian from the land of the five rivers.

The same.

22. The *Táj-ul-Akhbár* (Ráwalpindi), of the 23rd June 1900, learns that on the 19th idem one of the teachers in a certain local school (who, by the way, is a Maulvi Alim or Munshi Fázil of the Punjab University) committed an unnatural offence on a boy of ten or eleven years of age. The parents of the poor boy are endeavouring to prevent the matter from being talked about, but their efforts are likely to prove futile. It may be mentioned here that on the 12th May last the same teacher committed rape on a girl of twelve, and that on being taken to task for his diabolical conduct he attempted to excuse himself by saying that he had outraged the girl merely to spite his wife! The Editor feels confident that the authorities will look into the matter, and make an example of this fiend in human shape.

A shameful charge against a teacher at Ráwalpindi.

(*e*)—*Agriculture and questions affecting the land.*

23. The *Victoria Paper* (Siálkot), of the 28th June 1900, understands that in the Ráwalpindi Division the realization of the land revenue has been suspended for such lands as are in possession of the *zamíndárs* and have not been cultivated owing to the prevailing drought. In no case has this concession been made in favour of those who are non-agriculturists, or who hold land by mortgage, although their possessions may also be lying fallow. If, however, Government dues are realized on the *produce* of land, it is difficult to discover any valid reason for this invidious distinction. It is, besides, a mistake to suppose that every non-agriculturist land-owner must necessarily be a wealthy person, and so, undeserving of any consideration at the hands of Government in times of distress.

A complaint in connection with the suspension of land revenue in the Ráwalpindi Division.

(*h*)—*Miscellaneous.*

24. The *Curzon Gazette* (Delhi), of the 1st July 1900, publishes a communication in which the writer states that on the 12th June 1900 one Subhání Khán of Gházipur filed an application, which was written in Nágri characters, in the Court of the Collector and Magistrate of that place, but that none of the 10 or 12 Ahlkárs, Peshkárs, &c., could read it. The Collector at last ordered the applicant to bring the writer of the application with him to Court the

Urdu *versus* Nágri.

next day. The writer remarks that this is the result of the resolution of the United Provinces Government on the introduction of Nágri characters in Courts.

The same.

25. The *Wakil* (Amritsar), of the 25th June 1900, observes that "*The Daily Telegraph*" has from the very beginning strongly opposed the resolution of the North-Western Provinces Government on the use of the Nágri characters in Courts. The "*Pioneer*" has expressed its dissatisfaction and the *Civil and Military Gazette* has also recently opposed the resolution, on the ground that it is calculated to close the door of Government service to Muhammadans, and that the duality of language is likely to create difficulties in the working of the Courts, besides increasing the expenditure on the Judicial administration. The Editor trusts that the views of these Anglo-Indian Papers which are quite neutral and impartial in the matter will carry weight with Sir Antony MacDonnell and that he will not hesitate to cancel or modify the resolution.

The same.

26. The *Khair Khwáh-i-Alam* (Delhi), of the 24th June and 1st July 1900, observes that the resolution referred to above has caused great dissatisfaction among the Muhammadans. The Editor then compares the two languages Urdu and Hindi and gives preference to the former.

The same.

27. The *Sálkot Paper* (Siálkot), of the 1st July 1900, writing on the same subject remarks that certain Muhammadan newspapers are endeavouring to mislead Government in regard to the scope of Hindi. They have given out that that language is only half-developed, and that it is impossible to write Urdu words correctly in Nágri characters. This, the Editor observes, is a misstatement, and there is not a single Urdu word which cannot be correctly written in Hindi. Nay, Hindi orthography is far more perfect than that of Urdu, the alphabet of which contains several letters having the same sound, which not infrequently leads to confusion and mistakes in writing. The Editor then quotes instances in support of his assertion, and exhorts the Muhammadans to cease their unmeaning opposition to Sir Antony MacDonnell's Resolution. He adds that the statement that the adoption of the Resolution will entail extra expenditure on Government in the North Western Provinces and Oudh is also devoid of truth. All holders of ministerial appointments in that part of the country will henceforth be required to possess a knowledge of both Hindi and Urdu, and there will consequently be no necessity for entertaining separate Hindi-speaking officials in order to give effect to the Resolution.

Government servants and the Press.

28. The *Victoria Paper* (Siálkot), of the 29th June 1900, states that Government has prohibited all Government servants from communicating with the Press in regard to their official conduct or acts, without the prior consent in writing of the Local Governments which they serve, and has also forbidden them to have recourse to the courts for the vindication of their acts or character as public servants. Editors, remarks the Paper, should, therefore, thank the Government and exercise special care to protect the honour and prestige of

such Government servants. It is to be regretted that native papers in this country are mostly in the hands of men unworthy of conducting them with due respect, and of no ability, experience, or pecuniary worth. Under these circumstances Government should invite the attention of district Magistrates to the desirability of compelling the Editors of libellous newspapers to furnish security for good behaviour, in order to check than making uncalled for defamatory attacks on Government servants.

Difficulties of journalism in India.

29. The *Paisa Akhbár* (Lahore), of the 30th June 1900, remarks that the Press in Europe wields considerable power and is an important factor in the politics of that Continent. Indeed, in England newspapers go by the name of the Fourth Estate, and mould the political opinions of their constituents. To tell the truth, they deserve the enviable position occupied by them. They are conducted with marked ability, and spend fabulously large sums of money in order to supply their readers with the latest news. On the other hand, the condition of native newspapers in India is pitiable in the extreme. Unlike their European contemporaries, which are suffering from a plethora of wealth, they can hardly make two ends meet, and are not infrequently kept out of their dues by their subscribers. This want of sympathy and appreciation on the part of the public has disgusted many a journalist, and compelled him to stop the publication of his newspaper. To make matters worse, the Indian law of sedition is a constant source of danger to the Native Editor, and hangs over his head like the sword of Democles. The *Akhbár* then goes on to remark that it is a matter for satisfaction that there are journalists in the country who are performing their self-imposed duties without a murmur, even under these unfavourable circumstances, looking for their reward to posterity alone.

The contract for selling sweetmeats within the compound of the District Court, Lahore.

30. The *Koh-i-Núr* (Lahore), of the 19th June 1900, complains that great inconvenience is experienced by litigants owing to the fact that the Deputy Commissioner of Lahore has given a contract to a person to sell sweetmeats, &c., in the compound of the District Court. The Deputy Commissioner has made this arrangement evidently with a view to have every thing eatable supplied to litigants, without going out of the compound. But the result is quite the reverse. The contractor sells only sweetmeats and does not allow any one else to sell other things within the compound. Moreover his rates are exorbitant. The contract brings only Rs. 40 or 42 per mensem to Government. The Editor urges the Deputy Commissioner to cancel the contract in the interest of the public.

Punjab Government Press, Lahore —24-7-1900 —70.

[Confidential.]

[Vol. XIII.] [No. 29.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 21st July 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The war in China (*Rafiq-i-Hind*) 351
2. The same (*Paisa Akhbár*) 351
3. The Sultán and the Continental Press (*Chaudhwin Sadi*) 352

(b)—*Home*—

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

4. Búti Rám of Faridkot State (*Singh Sahái*) ... 352
5. Famine at Gulbarga, Hyderabad (*Wakil*) ... 353

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

6. The *hawan* ceremony in the Golden Temple at Amritsar (*Hamdard-i-Khálsa*) 353
7. Hindús and Muhammadans (*Paisa Akhbár*) ... 353
8. The Mirza's tower (*Akhbár-i-'Am*) 354
9. A complaint against the Guardian of the Golden Temple (*The Public Gazette*) 354

VI.—Legislation.

10. The Land Alienation Bill (*Akhbár-i-'Am*) ... 355
11. The same (*Chaudhwin Sadi*) 355
12. The same (*Paisa Akhbár*) 356

Page.

VII.—General Administration.

(a)—*Judicial*—

Nil.

(b)—*Police*—

13. Police oppression (*Akhbár-i-'Am*) 356
14. The Police Department (*Gurgaon Akhbár*) ... 357

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

Nil.

(e)—*Agriculture and questions affecting the land*—

Nil.

(f)—*Railways and Communications*—

15. Grievances of the North-Western Railway Clerks (*Punjab Samáchár*) 358

(g)—*Postal matters*—

16. Grievances of Postal peons (*Punjab Samáchár*) ... 358

(h)—*Miscellaneous*—

17. Urdu *versus* Nágri (*Chaudhwin Sadi*) 358
18. The same (*Lahore Punch*) 359
19. The same (*Hamdard-i-Hind*) 359
20. Missionaries and the famine (*Núr Afshán*) ... 359
21. The famine (*Hamdard-i-Hind*) 360

[Confidential.]

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I—POLITICS.

(*a*)—*Foreign.*

The war in China.

1. The *Rafiq-i-Hind* (Lahore), of the 7th July 1900, states that the war in South Africa has been thrown into the background by the terrible state of affairs which have developed so rapidly in China. After the China-Japanese War the Russian and the English Governments assured the world that the Celestial Empire would not be allowed to suffer in the least, and that the resources of the two Governments would be devoted to her preservation. The Editor, however, is at a loss to know what revolutions took place in China thereafter which led the English, French, Russians and Germans to send their respective troops to that country. This influx of foreign troops naturally provoked the Boxers, who harboured suspicions against all foreigners, and took to expelling them from Pekin, Tientsin and Taku, and massacred the officers of Foreign Powers wherever they came across them. This state of things does not augur well for China, and a revolution in Asiatic politics seems imminent, seeing that Japan has realised the danger and the Mikado has ordered the raising of a fresh Division and sanctioned seven crores for war preparations. Possibly England will have to follow suit, as the occupation of Corea by Russia is likely to prove prejudicial to the interests of British Commerce. It is also apprehended that other Powers may take sides in this affair and disturb the peace of the world.

The same.

2. The *Paisa Akhbár* (Lahore), of the 7th July 1900, remarks that the Transvaal War is now quite overlooked and the eyes of the world are turned towards China, and the war intelligence from that part of the world is awaited impatiently. The general impression is that the decline of the oldest Empire in Asia has begun, and that the present crisis will prove fatal in her case, as she has declared war with all the European Powers. Indeed the Chinese hate foreigners intensely and cannot brook the idea of them trading and constructing

telegraph and railway lines in their country. The European nations have gradually, by diplomacy and bringing pressure to bear on the Chinese Government, wrested from her certain commercial centres, and have acquired so much influence over that Government that the secret society of the Boxers at once declared war with the foreigners. The Boxers may think themselves to be right from a patriotic point of view, but what can China do single handed seeing that she was defeated by a small country like Japan. If China had, aided by a European Power, taken the field against one Power, there might be some hope of her coming out successful in the struggle, but she has blindly plunged into a war with the world.

The Indian Native Army could not be given an opportunity of showing their gallantry in South Africa, but their services will be now availed of in the war in China. The Native States which sent horses and equipments to the Transvaal have very faithfully and loyally offered the services of the Imperial Service Troops for active duty in China.

The Sultán and the Continental Press.

3. The *Chaudhwin Sadi* (Ráwalpindi), of the 1st July 1900, states that if the Continental Press is to be believed a great revolution will probably take place in Turkey before the end of this year. The Continental papers are in the habit of giving vent to their spleen against Turkey, but their evil prophecies always turn out to be false. History bears testimony to the fact that every Government which practises oppression on the people is ruined and is replaced by another. If this is so, how is it that the Turkish Government which, according to its enemies, is a tryannical one, is, instead of declining, making wonderful progress in every direction? It is apparent from this that the charges brought against it by the Continental press are incorrect. The English papers have recently given publication to a false piece of news to the effect that Ismail Kamál Bey, who was recently appointed Governor of Tripoli by the Sultán, has fled and taken refuge in Christian Europe. It is alleged that the Sultán appointed him Governor with the intention of banishing him from Turkey simply because Ismail had prepared a report with a view to showing that the line of policy adopted by His Majesty was fraught with danger. Nothing can be more absurd than the allegation that the appointment of a person to a high post was ordered in order to banish him from the seat of Government. The rumour is further contradicted by the fact that had the Sultán no confidence in the man he would never have appointed him to so responsible a post. The Editor then enumerates the various kinds of reforms which have been and are being introduced in the internal management of the Ottoman Empire, and says that the country is progressing slowly but surely in every direction.

III.—Native States.

Búti Rám of Farídkot State.

4. The *Singh Sahái* (Amritsar), of the 5th July 1900, publishes a communication in which the writer complains that one Búti Rám, Sarishtadár to the Rája of Farídkot, was convicted and punished thrice in the time of the late Rája. He was once sentenced to imprisonment, then he was dismissed, and the

the third time he was fined Rs. 50. The files of these cases are to be found in the State. At the time of the accession to the *gaddi* of the present Rája, Búti Rám deceived the Commissioner and the Rája, and stated that he had served 40 years in the State. He thus secured the post of Mír Munshi on the recommendation of a certain person. He is now plundering the people. If the Commissioner and the Rája institute secret enquiries everything will be brought to light by the persons aggrieved. The writer remarks that it will be shown hereafter how much money belonging to the State has been misappropriated by Búti Rám, and calls upon His Highness the Rája to suspend him and make enquiries into his conduct. Búti Rám does whatever he likes and no complaint can reach the Rája's ears, even through the post, and hence nobody dares complain against him. The writer observes that if the Rája institutes enquiries into his conduct he will fly from the State. It is, therefore, necessary that His Highness should suspend him and direct him to be kept in custody while enquiries are being made.

Famine at Gulbarga (Hyderabad).

5. The *Wakil* (Amritsar), of the 2nd July 1900, states that famine is raging at Gulbarga (Hyderabad). The famine-stricken people are to be seen in the streets in large numbers. The starving parents have cast their children from them owing to their inability to feed them. Maulvi Mír Yásín Ali Khán, Talukdár, and some other well-to-do people daily distribute cooked food to the famished poor, but their generosity is insufficient for the starving masses. The Editor suggests that a poor-house should be opened by the Famine Committee at Gulbarga. The agriculturists, having been reduced to complete destitution, have sold or mortgaged their lands for nominal sums of money, and most of them have relinquished their hearths and homes. The Editor urges the Revenue authorities to spare no pains in saving the agriculturists from the clutches of famine, and to suspend or remit the land revenue.

V.—Native Societies, &c.

The *havan* ceremony in the Golden Temple at Amritsar.

6. The *Hamdard-i-Khálsa* (Amritsar), for the months of May and June 1900, complains that the *havan* ceremony was performed in the Golden Temple at Amritsar by order of its guardian in accordance with the rites of the Hindu religion. It is said a bottle of wine was also sent for in order to be poured into the *havan*, but that a *ráis* prevented this. The Editor condemns the performance of *havan* in a Sikh Temple.

Hindús and Muhammadans.

7. The *Paisa Akhbár* (Lahore), of the 7th July 1900, publishes a communication in which the writer regrets to remark that Hindús and Muhammadans should, instead of living peacefully like brethren, regard one another as enemies. This state of things he attributes to English education, introduction of English manners and the abuse of liberty. In acquiring English education young men receive no moral training. Thus they neither learn oriental manners in schools and colleges, nor English ones, owing to the fact that they are denied all opportunity of moving in English society. The writer

then blames the half-educated Mullas and Pandits for spreading religious antagonism between the Hindús and Muhammadans. It is to be regretted that the educated portion of the two communities is not free from this fell disease of bigotry and has become so blind as to abuse each other's religious leaders.

The Mirza's tower.

8. The *Akhbár-i-'Am* (Lahore), of the 5th July 1900, publishes a communication in which the writer states that Mirza Ghulám Ahmad of Kádián has published a notice in which he calls upon his followers to contribute towards the erection of a tower which will cost Rs. 10,000. This tower will serve the threefold purpose of being a clock tower, a light house and a minaret for pronouncing the *azán* (call to prayers). According to a tradition of the Prophet, the promised Messiah is to alight from heaven by a tower in the east of Damascus. The Mirza, having declared himself to be the promised Messiah, has now felt the necessity of a tower in order to apply the tradition to himself, and has therefore taken it into his head to erect it at Kádián. The writer ironically asks the Viceroy to place a lantern at his own cost on this tower of the Mirza just as His Excellency has done in the case of the Juma Mosque at Lahore. The tower is to be called the Minárat-ul-Masíh (the tower of Messiah). The Mirza says that his face is now turned towards the Government, with the result that after first incurring reverses in the Transvaal it is now gaining victories there. Government should, sarcastically remarks the writer, recognise the services of the Mirza, who has published another notice in which he says that "Jehád" is forbidden now-a-days since he, the promised Messiah, is present in the world. This is a reflection on Islámism, as it implies that "Jehád" was lawful before his advent, and this is tantamount to admitting the truth of the objection raised by Christians and infidels against Islámism. Evidently there was no need for the Mirza to publish a notice regarding Jehád, as Maulvi Muhammad Husain of Batála and others have already published pamphlets on the subject. The Mirza has perhaps taken this step in order to remove the suspicions that were harboured by Government against him on account of the publication of a certain article in the *Civil and Military Gazette* (Lahore), and also in order to receive the thanks of Government, as some ráises of Lahore have by the publication of a Fatwa showing the illegality of Muhammadans murdering innocent Englishmen. The writer then refers to a statement made by the Mirza in a pamphlet called "Tohfa-i-Haq" to the effect that he was going to leave Kádián, seeing that he was threatened by the Aryás with murder. Fifteen or sixteen years have elapsed since this pronouncement was made, but the Mirza has not fulfilled this promise, and instead of leaving the village he is collecting Rs. 10,000 to build a tower there. This shows that he has probably cancelled his previous pronouncement and intends to live there permanently.

A complaint against the Guardian of the Golden Temple.

9. The *Public Gazette* (Amritsar), of the 1st July 1900, regrets to state that Colonel Jwála Singh, Guardian of the Golden Temple at Amritsar, has accused Bhái Gopál Singh, Mahant of the Akál Bunga, of supporting a section of the community who do not consider it unworthy (of a Sikh) to shave his hair. In other words the Colonel has said that the Mahant is opposed to a belief in the Sikh religion. It is said that the Mahant will have

recourse to law. The Guardian of the Temple prohibited Gurdit Singh, Kabír-panthi, from going to the temple, and the latter has served the former with a notice and asked him either to apologise or to prepare for his defence in court. The truth is, remarks the Editor, that the Ját Colonel is practising *Sikha Sháhi* in the Golden Temple.

VI.—LEGISLATION.

The Land Alienation Bill.

10. The *Akhbár-i-'Am* (Lahore), of the 7th July 1900, publishes a communication in which the writer praises Kanwar Harnám Singh, Ahlúwália, for his bold and able speech on the Punjab Alienation of Land Bill in the Viceroy's Legislative Council, and remarks that the results of the passing of this Bill will be the extinction of the independent and respectable class of money-lenders. The Government will then have to open Agricultural Banks and to launch out in commerical enterprises. Even the post of Sub-Registrar, which is considered a respectable and much prized appointment, will have to be abolished. It is high time that a persistent agitation should be set on foot in order to secure the withdrawal of this injurious Bill. The writer suggests that an association of Landholders, Agriculturists, Money-lenders, Barristers, Pleaders, and Editors of newspapers, headed by the Editor of the *Civil and Military Gazette*, should be started for the successful working of the plan of agitation. The time has now come when all idle talk must cease, and attempts should be made to respectfully approach the Government of India with the prayer that the Bill may be withdrawn. If this attempt prove unsuccessful, memorials for the withdrawal of the Bill might be submitted to the Secretary of State for India in Council and even to the Imperial Parliament. There would be nothing impertinent or unconstitutional in their appealing to the justice-loving people of England for the withdrawal of this Bill. The people of Oudh set up a persistent agitation for the withdrawal of certain Bills which they considered injurious to their interests, and in some cases they succeeded in their object. The people of the Punjab therefore should gird up their loins and commence agitating for the rejection of the Bill.

The same.

11. The *Chaudwin Sadi* (Ráwalpindi), of the 1st July 1900, says that the Punjab Land Alienation Bill was introduced into the Supreme Legislative Council on the 22nd ultimo, and Mr. Rivaz moved that the Bill be referred to a Select Committee. The Hon'ble Kanwar Harnám Singh strongly opposed the Bill, and suggested at the close of his speech that another Native Member should be nominated to the Select Committee. The Editor observes that as the provisions of this Bill have been greatly misrepresented by its opponents, it is necessary that a Muhammadan should be added to the Committee, and suggests the name of the Hon'ble Nawáb Muhammad Hayát Khán, who is not only an experienced Judicial Officer of high position, but being himself a great *jágírdár* is fully conversant with the condition of the zamíndárs of the Punjab.

12. The *Paisa Akhbár* (Lahore), of the 7th July 1900, makes similar remarks as the above, and suggests that one of the following gentlemen should be nominated to the Select Committee, in order to represent the agriculturists and protect their rights :—

The same.

(1) The Hon'ble Nawáb Háji Fateh Ali Khán, Kazilbásh.

(2) The Hon'ble Nawáb Sir Amír-ud-dín Khán, Superintendent, Máler Kotla State.

(3) The Hon'ble Mashír-ud-Daulah Mumtáz-ul-Mulk Khalífa Syad Muhammad Hasn Khán.

VII.—General Administration.

(*b*)—*Police.*

13. The *Akhbár-i-'Am* (Lahore), of the 9th July 1900, publishes a communication in which the writer after comparing British rule with Sikh and Muhammadan rule remarks that the advent of British rule has proved a blessing to India. It is true that in some cases failures of justice have occurred, but these are more owing to the corruption or partiality of Native Officers, or the faults of individual executive officers, than to any inherent defect in British rule. The fact that a European Deputy Commissioner was dismissed for plucking the beard of a Lambardár, and also that a European District Superintendent of Police was censured for examining the person of a poor woman with a view to taking her descriptive roll, show the stern impartiality of British rule. There is, however, one defect. The Native Police especially, and other officers empowered with a little authority, practice severe oppressions on the people. The writer then appeals to the Police authorities not to entirely rely on the statements of Deputy Inspectors of Police, and to take some effective steps for the protection of poor people. The object of the Government investing Commissioners with control over the Police was not to increase the number of serious crimes, but to protect the people from the tyranny of the Police. The Inspector-General of Police attributes the increase of crime to famine, but this is far from the truth. The criminals convicted are not famine-stricken people, and the latter, when they commit thefts, do not enter villages armed with murderous weapons with a view to commit dakaities and murder. The time has now come when the doings of the subordinate Police officials should be carefully watched and effective control exercised over them. Famine-stricken people plunder crops and grain markets, but it is dakaities, bloodshed and other serious crimes which are alarmingly on the increase in the Punjab. Deputy Inspectors of Police, far from being of use to the people, are really the cause of their manifold sufferings. Some time ago a case of theft took place in Mauza J in District G. The Deputy Inspector came to the village to make enquiries. His first act was to severely beat the three chaukídárs and pluck their beards, because, forsooth, the theft took place in the course of their chaukídárhsip. He did not stop here, but illegally arrested four poor labourers of the same family who were already suffering on account of the famine. He beat them

Police oppression.

so severely that the people became excited, but restrained themselves from commiting acts of violence through fear of the Police. All this was owing to the fact that these poor people had failed to comply with the illegal demand of the Deputy Inspector. Besides, he harassed them in many other ways. He attempted to forcibly extort from them a confession that they knew who had committed the theft, but failing in this he consigned them to the lock-up, and having had his palms greased released them shortly afterwards.

Again, the Deputy Inspector summoned an innocent minor who was already a victim to famine, and extorted a confession from him by severe beating and forced him to name some other innocent persons as criminals. He obtained a large amount of money in this way. The relatives of this minor were earning their scanty livelihood in the village, but the Deputy Inspector forced the Lambardár to turn them out of their home. In short, the cruelty and oppression practised by the Deputy Inspector is sufficient to make one's hair stand on end.

Again, the Deputy Inspector arrested two brothers who were labourers and extorted a confession from one of them who was innocent, but the other who was probably guilty disappeared. Besides, he illegally arrested an innocent labourer and consigned him to the lock-up, but released him on receiving an illegal gratification. He, moreover, accepted bribes from an innocent agriculturist.

In the theft case referred to above he made the complainant submit a list of stolen property to the value of Rs. 25 instead of Rs. 250, the real value of the property, in order to show that the case was a petty one.

The theft case was not proved because the stolen property was not recovered. It is to be regretted that there is nobody to revise Police reports.

The writer concludes by suggesting that if the Government deem it advisable to institute enquiries, it would do well to collect full information from the *Akhbár-i-'Am* office. He believes that the Deputy Inspector himself would disclose the true facts if a promise of pardon was held out to him. He adds that no steps should be taken until all the articles on the subject have been published in the *Akhbár-i-'Am*.

The Police Department.

14. The *Gurgaon Akhbár* (Gurgaon), of the 2nd July 1900, referring to the Cawnpore riots and their cause, as stated by Sir Antony MacDonnell, observes that the Police is the Intelligence Department of Government, but it is to be regretted that this Department is quite ignorant of public opinion. Unless reforms are introduced it will continue incapable of ascertaining public opinion regarding any matter. Respectable people instead of seeking the aid of the Police Department are afraid of it, seeing that the Police, when incapable of finding a clue to a case of theft, threaten to proceed against the person making the report under Section 182 (Criminal Procedure Code). This discourages people from reporting crime. Moreover, the Police are notorious for dishonesty and

corruption, and are afraid of bad characters. Riots and disturbances are mostly due to the high-handedness and oppression practised on the people by the local officers who are generally in league with one another. Under such circumstances the people cannot seek justice from these officers, with the result that disaffection is created and evinces itself in the shape of riots, &c. The Editor then goes on to show that officers on tour learn little regarding the condition and ideas of the people. If this is so, it is idle to expect that the latter will tell them their secrets. Local officers make enquiries regarding the state of local affairs from Lambardárs, Zaildárs and members of Municipalities, but they being afraid of Deputy Inspectors of Police and Tahsíldárs cannot reveal the true state of things. The Editor suggests that in order to remedy the evil Lambardárs and Zaíldárs should be removed from the control of Tahsíldárs and made subordinate only to Deputy Commissioners in order that they may freely represent the true state of affairs to them.

(*f*)—*Railways and Communications.*

Grievances of the North-Western Railway Clerks.

15. The *Punjab Samáchár* (Lahore), of the 7th July 1900, complains that the Clerks of the North-Western Railway Offices are in a very bad plight. Their greatest grievance is that they are not allowed leave even when they require it most urgently. Some time ago a Railway Clerk at Lahore whose son had died had the greatest difficulty in obtaining only two hours' leave. Moreover, no leave can be granted unless the Clerk requiring it personally attends the office to apply for it. It is evident that a Clerk cannot attend the office personally when a relative of his dies. These stringent rules apply equally to all Clerks, Accountants, &c., who are unfortunately employed in the North-Western Railway Offices. The rule regarding the grant of leave to those whose pay is below Rs. 50 is really very oppressive. The Editor invites the attention of Lord Curzon to the grievances of these Clerks in the hope that His Excellency will direct enquiries to be made into their grievances and do justice to them.

(*g*)—*Postal matters.*

Grievances of Postal peons.

16. The *Punjab Samáchár* (Lahore), of the 7th July 1900, complains that Postal peons are hard-worked and low-paid in this Province, and in spite of this they are denied the right of taking privilege leave. The Editor invites the attention of the Director-General of Post Offices to the hard lot of the peons and suggests that they should be allowed one month's privilege leave in a year.

(*h*)—*Miscellaneous.*

Urdu *versus* Nágri.

17. The *Chaudhwin Sadi* (Ráwalpindi), of the 1st July 1900, publishes a communication in which the writer after showing the impracticability of writing Urdu in Nágri characters observes that the number of Hindús and Muhammadans who know Nágri and are concerned with courts is very small, and that it is feared that serious misunderstandings will result from the use of the Nágri

character. In case of difficulties and complications arising owing to the duality of language in courts, necessity will be felt for the use of one kind of character only, but as the Government of the United Provinces is already inclined to adopt the Nágri character, it is likely that Urdu will then go to the wall and India will be deprived of its *lingua franca*.

The Editor commenting on the above remarks that Nágri is a poor language, and that its use in courts is sure to close the door of Government service in the face of Muhammadans.

The same.

18. The *Lahore Punch* (Lahore), of the 4th July 1900, publishes a communication in which the writer endeavours to show that the introduction of Nágri characters in the courts of the North-Western Provinces is likely to prove prejudicial to the interests of the Hindús, Muhammadans and the Government alike, and says that the Hindi alphabet is defective and cannot express all the sounds of the Persian alphabet which are used in Urdu.

The same.

19. The *Hamdard-i-Hind* (Lahore), of 7th July 1900, writing about the Hindi-Urdu controversy, says that it is absurd to say that Persian and Urdu words cannot be written in Hindi. Besides being perfect, Hindi can, unlike English and Urdu, be easily learnt. In order to show that petitions can be written with equal facility and precision in Hindi, the Editor gives a copy of a petition in the Hindi character. Government before issuing orders on the subject considered all the points in question; it is therefore useless for the opponents of the proposal to raise an outcry. Government treats all its subjects equally. The census of 1891 has shown that the Hindi-speaking population is far in excess of those who speak Urdu. As a rule all matters are decided by the majority What harm has therefore been done by Government in recognising the use of the Hindi language when it is spoken by the majority of the people. In conclusion, the Editor says that disunion has reduced the Indians to their present condition, but still they do not try to avoid it.

Missionaries and the famine.

20. The *Núr Afshán* (Ludhiána), of the 6th July 1900, publishes a communication in which the writer condemns the conduct of the people of this country for showing no sympathy towards the starving masses, and opening no famine fund for their relief. The writer then takes the *baniahs* to task for storing crores of maunds of grain and heartlessly refusing to sell it in the hope of realising still higher profits. It is to be regretted, says he, that while the Americans and Germans are collecting funds for the relief of the famine-stricken people of this country, well-to-do Natives are themselves so indifferent and close-fisted as to contribute nothing towards the relief of their fellow-countrymen, but, on the contrary, raise a hue and cry when the Missionaries provide aid to the helpless widows and children and complain that they are propogating their religion.

The writer concludes by asking the people to believe in Christ, so that He may grant them sympathy and love for humanity.

The famine.

21. The *Hamdard-i-Hind* (Lahore), of the 7th July 1900, says that since the beginning of the 19th century famine has made its favourite haunt in India. It not only kills the masses but also tends to demoralise them. About 6 crores of the Indian people cannot afford to keep body and soul together if the rains fail in a single year. The reason of this, observes the Editor, is that India is especially dependent on agriculture. All sorts of arts and handicrafts have entirely disappeared from the country. Though Government has devised some means of saving the people from the calamity, *viz.*, by collecting subscriptions and opening relief works in large towns, yet neither the people nor the Government have found any means for removing its real cause. Eighty per cent. of the Indian people depend on agriculture for their livelihood, but it is to be regretted that adequate attention is not paid by Government to the improvement of the means of agriculture. Crores of acres of land are lying uncultivated for want of irrigation, still Government thinks only of constructing new railway lines every year. Instead of railway lines Government should construct canals. The British Government, observes the Editor, annually gets 27 crores of rupees from land revenue, but spends only 5 lakhs of rupees on purely agricultural purposes, and 75 lakhs on works of irrigation, while 3 or 4 crores of rupees are annually sanctioned for extensions of railway lines. The Editor begs to invite the attention of the Government of Lord Curzon to the fact that until Government pays special attention to agriculture in India it will be difficult to stop the recurrence of famines in the country.

Erratum.

STRIKE out the word "small" in the penultimate line on page 340 of Selections No. 28 for week ending 14th July 1900.

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[Vol. XIII.] [No. 30.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 28th July 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The surrender of Pretoria (*Wafáddr*) 363
2. The crisis in China (*Sat Dharm Prachárak*) ... 363
3. The same (*Ibid*) 363
4. The same (*Ibid*) 364
5. The Hedjáz Railway and the Indian Muhammadans (*Wakil*) 364
6. Missionaries and Politics (*Sat Dharm Prachárak*) ... 364

(b)—*Home*—

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

7. A *Fatwa* against Gházi-ism (*Paisa Akhbár*) ... 365
8. The Rahtia Sikhs and the Aryas (*Khálsa Bahádur*) ... 365
9. The approaching meeting of the Bhárat Dharma Mahamandal (*Sat Dharm Prachárak*) ... 365
10. Marriages, &c., among Natives and Europeans (*Ibid*) ... 366

VI.—Legislation.

Nil.

VII.—General Administration.

(a)—*Judicial*—

11. The Viceroy on the O'Gara case (*Koh-i-Núr*) ... 366

Page.

12. The appointment of assessors (*Victoria Paper*) ... 366
13. Case against Zia-ul-Haq, late Tahsíldár, Ambata, North-Western Provinces (*Wakil*) 366
14. Award of punishment for criminal offences in England and India (*Victoria Paper*)... 367

(b) —*Police*—

Nil.

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

15. Abolition of the study of Persian in Anglo-Vernacular Primary Schools (*Chaudhwin Sadi*) 367
16. The same (*Curzon Gazette*)... 367
17. English education and the natives (*Mashír-i-Hind*)... 367

(e)—*Agriculture and questions affecting the land*—

18. The suspension of the land revenue and the Collector (*Wakil*) 368

(f)—*Railways and Communications*—

Nil.

(g)—*Postal matters*—

Nil.

(h)—*Miscellaneous*—

19. The Urdu-Hindi question (*Sat Dharm Prachárak*) ... 368
20. The same (*Wakil*) 368
21. Complaint against Court-fee label vendors (*Koh-i-Núr*) 369
22. Cruelty to animals (*Wakil*) 369
23. The grievances of Civil Hospital Assistants (*Victoria Paper*) 369

[Confidential.]

[Vol. XIII] [No. 30.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 28th July 1900.

I.—POLITICS.

(a)—*Foreign.*

The surrender of Pretoria.

1. The *Wafádár* (Lahore), of the 8th July 1900, referring to the meetings held by the natives of all grades and religions to express joy at the surrender of Pretoria and the loyalty and fidelity displayed by them on several occasions, makes a suggestion that Government should abolish the Income Tax in commemoration of the capture of Pretoria and thus win the hearts of the poor people of this country.

The crisis in China.

2. The *Sat Dharm Prachárak* (Jullundur), of the 6th July 1900, says that the telegrams so far received from China leave no room for doubt that Russia, France, America, Japan, Great Britain, Germany, &c., seem bent on driving "ignorance" out of the Chinaman's head. But why, asks the Editor, should European civilization be thrust on the heathen Chinee when he "will have none of it"? Is it, however, a fact that the scenes of blood-shed which are just now being enacted in the Celestial Empire have for their object the civilizing of the Sons of Heaven? The *Prachárak* is afraid that this is not the case, and that evangelical Europe merely wishes to partition the heathen Chinese country. Indeed, both America and Africa having already been divided, what other field was left for the display of the Powers' Christian spirit of philanthropy? The Editor adds that Europe has of late been suffering from war fever, which has the effect of converting its victims into beasts, and that so long as Europeans do not embrace the Vedic religion they are not likely to find peace in this world.

The same.

3. The *Sat Dharm Prachárak* (Jullundur), dated the 29th June 1900, says that it has become tired of hearing that the advance of civilization will bring with it the reign of peace all over the world, and regrets to state that Europe,

which boasts that civilization is confined within its limits, is the only disturbing factor in the world's peace. The Transvaal War has not yet come to an end when disturbances have arisen in China. The fact, however, is that the materialistic nations of Europe have become mad with the intoxication of mammon-worship and think of nothing but the increase of their material prosperity. It is the Editor's fervent desire that mankind may very soon realize that material prosperity is not required for fulfilling the object of human life and bringing the reign of peace on this earth.

The same.

4. Writing on the same subject the Editor remarks that the Chinese hatred for the foreign devils leads one to conclude that even if the Imperial forces are defeated the Celestials will not consent to be governed by the foreigners. At any rate it is evident that the affairs of the world will undergo a serious change, and the new century will begin with the loss of liberty in Asia.

The Hedjáz Railway and the Indian Muhammadans.

5. The *Wakil* (Amritsar), of the 9th July 1900, says that the desire to help the Porte with money in the construction of the Hedjáz-Damascus Railway has become so universal in Muhammadan countries as to attract the attention of the Commission entrusted with the work. Accordingly that body held inquiries into the matter, and being convinced that the feeling was genuine and that the followers of Islám looked upon the proposed railway as a religious work, it decided to accept the proffered help and applied for the Sultán's sanction thoreto. This sanction has been granted, and the rules framed by the Commission on the subject will be published at a very early date. Háfiz Abdul Rahmán informs the Editor that Mulla Abdul Qayúm, Talukadár, Lingsagor in Hyderabad, intends issuing an appeal to Indian Muhammadans in this behalf, and has received the Nizám's permission to collect subscriptions in aid of the aforesaid railway. The *Wakil* trusts that the Musalmán residents of this country, who in the matter of religious zeal have never before been beaten by their co-religionists in other lands, will acquit themselves worthily on the present occasion also. They should remember that the Hedjáz Railway is calculated to prove beneficial to their interests not only from a spiritial but also from a commercial point of view. As for Mulla Abdul Qayúm's fitness to undertake the task of collecting subscriptions, it is no exaggeration to say that no better man could have been found for the purpose. The Mulla's capacity for doing good is unbounded, and not very long ago he collected and remitted to Turkey no less than Rs. 15,000 in aid of the Cretan Muhammadans.

Missionaries and politics.

6. The *Sat Dharm Prachárak* (Jullundur), dated 29th June 1900, remarks that Lord Salisbury observed in a recent speech that Christian Missionaries should, in their zeal to promote the cause of their religion, remember that their preachings may entail heavy loss of valuable lives on their country. It should be remembered in this connection that these Missionaries are at the bottom of all the disturbances in China. If the Missionaries had not been the pioneers, the Brirish flag would never have been unfurled in the remotest regions of the world. Will Lord Salisburv deny this? It cannot be denied

that the Missionaries set the ball rolling by creating disturbances through their preachings, and this is considered by the British Government a good pretext for annexing more territories to the British Empire. This being the case, the Prime Minister should know that these Missionaries are entitled to gratitude. The truth is that Lord Salisbury was seeking an opportunity to vindicate the British policy. He apparently advised the Missionaries to be more cautious, but the latter know which way the wind blows.

V.—Native Societies and Religious Matters.

A Fatwa against Gházi-ism.

7. The *Paisa Akhbár* (Lahore), dated 14th July 1900, states that the conduct of ignorant people on the frontier in murdering innocent Europeans cannot be too strongly condemned. It is strange that they should consider such murders as acts of religious merit. They, by such heinous crime, not only lead the Government to harbour suspicion against the Muhammadans, but also give an opportunity to non-Moslems of ridiculing the Muhammadan religion. The Anjuman-i-Islámiya, Punjab, Lahore, has published a *Fatwa* showing the illegality of such murders by Muhammadans in Persian, Pashto, Urdu and English, and distributed a considerable number of copies among the frontier tribes through respectable and influential Muhammadans on the frontier. It is hoped the *Fatwa* will have a good effect and that the murders of Europeans will be stopped in future. The Anjuman has really done a great service to the Government and the nation by the publication of the *Fatwa*.

The Rahtia Sikhs and the Aryas.

8. The *Khálsa Bahádur* (Lahore), of the 9th July 1900, publishes a communication in which the writer endeavours to show that the action of the Arya Samájists in cutting the long hair of the Rahtia Sikhs before making them Aryas has been viewed with disgust by the people and has injured the feelings of the Sikhs. The Arya Samájists also well know that they have not in reality admitted the Rahtias into their community by allowing them to eat from their hands, as admittance into a community consists only in legalising inter-marriages with them. The Rahtias seem to have asked the Arya Samájists to take them into their community after cutting their hair, in order to shame the Sikhs into receiving them into their community. As the ceremony of cutting the hair and taking them into the Arya community was performed at Lahore instead of at Jullundur, it is clear that they had in view the object referred to above.

The approaching meeting of the Bhárat Dharma Mahamandal.

9. The *Sat Dharm Prachárak* (Jullundur), of the 6th July 1900, says that Pandit Dín Dyál, Secretary, Bhárat Dharma Mahamandal, has notified that the Mandal will meet at Delhi on the 8th, 9th, 10th, 11th and 12th August next under the presidency of the Mahárája of Darbhanga. The *Tribune* states that the Pandit has invited Hindús of all classes to the meeting with the object of healing the differences existing among them. The Editor is, however, afraid that the gathering is to be made the means of infusing a spirit of *Jehád* among the Hindús. But whatever the object of the meeting, he would request those who are about to take part in it to render pecuniary help with a view to rescuing their famine-stricken co-religionists from the clutches of the Christian Missionaries.

10. The *Sat Dharm Prachárak* (Jullundur), of the 6th July 1900, says that Europe is very proud of its present civilization, and that of all the European countries, England claims to be the most civilized. The English are in the habit of ridiculing early marriage and other objectionable practices prevailing in India; but it is to be regretted that they do not give the least thought to the evils existing in their own land. Early marriage is no doubt an obnoxious institution inasmuch as it exercises a demoralising influence on the parties contracting it; but is the English system of marriage above reproach? After referring to the rumour regarding the approaching marriage of Lady Randolph Churchill with a Captain West, who is young enough to be her son, the Editor expresses his conviction that the European mode of living and the relations existing between man and woman in Europe are, to a great extent, subversive of morals. He then regrets that the ordinances enjoined in the Vedas regarding marriage, &c., have long been superseded by Puranic superstitions; otherwise, he feels certain, Europeans would have been convinced in almost no time that, so long as the world does not obey the injunctions laid down in the Vedas, sensuality and carnal passions will continue to reign supreme.

Marriages, &c, among Natives and Europeans.

VII.—General Administration.

(*a*)—*Judicial.*

11. The *Koh-i-Núr* (Lahore), dated 10th July 1900, praises the action taken by His Excellency Lord Curzon in the O'Gara case and remarks that the interest taken by His Excellancy in cases occurring between Natives and Europeans is calculated to result in a decrease in the number of such cases.

The Viceroy on the O'Gara case.

12. The *Victoria Paper* (Siálkot), of the 5th July 1900, suggests the appointment of educated people possessing some knowledge of law as assessors. Unless, says the Editor, the list of assessors is amended as suggested above, the object with which they are appointed cannot be gained.

The appointment of assessors.

13. A correspondent of the *Wakil* (Amritsar), of the 9th July 1900, remarks that the hardships, which Shah Zia-ul-Haq, the fugitive Tahsíldár of Ambata in the North-Western Provinces, must have undergone by this time constitute sufficient punishment for his misdeeds. Besides, all that can be alleged against that unfortunate official is that he had been guilty of highhandedness in the collection of Government dues, which, however, is a common practice with all public servants, especially Tahsíldárs. The charges of bribery and corruption preferred against the Shah are false, and would have been proved so had not evil counsellors induced him to abscond. At all events, it is unjust that his innocent wife and children should be punished along with him and reduced to an abject state of poverty. But this is exactly the position in which the confiscation of the absconder's property has placed them. Taking, however, into consideration the fact that this property is hereditary and was not acquired by Zia-ul-Haq, it behoves Government to release the same without delay.

Case against Zia-ul-Haq, late Tahsíldár, Ambata, North-Western Provinces.

14. The *Victoria Paper* (Siálkot), dated 8th July 1900, observes that British Courts award the punishment of a fine for the commission of certain offences for which the Indian Courts award imprisonment, and calls upon the Government of Lord Curzon to appoint a Special Committee consisting of official and non-official members to consider in what offences the punishment of fine alone will suffice, having regard to the condition of native society. This, if done, would prevent many people from becoming jail birds and hardened criminals, whilst at the same time the punishment of fine would have a salutary effect on them.

Award of punishment for criminal offences in England and India.

(*d*)—*Education.*

15. The *Chaudhwin Sadi* (Ráwalpindi), dated 8th July 1900, publishes a communication in which the writer Ghulám-us-Saqalain advises the Muhammadans of the Punjab to hold meetings and submit representations to the Director of Public Instruction, Punjab, and His Honor the Lieutenant-Governor of this Province asking them to veto the resolution of the Educational Conference abolishing the study of Persian in Anglo-Vernacular Primary Schools. He advises the Muhammadans not to relax their efforts in connection with this matter until they succeed in getting the proposal made by the Conference cancelled.

Abolition of the study of Persian in Anglo-Vernacular Primary Schools.

16. The *Curzon Gazette* (Delhi), of the 8th July 1900, publishes a communication in which the writer is at a loss to understand whether it is a mere accident or the result of a deep laid conspiracy that Persian has been banished from the B. A. Examination of the Allahabad University, and the Educational Conference has resolved to abolish its study in the Anglo-Vernacular Primary Schools in the Punjab on the one hand, and the Government of the United Provinces has permitted the use of Nágri characters in Courts on the other. These changes have caused a great sensation among educated people in general and among the Muhammadans in particular. Persian is spoken in Afghánistán, Balúchistán, Persia, Bokhára, Khíva, Samarkand, Táshkand, Káshghar and Turkey in Asia, and this language can be the only medium of communication between the people of those countries and the natives of India in their mutual commercial undertakings. Even from a political point of view this is a time when the study of Persian should be encouraged among the natives instead of being discouraged.

The same.

17. The *Mashir-i-Hind* (Siálkot), of the 8th July 1900, publishes an article with a view to showing that English education has enabled the natives to enquire into the true nature of things, especially in regard to religion, but has weakened their moral fibre. It has also taught them to demand and protect their political rights and privileges, but has at the same time rendered them physically weak.

English education and the natives.

(*e*)—*Agriculture, &c.*

18. The *Wakíl* (Amritsar), of the 9th July 1900, says that on the 3rd idem in his reply to an address from the Deccan Sabha, Poona, Lord Northcote stated that his Government had impressed on Tahsíldárs the desirability of displaying leniency in the collection of the land revenue during the prevalence of the present famine, and suspending the realization of the same in cases in which the cultivator's ability to meet the demand was doubtful. The Editor, however, regrets to have to record that the Revenue Officers entrusted with the carrying out of these injunctions frequently ignore Government's wishes. He can refer to innumerable cases in which Government dues have been recovered from "Sufedposhes" *proved* to have been unable to pay the same. It may be mentioned here that the state of affairs is much worse in the Punjab than in any other part of the country. On the one hand the local *zamíndárs* are being pressed to pay the land revenue, and, on the other, the Alienation Bill has rendered it impossible for them to borrow money for the purpose.

The suspension of the land revenue and the Collector.

(*h*)—*Miscellaneous.*

19. The *Sat Dharm Prachárak* (Jullundur), of the 6th July 1900, says that while a number of fair-minded Muhammadans have lent their support to Sir Antony Macdonnell's Nágri Resolution, not a few Musalmán as well as Kaisth and Brahmin (Kashmíri) Judicial and Executive officials in the North-Western Provinces have made it a point to refuse to accept petitions and applications written in Hindi. The Editor has received several complaints on the subject, but he is compelled to hold them over for want of space. He would, however, request Anglo-Indian Officers in the United Provinces to be always on the alert, and see that their native subordinates, who can never soar above party and religious bigotry, strictly observe the Resolution. He concludes by remarking that Munshi Muhammad Ali Khán, Deputy Collector, Agra, is reported to have declined to accept a petition written in Hindi presented in his Court by one Kallu, Ját, a few days ago, and to have held out various threats to Munshi Naráyan Singh, the writer of the petition.

The Urdu-Hindi question.

20. The *Wakíl* (Amritsar), of the 9th July 1900, remarks that the result of the controversy over the Urdu-Hindi question has given prominence to the fact that the Muhammadans are an unfortunate people. Every thinking Musalmán regarded Sir Antony Macdonnell's Resolution as detrimental to the interests of his community, while several far-sighted and fair-minded Hindús were of opinion that His Honor's orders would affect the whole country for the worse. Again, not a few Anglo-Indian officials made no secret of the fact that the proposed change was calculated to interfere with the smooth working of the administrative machinery. Nevertheless, Sir Antony Macdonnell, who has the reputation of being a wise and sympathetic ruler, declined to reconsider his decision, which has been confirmed, albeit with a slight modification, by Lord Curzon, who has in this instance departed from his usual practice of thoroughly investigating a question before disposing of it. This leaves no room for doubt that the Muhammadans are a luckless lot, and that

The same.

the differences existing among them have so far lowered them in the estimation of Government that no consideration is paid to their prayers even when these proceed from the entire Musalmán community. That is, however, no reason why they should relax their efforts and regard the controversy as closed. On the other hand, if they wish to preserve their nationality and literature they should work with greater enthusiasm and carry out their resolve to send a memorial to the Viceroy on the subject. Should His Excellency deny them justice, they should go up to the Secretary of State for India and, if need be, even to Parliament and the Queen-Empress. The Editor concludes by remarking that the Muhammadans should exert themselves to make the Conference, which is to be held at Lucknow in August next to oppose Sir Antony Macdonnell's Resolution, a success.

Complaint against Court-fee label vendors.

21. The *Koh-i-Núr* (Lahore), of the 10th July 1900, complains that great inconvenience is experienced by litigants in purchasing Court-fee labels. Should any one requiring a court-fee label of a value less than Re. 1 happen to have no change with him, the label vendor refuses to sell the label to him on the pretext that he has no change, but if one pice extra is paid to him he at once produces the change and the label. Moreover, these label vendors have hit upon a novel expedient for levying blackmail from purchasers of Court-fee labels. The label vendor threatens the purchaser by alleging that his rupee is of less than the standard weight and that it must therefore be broken up. The poor purchaser being afraid of losing the rupee agrees to pay the label vendor one or two annas extra. The Editor invites the attention of Mr. C. H. Atkins, Deputy Commissioner of Lahore, to these acts of the Court-fee vendors in the hope that he will take steps to suppress the evil.

Cruelty to animals.

22. The *Wakíl* (Amritsar), of the 9th July 1900, publishes a communication in which the writer alleges that the horses attached to the hackney carriages and ekkas plying between Dhúri, Sangrúr, Kotla, Nábha and Ludhiána are subjected to indescribable cruelty. Eight or nine passengers is the ordinary freight for an ekka, while not long ago a carriage travelling between Ludhiána and Kotla was seen conveying no less than thirty persons. As a natural consequence of this state of affairs, the poor horses not infrequently drop down dead on the road. The correspondent feels confident that the authorities will look into the matter and take steps to prevent the animals from being subjected to such cruelty.

The grievances of Civil Hospital Assistants.

23. The *Victoria Paper* (Siálkot), of the 8th July 1900, is glad to state that Government has increased the pay of Military Hospital Assistants, who will also enjoy the military ranks of Jamadár, Subedár, Rasaidár, Risaldár, &c. The Editor is, however, sorry to find that the pay of the Civil Hospital Assistants has not yet been increased. They have also to perform important and onerous duties during the prevalence of cholera, plague and other epidemics in the country. The Editor trusts that Government will consider the claims of Civil Hospital Assistants as it has done those of the Military Hospital Assistants.

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[Vol. XIII.] [No. 31.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 4th August 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The crisis in China (*Akhbár-i-'Am*) 373
2. The irony of fate (*Public Gazette*) 373
3. France and Islám (*Alhákam*) 373

(b)—*Home*—

4. The Indian Muhammadans and their calumniators (*Khair Khwáh-i-Alam*) 374
5. *Jehad* and the Indian Muhammadans (*Khair Khwáh-i-Alam*) 374

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

6. Government and Native States (*Victoria Paper*) ... 374
7. Complaints against the Rámpur State (*Victoria Paper*) 375

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

8. The Prophet of Kadián and his challenges (*Alhákam*) 375
9. Lord Salisbury and the Missionaries (*Ibid*) ... 375
10. Religious controversies in India (*Ibid*) ... 376
11. The Rahtias' conversion to the Arya Religion (*Sat Dharm Prachárak*) 376
12. The same (*Sat Dharm Prachárak*) 379
13. The same (*Ibid*) 379
14. The same (*Ibid*) 381
15. The same (*Ibid*) 383
16. Lip-loyalty in India (*Ibid*) 383
17. Pandit Gopi Náth and the Aryás (*Ibid*) 383
18. A so-called Ardásia (*Singh Sahái Punjab Gazette*) ... 384

Page.

VI.—Legislation.

Nil.

VII.—General Administration.

(a)—*Judicial*—

Nil.

(b)—*Police*—

Nil.

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

Nil.

(e)—*Agriculture and questions affecting the land*—

Nil.

(f)—*Railways and Communications*—

Nil.

(g)—*Postal matters*—

Nil.

(h)—*Miscellaneous*—

19. The Urdu-Hindi question (*Chaudhwin Sadi*) ... 384
20. The same (*Paisa Akhbár*) 385
21. The same (*Chaudhwin Sadi*) 385
22. The same (*Ibid*) 386
23. The *Tribune* newspaper (*Sat Dharm Prachárak*) ... 386

[Confidential.]

[Vol. XIII.] [No. 31]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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I.—POLITICS.

(*a*)—*Foreign.*

The crisis in China

1. The *Akhábr-i-'Am* (Lahore), of the 17th July 1900, after remarking that the news published in the Anglo-Indian papers regarding the situation in China is anything but reliable, observes that, although the ships and troopsof the Allies are concentr ated at Taku, they dare not advance upon the Chinese Capital, which is only 70 or 80 miles distant. Indeed Admiral Seymour endeavourred to advance upon Pekin, but finding the enemy holding strongly fortified positions was complled to retire. It is apparent from this that the Chinese have still some life left in them although the struggle they are now making may be like the final flare up of a dying lamp and may end in a sudden collapse. Moreover, all the European Powers (excepting Turkey) as well as America and Japan are opposed to China, and it is no easy thing to offer a successful resistance to all these Powers.

The irony of fate.

2. The *Public Gazette* (Amritsar), of the 26th July 1900, says that according to the *Pioneer* a sad illustration of the irony of fate is to be witnessed at the Calcutta dockyard, where hundreds of Chinese carpenters are to be seen working, getting ready ships which are to convey the ene mies of their country to China. Commenting on this, the Editor observes that there is nothing to be wondered at in this, seeing that the various communities residing in India have at one time or another sided with the English and cut the throats of their fellow-countrymen, and that if need be, they would be ready to do the same over again even now. The fact, however, is that poverty and ignorance so pervert the understanding of man as to render him incapable of distinguishing between right and wrong.

France and Islám.

3. The *Alhakam* (Kadián), of the 24th July 1900, remarks that the French are the greatest enemies of Islám. Not long ago they proposed to perform on the stage a play in which the founder of Islám was the hero, but were deterred from doing so on account of the strong protest made by the Muhammadans. Now they

have taken it into their heads to remove the mausoleum of the Prophet from Medina and place it in the museum at Paris. The excitement that this piece of news is bound to cause among Muhammadans can be better imagined than described. Let the French remember that even in this degenerate age the Muhammadans have some self-respect left in them, and that they will sweep her from the face of the earth should she make any such attempt. The Editor then goes on to say that France wishes to take advantage of the crisis in China by taking possession of Yunán, which is inhabited by Muhammadans who regained their independence after fighting the Chinese for twenty years. France must abandon all idea of conquering Yunán, otherwise her pride will be completely humbled by the warlike people inhabiting that province.

(*b*)—*Home.*

The Indian Muhammadans and their calumniators.

4. The *Khair Khwah-i-'Alam* (Delhi), of the 16th July 1900, publishes a communication from one Fazl Mobin, of Patiála, who endeavours to show that there is no truth in the allegation that the Indian Muhammadans desire a change in the Government of the country. They know full well that in the event of such a change occurring, the government of this country would pass into the hands of either the Amír of Kabul or the Czar of Russia. Now the Amír of Kabul is not only too weak to undertake an invasion of India, but his methods of government also are such that no Muhammadan would like to see the country placed under his iron rule. In support of this view, the writer states that some time ago he met a Muhammadan gentleman who had been to Kabul and who told him that he had left Afghánistán, as life and property were not secure in that country. As regards Russia, the writer observes that the expulsion of the Jews and the emigration of the Czar's Muhammadan subjects to Turkey are facts well known to the Indian Muhammadans, and asks whether, in the face of these facts, it is likely that they should desire a change of rulers. The enemies of the Indian Muhammadans are in the habit of alleging that Islám inculcates the waging of a *jehad* against all non-Moslems, but those who entertain such a belief are clearly labouring under a misapprehension. As a matter of fact, *jehad* is not lawful so long as the followers of Islám are allowed to live in peace and perform their religious duties without let or hindrance. Since the Indian Muhammadans enjoy perfect liberty in religious matters, it is a base calumny to say that they harbour evil intentions towards their rulers and desire a change in the government of the country. It is, however, a matter for congratulation that the Government treats such calumnies with the contempt they deserve.

Jehad and the Indian Muhammadans.

5. The *Akhbar Khair Khwáh-i-Alam* praises the action of the Anjuman-i-Islámia of Lahore in circulating a *fatwa* denouncing the murder of Messrs. Gunter and Green as being opposed to the tenets of Islám.

III.—NATIVE STATES.

Government and Native States.

6. The *Victoria Paper* (Siálkot), of the 16th July 1900, says that Government has the right to insist on Native Chiefs giving up their extravagant practices, and that should it ever decide to exercise this right its action should

not be viewed with distrust. On the contrary, it should be understood that it has taken such a step for the benefit of the Chiefs alone. Again, should Government's motives in this connection happen to be misunderstood, it should be the duty of the Press to allay misapprehension, and reassure the public. The Editor adds that, according to the treaties entered into with Native States, Government is bound to defend these States and their rulers against external as well as internal foes. And a little reflection will show that indebtedness is the worst foe that can attack any State. When, therefore, a State's public treasury is empty, or its ruler becomes involved in debt, Government is bound to step in and devise means for remedying the evil. The *Paper* then goes on to say that the *Khálsa Bahádur* is wrong in saying that the opinion that he would treat Native States in a harsh manner during his term of office was general in the Punjab at the very time of Sir Mackworth Young taking over charge of his present post. Such an opinion has never been entertained regarding His Honor, and is not likely to be formed in future. On the contrary, it is well known that he has always been a sincere well-wisher of every State and its ruler in the territories administered by him. It may be mentioned here that Sir Mackworth Young's remarks in the last Administration Report regarding the management of Native States are based on fact, and leave no room for doubt that His Honor is thoroughly acquainted with the affairs of the States committed to his charge, and that their rulers have his sincere sympathy. The Editor then dwells on the advantages of economy, and exhorts Native Princes to practice that virtue.

Complaints against the Rámpur State.

7. The *Victoria Paper* (Siálkot), of the 16th July 1900, urges that a commission consisting of experienced civilians should be appointed to inquire into the charges preferred against the Rámpur State by the Rohilkhand newspapers, and that in the event of the charges being proved the guilty person should be dealt with according to law. In case it should be found that the charges were groundless, the newspapers concerned should be prosecuted under Sections 153A and 507, Indian Penal Code, and the result of the trial communicated to the Press.

V.—Native Societies, &c.

The Prophet of Kádían and his challenges.

8. The *Alhakam* (Kádián), of the 30th June 1900, remarks that when a person claims to be entrusted with a divine mission, the strongest and most convincing proof that he can produce in support of such a claim is that his prophecies come true. Judged by this standard, there can be no denying the fact that the claim put forward by the Mirza of Kádián is true. The Mirza prophesied that no one would accept his challenge to a controversy, and this prediction has been fulfilled to the letter. In support of this view the Editor quotes no less than sixteen challenges (including the one recently addressed by the Mirza's followers to the Bishop of Lahore) none of which have been taken up.

Lord Salisbury and the Missionaries.

9. The *Alhakam* (Kadián), of the 24th June 1900, praises Lord Salisbury for the good advice given by his Lordship to the Missionaries, and remarks that there can be no denying the fact that their mode of preaching is calculated to offend non-

Christians. If the Missionaries contented themselves with preaching the doctrines of their religion as contained in the Bible, there would be no fear of untoward consequences. Unfortunately, however, they transgress the bounds of moderation and by their disgusting criticisms of the founders of other religions inflame the followers of such religions and thus provoke disturbances. If we carefully study the history of China for the past few years we shall find that the present rising is due to the murder of some Missionary. This being so, it behoves the Missionaries to act up to the good advice given them by the Prime Minister. The Editor further urges that His Excellency the Viceroy should also call upon the Missionaries to change their present mode of preaching. The suggestion made in this connection by Mirza Ghulám Ahmad—the Prince of Peace and the promised Mesiah—deserves to be carefully considered along with the speech delivered by Lord Salisbury.

10. The *Alhákam* (Kádián) of the 24th July 1900, remarks that there is a general impression that religious controversies generally produce results that are the reverse of desirable; in other words, they increase and accentuate feelings of hostility amongst the followers of the various religions. This, however, is only partially true, inasmuch as it is the mode in which such controversies are conducted by certain persons that creates mutual hatred. These people, instead of dwelling on the excellences of their own religion, indulge in abuse of the founders of other religions. This kind of controversy was first imported into India by Christian Missionaries, who preferred absur d and meaningless charges against the founder of Islám. The Aryás readily adopted this objectionable mode, and finally the Muhammadans also felt compelled to pay the detractors of their religion in their own coin. The Muhammadans are, however, weak as compared with their rivals in point of wealth, political influence and education, and dare not return abuse for abuse. This being the case, Government should prohibit all religious controversies for a period of ten years and direct all preachers to content themselves with dwelling on the excellences of their respective religions and abstain from attacking other religions. Should this suggestion fail to commend itself to the Government the latter might convene a conference of the leading men of the various religions professed in India and call upon them to prove the truth of their respective religions by means of arguments and miracles. The religion that triumphs at the proposed conference should alone be allowed to be preached, the followers of other religions being prohibited against undertaking all Missionary work. If the professors of any religion decline to take part in the deliberations of such a conference, their refusal must be held to imply that they are not particularly anxious for the preservation of peace and order in the country. It is quite possible that this proposal may be represented to be impracticable, but as a matter of fact it is perfectly feasible and likely to conduce to the preservation of peace and tranquility in India.

Religious controversies in India.

11. The *Sat Dharm Prachárak* (Jullundur), of the 29th June 1900, says that about one-and-a-half or two years ago a few Sikh young men started a movement with the object of preventing their Panth from being swallowed up by Hindúism. Although the educated Hindu community regarded them with suspicion and

The Rahtiás' conversion to the Arya religion.

branded them as "enemies of the nation" and flatterers and informers of Government, the Editor had a very high opinion of them, and not infrequently defended them against the attacks of the Hindús. In order to make their views known to the public, these young men started a newspaper (called the *Khálsa*) under the Editorship of Bhái Lakshman Singh, of Ráwalpindi, who had just then embraced Sikhism and come down to Lahore as Secretary of the Hindu Mutual Relief Fund. The Bhái's attitude towards the Samáj was not so hostile at first, although now and then he published virulent and offensive attacks against Swámi Dayanand. Since the conversion of certain Rahtia Sikhs to the Arya religion, however, he has become an uncompromising enemy of the Samáj, especially of the Editor of this paper. The reason for this is not far to seek. He wished the followers of the Gurús to eat and drink with the Sikhs in question; but they will not allow the latter even to sit on the same carpet with them. The admission of the Rahtiás into the Samáj has, therefore, given him great offence, and converted him into an unreasoning enemy of the Aryás. But if, as he himself admits, the Rahtiás have seceded from the Khálsa Panth owing to the Sikhs having treated them in a cruel manner, what have the Aryás done to incur his displeasure? Perhaps the fact is that being powerless against his own co-religionists, Bhái Lakshman Singh has begun to abuse the weaker party, the Arya Samájists. The *Prachárak* would not have taken any notice of the Bhái's mischievous writings, as it is an open secret that he has no influence with the Sikhs and is only a time-server; but the tactics adopted by him and his co-workers in this connection are such that they deserve to be exposed. At first these worthies issued a pamphlet in Gurmúkhi with the object of inflaming the Sikhs against the Aryás. This was followed by the publication in the *Khálsa* of an inflammatory article bristling with lies and misstatements. Nor is this all. The mischievous production was wired to the *Pioneer*, it being at the same time given out that the conversion of the Rahtiás had maddened the Sikhs; that the latter were about to attack the Aryás; that Munshi Rám would be murdered; and that the Samáj would be swept off the face of the earth. So on and so forth. The Editor adds that Lakshman alone is the author of every attempt which has so far been made to induce the followers of the Gurús to disturb the public peace. He will, therefore, notice only the writings which have appeared in the *Khálsa* on the subject of the Rahtiás' "purification," more especially as other newspapers have merely republished articles from this journal. It will, however, be as well to mention here that these writings are of two kinds: those which contain false news invented to bring the Samáj into disrepute, and those which have been published with the sole object of inflaming the Sikhs, Hindús and even Muhammadans against the Aryás. The *Parchárak* then remarks as follows:—

(1) The *Khálsa* misrepresents facts when it says that although the Aryás permitted the Sikhs to hold converse with the Rahtiás previous to the conversion of the last named, the time allowed for the purpose was too short to admit of any good result coming out of the talk. The Sikhs were given no less than eight hours for the conversation; and if they could not talk the Rahtiás over in that time, they and not the Aryás must be blamed.

(2) It is eqally wrong to say that the conversion also gave great offence to the Hindús of Lahore. Those in the know are aware that even the Sikhs, let alone Hindús, knew nothing about the matter until the neo-Sikhs issued a notice regarding it. On the other hand, almost every Hindu newspaper praised the Samáj for admitting the Rahtiás into the Vedic religion.

(3) The statement that several parties of the Aryás consisting of a barber, &c., have been formed (with the object of propagating the Vedic faith) is a myth pure and simple, and has been invented merely to work up the passions of ignorant Sikhs and incite them to break the public peace.

(4) There is no truth in the assertion that the Sikhs are also willing to eat with the Rahtiás.

(5) The *Khálsa* is wrong in stating that the Rahtiás have entered the Samáj, not from any love for the Arya religion, but simply to raise their social status.

(6) In March or April 1899 Bhái Lakshman Singh gave out with a flourish of trumpets that a Sikh preacher had brought from Sáhíwál seven or nine tolahs of broken sacred threads (*i. e.* had succeeded in inducing a number of Hindús to become Sikhs and break their sacred threads, which he had collected and brought with him). In the *Khálsa* of the 13th June last, however, the Bhái says that he has never expressed joy at the sacred thread being insulted in this manner (which is not true).

(7) Equally misleading is the *Khálsa's* allegation that the Aryás of Jullundur are bringing pressure to bear on the Sikh residents of that city and its suburbs to allow the Rahtiás to draw water from Sikh wells.

As if, adds the Editor, the foregoing instances of misrepresentation were not sufficient to prove malicious intent on its part, the *Khálsa* has gone a step further and has, by attacking the writings of the late Pandit Lekh Rám, attempted to inflame the Muhammadans against the Aryás. This should convince every right-minded person that the Editor of that paper is not an honest man, and that he does not realize his responsibilities. It may be mentioned here that the report is general that Bhái Lakshman Singh is spreading still more false rumours among the Hindús, Sikhs and Muhammadans, and is openly inciting them to attack the Aryás. His tools are distributing, by the thousand, copies of the aforesaid Gurmúkhi pamphlet, which exhorts the followers of the Gurús, not to sit on the same carpet with the Rahtiás and other Arya Samájists. These men have given out that they are representatives of the Panth; that all Sikh Subedárs, Resáldárs and Jágírdárs are on their side; and that the memory of the heroism displayed by their co-religionists at Saragheri will dissuade Government from taking any notice of Sikh oppression on the Rahtiás. The Editor concludes by warning the Sikhs not to listen to such evil counsels, and advising Government to discontinue showing special favours to particular communities.

12. The *Sat Dharm Prachárak* (Jullundur), of the 29th June 1900, publishes a reprint of the Gurmukhi pamphlet issued by Bháís Lakshman Singh and Sant Singh on the subject of the conversion of certain Rahtiás to the Arya religion. The pamphlet begins by saying that the incident has created a great stir, and that the shaving of the converts' heads by the Arya Samájists has given dire offence not only to the Sikhs but also to the Hindús. Indeed, it is alleged, the excitement in Lahore on the conversion day was so great that several Sikh as well as Hindu gentlemen were seen shedding tears at the insult offered to one of the external emblems of Sikhism. The local Sri Guru Singh Sabha was the first to express regret at the conduct of the Aryás in inducing the Rahtiás to throw the Khálsa Panth overboard. Next, a crowded meeting of the Sikhs was held at the Báolí Sáhib on the 9th June last with the same object. The gathering also resolved to send out preachers in order to impress on the leading Sikhs the desirability of looking upon every member of the Panth as their brother. The pamphlet then goes on to say that not only the Aryás and Rahtiás are to blame for the incident of the 3rd June, but that, to a great extent, the Sikhs themselves are also responsible for the deplorable occurrence. Had they not been indifferent to the interests of the Panth, and had they not observed the pernicious custom of *chhut*, the Rahtiás would never have forsaken Sikhism. The publication adds that the teachings of the tenth Guru being clearly against the observance of *chhut*, the Khálsa Sabha, Lahore, has resolved that the Rahtiás, Mazhabís and Rámdásías being baptised Sikhs their co-religionists should treat them like brothers and have social dealings with them. After exhorting the Rahtiás, &c., not to discard the holy Granth, the pamphlet calls upon the followers of the Gurús to sever all connection with the Aryás and those Rahtiás who have embraced the Vedic religion.

The same.

13. The *Sat Dharm Prachárak* (Jullundur), of the 6th July 1900, says that it is alleged in certain quarters that the Aryás have given great offence to the Sikhs by shaving the heads of the Rahtia converts to the Vedic faith. A little reflection will, however, show that the Aryás have not cut the long hair of any *Sikh*, the Rahtiás in question having been firm believers in the principles of the Samáj before their heads were shaved. Again, if the Hindús were to lash themselves into fury over a co-religionist of theirs discarding his *choti* on embracing Islám, no sane person would have any sympathy with them. And the case of the Sikhs in the present instance is not a whit stronger. But it is said that on the present occasion the feelings of the Sikhs have been wounded owing to the long hair of the Rahtiás having been cut in their presence, and the general public having been invited to witness the show. This is, however, a misstatement. No special meeting was convened for the purpose, nor was any notice issued about the conversion. The ceremony was performed at one of the Samáj's ordinary weekly meetings, which are held for the spiritual benefit of the Aryás alone. It is also on such occasions that Hindú converts to Islám or Christianity are "purified" in a quiet manner, and no departure in this respect was made in the present case. If, therefore, the Sikhs could not bear to see the heads of the Rahtiás shaved, they ought not to have gone to

The same.

the Samáj Mandir uninvited. It is further alleged that the followers of the Gurús are as averse to seeing the long hair cut as the Hindús are to seeing a cow slaughtered. But if this is so, how is it that thousands of Bedís, Sodhís and Bhallás, who have had their heads shaved in an open manner, continue to be worshipped by the Sikhs? But even if the allegation is true, one may be pardoned for enquiring why the Khálsás should go where things repugnant to their feelings are done, and then complain that dire offence has been given them. The above will show how weak Bhái Lakshman Singh's reasoning is, and in what a clever manner he is practising deception on the public, nay, is endeavouring to mislead responsible Government officials into committing acts of injustice; that he is indulging in this misrepresentation intentionally and with a set purpose is the easiest thing to prove. In the *Khálsa* of the 23rd May last, the Bhái published a note to the effect that the Lahore Arya Samáj had decided to "purify" the Rahtiás of Jullundur provided they discarded the external signs of Sikhism; that the Aryás were within their rights in doing so; and that the Sikhs could have no cause for complaint against them on this score. His present change of front, therefore, leaves no room for doubt that either the Editor of the *Khálsa* is an extremely mischievous person and has some special purpose to serve in fomenting a quarrel between his co-religionists and the Aryás, or that he is a fool and dullard of the first water. At all events it behoves the Hindús, Muhammadans and Sikhs not to be led astray by the preachings of such evil-minded persons. After remarking that Bhái Lakshman Singh is not only endeavouring to set Government against the Arya Samáj, but is also trying to infuse into the minds of the Sikhs a spirit of *Jehâd* against the followers of Dayánand, the Editor says that the *Khâlsa* of the 20th June last gave out that the Shanár-Maravar riots were likely to be repeated in the Punjab. It likened the Rahtia Aryás and the Sikhs to the Shanárs and Maravars respectively, and predicted that the followers of the Gurús would burn the villages and dishonour the women of the Rahtiás under reference, just as the hamlets and females of the Shanárs had fared at the hands of the Maravars. And in order to emphasise the prediction that paper reported that in the previous week a serious riot between the Sikhs and Rahtia Aryás of Banga in the Jullundur District had only been averted owing to the forbearance displayed by the latter. It will, however, appear on inquiry that no such incident had happened at Banga previous to the 20th June, and that the Rahtiás of that place began to be subjected to various hardships *after* the distribution of the the aforesaid Gurmukhi pamphlet in, and the despatch of scores of Sikh preachers to, the *ilāka*. Bhái Lakshman Singh alone is, therefore, responsible for all this mischief; and it will not surprise the Editor if the Rahtia Aryás in question one day meet the fate of the Shanárs, and the persons who are publishing long-winded articles in the *Civil and Military Gazette* and the *Pioneer* in order to gain some personal end, succeed in goading ignorant Sikhs to perpetrate the deed. The *Prachárak* has revealed the above facts merely for the information of the local Executive officials, and wishes to thank the Assistant Commissioner, Banga, and the Deputy Commissioner, Jullundur, for taking no notice of certain mischievous reports which Bhái Lakshman Singh's tools induced the new

Muhammadan Police Inspector, Banga, to submit, as also for having so far prevented the Rahtiás from being subjected to any oppression. After exhorting the Sikh residents of Banga to spare themselves the shame of murdering innocent Rahtiás and dishonouring their females, the Editor goes on to say that when the prophecy regarding bloodshed and quarrels made in the *Khálsa* of the 20th June remained unfulfilled for seven days, Bhái Lakshman Singh began to feel greatly annoyed and irritated. Thinking, however, that the fear of Government had prevented the Sikhs from taking the law into their own hands, he published in the next issue of his paper another note to the effect that the news regarding the prevalence of excitement among the Sikhs over the conduct of the Aryás had also been published in the Anglo-Indian Press, and that the constituents of these newspapers were thoroughly prepared for the predicted bloodshed to take place. This, it will be readily conceded, was an indirect hint to his co-religionists to lose no time in attacking the Aryás. But when this appeal also fell on unheeding ears, the Bhái became perfectly mad, and in the *Khálsa* of the 4th July published a malicious attack on the late Pandit Lekh Rám's works with the object of inflaming the Muhammadans against the followers of Dayánand. It is, however, an open secret that the deceased never took up his pen except in self-defence, a fact which was fully established when certain Muhammadans of Delhi instituted legal proceedings against him. It is, besides, untrue that his writings had the effect of wounding the feelings of the entire Mussalmán community; the Prophet of Kádián and a few of his disciples were the only persons who professed to be offended with his books. Again, Lekh Rám's publications have nothing to do with the admission of the Rahtiás into the Arya Samáj. It is, morever, a pity that a Sikh newspaper should have found fault with that Arya martyr's works, seeing that when the Khálsás were greatly exercised about Mirza Ghulám Ahmad's pamphlet (*Sat Bachan*) about Bába Nának it was he whom they besought to reply to the Mirza, and who stood by them in that hour of trial. But Bhái Lakshman Singh cannot be expected to know these things, as he must then have been masquerading in the Brahmo or the Arya Samáj. It may, however, be mentioned here that he has published the article in question with a two-fold object. In the first place, he has attempted to hold out to Government the threat that if it does not issue orders forbidding the Aryás to shave the heads of the Rahtiás at the time of the latter's "purification," the Sikhs will create serious disturbances in the Province. In the next he has told the followers of the Gurús that the only way in which they can avenge themselves on the Aryás is to follow the example of Lekh Rám's murderer, and tell off some Sikh *Ghási* to assassinate the author of their troubles. As to whom the Bhái regards as the enemy of the Panth, a perusal of the following extract from the *Khálsa* of the 13th June ought to leave no room for doubt on the point :—

"Lála Munshi Rám of Jullundur is especially responsible for this change in the Arya Samáj's tactics."

The same.

14. The *Sat Dharm Prachárak* (Jullundur), of the 13th July 1900, says that about two hundred Rahtia men, women and children have been admitted into the Samáj up to the present, and that the Aryás have commenced eating with

them. The innovation is likely to cause much excitment in the Punjab, and create misunderstanding between the authorities, Aryás, Hindús and Sikhs. Again, it is possible that the result may prove injurious to the interests of the communities named, nay, may interfere with the smooth working of the administrative machinery. It is, therefore, very necessary that Government should be informed of the true state of affairs, and that the Sikhs, &c., should be warned not to exceed their rights in connection with the matter under reference. A succinct history of the Rahtiás' conversion has already been published in the *Prachárak* of the 8th June last (*vide* paragraph 15 of the Selections No. 25), and the foregoing articles deal with the mischievous doings of certain neo-Sikhs (who can in no sense be considered representatives of the Khálsa Panth) in this connection. These writings show clearly enough that the admission of the Rahtiás into the Samáj has not given the least offence to the Hindús and that the incident did not cause any excitement among the Sikhs themselves till after the distribution of the aforesaid Gurmúkhi pamphlet in the Jullundur District. Nor is the outcry over the "purification" general among them even now. But even were it so, it would be preposterous to suppose that the authorities would do nothing to protect the weaker community from the oppression of its stronger neighbours. The British Government can justly boast that it has never allowed one class of its subjects to lord it over another. It is not, therefore, to be thought of for a moment that in the present instance Government will, out of regard for the followers of the Gurús, forbid the Aryás the exercise of their legitimate rights. The Editor, however, wishes to mention here that certain mischievous persons have of late been giving out that Government, being afraid of the Sikhs, they can make it do whatever they like. He then goes on to say that he has not made the above remarks in order to solicit Government's help on behalf of the Aryás, who are prepared to undergo every hardship in the cause of their religion. All that they ask of the authorities is, that no restrictions may be placed on the free exercise of their legitimate rights, and that the Sikhs may be given to understand that Government cannot do this even to oblige them. The *Prackárak* wishes to remark in this connection that the Aryás are perfect strangers to fanaticism, and that were Government to give up judging their character only from the reports of the Secret Police and the writings of a certain section of the native Press, it would be convinced in a very short time that they are a law-abiding people, and render greater help to the administration than any other class of their fellow-subjects. The Editor then exhorts the Sikhs, Hindús and Muhammadans to cease their unmeaning persecution of the Rahtia converts to the Arya religion, and complains that the Rahtiás of Banga (Jullundur District) are having a very bad time of it. The shop-keepers, it is alleged, have stopped all dealings with them, while whenever their women have occasion to go out, abusive epithets are flung at them by both Hindús and Muhammadans. Nay, the people not infrequently flock round the Rahtiás' houses with the object of airing their stock of Billingsgate. In conclusion, the Editor states that he has received quite a number of anonymous letters, the writers of which have threatened to put an end to his life; but that he has treated all these communications with the contempt they deserve, especially as there is no fleeing from death.

The same.

15. The *Sat Dharm Prachárak* (Jullundur), dated the 13th July 1900, referring to the article recently published in the *Khálsa* under the heading of 'Dangers ahead,' on the occasion of the conversion of Rahtia Sikhs, remarks that the Editor of that paper apparently cherished the hope that he would, by giving publicity to certain falsehoods, induce the Government to send troops in all directions for the arrest of the Aryás. He must, however, remember that Government officers in charge of districts and divisions cannot be easily imposed upon, and that if they were so stupid as to take action on the strength of unfounded statements like those published by the *Khálsa*, it would be impossible for them to govern such a large empire. The Editor then gives a translation of the note published in the *Tribune* in which the latter ridiculed the article published in the *Khálsa*.

Lip-loyalty in India.

16. The *Sat Dharm Prachárak* (Jullundur), dated the 13th July 1900, remarks that the Hindús are at this time ransacking their Puráns in order to find a passage showing that loyalty to the English would secure them heaven or salvation. The neo-Sikhs also openly declare that Guru Gobind Singh founded their creed in order that they might serve in the British Army. Again the frequent occurrence of cases of Gháziism having led the Government to distrust the Muhammadans, the Anjuman-i-Islámia, Punjab, is endeavouring to do its best to prove that Islám does not inculcate the waging of *jehád*. These people must, however, remember that Government cannot be taken in by such false flattery. In the Hindu Puránás, the greatest abhorrence is shown for the *Malechhás*; and in the eyes of the Hindús both the Muhammadans and Christians are *Malechhás*. The Hindús should, therefore, instead of searching for an authority in the Puránás inculcating loyalty to the English, openly declare that if the authors of the Puránás had known that the English were a justice-loving people they would never have denounced them as *Malechhás*. Again, when every one knows that the English were not even dreamt of in the time of Gurn Gobind Singh, the Sikhs ought not to feel ashamed at the absence of an injunction in the writings of their Guru urging them to remain steadfast in their loyalty to the English, and should feel no hesitation in saying that it is not against the Sikh religion to be loyal to the English, who have put an end to the anarchy which prevailed in the time of the Sikh Ráj. Similarly the Muhammadans ought to tell their co-religionists that the days of *jehád* are over and that it is impossible now-a-days to conquer the world without knowledge and brains. The Editor then goes on to say that it is only the Vedic religion that is not open to the objections raised against the teachings of the religions mentioned above. According to it the human race is divided into Aryás (the good) and *Dasyús* (the wicked) and the distinction is based on good and bad deeds. As Englishmen are by virtue of their good deeds entitled to be called Aryás, it is the duty of every Arya to assist in the maintenance of their rule.

Pandit Gopi Náth and the Aryás.

17. The *Sat Dharm Prachárak* (Jullundur), dated the 13th July 1900, remarks that although Pandit Gopi Náth has for a long time past been making vile and indecent attacks on the Arya Samáj and its founder, the Samáj has never taken any

notice of his writings. Nor would the Aryás have ever taken any steps to put a stop to such attacks had not the Government by instituting criminal proceedings against him shut his mouth for ever. The Editor, however, does not exult over this. On the contrary, he regrets that the descendants of Arya *Righís* should have fallen so low as to give others an opportunity of finding fault with their actions.

A so-called Ardásia.

18. The *Singh Sahái Punjab Gazette* (Amritsar), dated the 5th July 1900, publishes a communication, the writer of which states that he has received letters from the Pesháwar District informing him that Suchet Singh who has recently been taking an active part in the conversion of Christians, Muhammadans and Rahtiás to the Sikh religion, represents himself to be the head *Ardásia* of the Golden temple, Amritsar, and is receiving donations from them on behalf of the temple. This being so, the writer considers it necessay to warn the public that Suchet Singh is the son of Bhái Ganga Singh, late *Ardásia* of the Golden Temple, who embezzled Rs. 3,500 of the temple donations and against whom a decree was obtained for that sum on a suit filed by the Manager of the temple. As Bhái Ganga Singh has not as yet repaid a penny of this sum, neither he nor his son has any right to be called an *Ardásia*. It is, therefore, desirable that the Manager of the temple should make enquiries regarding the truth of the reports received by the writer from Pesháwar, and in case they should turn out to be well founded a notice should be issued to the effect that Bhái Ganga Singh has embezzled Rs. 3,500 of the temple money and that he and his son Suchet Singh have no right either to call themselves *Ardásiás* or to collect donations from the people on behalf of the temple. The writer concludes by asking the Manager to attend to this matter without loss of time and to stop the maintenance allowance given to Bhái Ganga Singh until the amount decreed against him is repaid.

VII.—General Administration.

(*h*)—*Miscellaneous.*

The Urdu-Hindi question.

19. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th July 1900, publishes a communication purporting to emanate from the Muhammadans of the Punjab in which the writers remark that the orders of Sir Antony Macdonell directing the introduction of the Deva Nágri character into the courts of the United Provinces have come as a shock to the Indian Muhammadans who, besides being weak and voiceless, are indifferent to their own interests, but are at the same time thoroughly loyal to the Government. This being the case, the writers urge that Government should appoint a commission to inquire whether the number of Hindi-knowing persons has actually increased since the census of 1891, in other words whether the number of persons knowing Deva Nágri is really as large as it is represented to be, or whether persons unacquainted with Deva Nágri but possessing a knowledge of other dialects allied to Hindi (Landa, &c.) have been included in the figures given in the census returns of 1891. Justice demands that the orders of the North-Western Provinces Government should not be carried into effect pending the result of the census of 1901. The writers then go on to observe that a similar calamity is likely to overtake

the Punjab. Indeed, a Hindu friend of theirs recently told the writers that the introduction of Hindi into the courts of the Punjab was only a question of time. This is not at all improbable, seeing that that language has been introduced into Lucknow itself which is the birth place of Urdu. Moreover, as efforts are sure to be made in order to represent the number of Hindi-knowing persons in the Punjab to be very large, the writers urge that the column in the census forms relating to education should be so altered as to elicit reliable information regarding the number of persons knowing Deva Nágri, Landa, Punjábi or Gurmukhi, &c., respectively.

This suggestion, if adopted, would enable the authorities to ascertain the exact number of persons who actually know Nágri. As a further precaution, the word Deva Nágri should be written opposite the names of all who know that language. The term Hindi is a misleading one inasmuch as it includes Landa characters in which accounts are kept and Hundís written. These characters are quite different from Deva Nágri and are so defective and imperfect that it is impossible to carry on even the most ordinary correspondence in them.

The reason why the number of Hindi-knowing persons has been found to be so large is that the persons who use this Landa character have been included among those knowing Hindi. The writers feel certain that in the event of their suggestion being adopted the approaching census would prove that Government have been deceived in this matter. In order to preclude the possibility of any such deception being again practised in this connection the authorities should direct the enumerators to obtain the signature of all persons who claim to know Deva Nágri.

The same.

20. The *Paisa Akhbár* (Lahore), of the 14th July 1900, says that the confirmation by the Viceroy of Sir Antony Macdonnell's Nágri Resolution dashes to the ground the Muhammadans' hopes of obtaining justice in the matter at His Excellency's hands. It is true that Lord Curzon has directed that paragraph 3 of the Resolution should come into force one year hence, but the change cannot prove of much benefit to the Musalmáns. It was expected that His Lordship would display his usual thoroughness and caution in dealing with the question, but unfortunately for the Urdu-speaking people he seems to have disposed of it in a most hurried manner. The Editor then requests the Viceroy to enquire if the Resolution is necessary and called for, or if the same has been adopted merely because Urdu is almost exclusively used by the Muhammadans. He adds that Sir Antony Macdonnell's action is calculated to strain the relations between the Hindús and Musalmáns still further, and that this is certain to prove injurious to the best interests of the country.

The same.

21. The *Chaudhwín Sadi* (Ráwalpindi), of the 15th July 1900, remarks that Sir Antony Macdonnell's Resolution had come upon the Muhammadans like a bolt from the blue and that every body had expected that Lord Curzon would not fail to realise that the Resolution which had been condemned on

all sides would do more harm than good. If the Local Government was hasty, the Government of India ought to have been more cautious and waited till the next census was over. At any rate, it ought to have instituted inquiries and ascertained the exact number of persons who know the Deva Nágri character. The Editor then goes on to remark that as the Hindús generally know both Urdu and Deva Nágri, the Resolution will not affect them in any way. The same cannot, however, be said regarding the Muhamdáns who have a special liking for Urdu and will suffer much by the introduction of the Deva Nágri character. The question now is why has this change been introduced ? Surely neither Sir Antony Macdonnell nor Lord Curzon are prejudiced either against the Urdu character or those who use it. The Editor has no hesitation in saying that the Muhammadans have to thank the Congress for this ill turn inasmuch as it was they who raised this question without any necessity, set up a persistent agitation and sent a deputation to the Lieutenant-Governor which indulged in gross misrepresentations in regard to the Persian character. The authorities are to blame only to this extent that they passed *ex parte* orders without giving a hearing to the advocates of Urdu. A certain speaker at a recent public meeting held at Lahore laid stress on the fact that the Congress had not passed any formal resolution on the subject, and that it was idle to find fault with the founders of that movement for the action taken by Sir Antony Macdonnell's Government. The speaker forgets that it was the Congress who made strenuous efforts for the introduction of Deva Nágri into the courts of the United Provinces and that Pandit Madan Mohan, Malwai—the life and soul of the Congress—took a leading part in the agitation, collected opinions against Urdu and compiled a voluminous report condemning the Urdu and praising the Deva Nagri character. The *Advocate* of Lucknow and the *Tribune* of Lahore both took up the cudgels on behalf of the Nágri and against the Urdu character. How in the face of all these facts, can it be said that the Congress had absolutely no hand in the matter ?

The same.

22. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th July 1900, remarks that the Muhammadans have apparently fallen on evil days and that this is fully proved by the fact that the Government of India has sanctioned Sir Antony Macdonnell's Resolution of the 18th April with this modification that candidates for the public service be allowed one year for learning the Nágri character. This will cut at the root of the national literature of the Muhammadans whose eyes are now turned to the Aligarh deputation and those leaders of the community who have taken upon themselves the duty of defending their national language and literature.

The *Tribune* newspaper.

23. The *Sat Dharm Perchárak* (Jullundur), dated the 13th July 1900, says that the *Tribune* (Lahore) now appears to have regained some of its former freshness owing to the appointment of Amrita Lál Roy to the Editorship. This change of Editorship has not been announced in the *Tribune*, but the air of smartness which characterises the articles now-a-days published in that paper goes to show that the views of the former Editor of *Hope* have undergone a change with the change of scene.

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[Vol. XIII.] [No 32.]

SELECTIONS

FROM THE

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PUBLISHED IN THE PUNJAB,

Received up to 11th August 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The situation in China (*Public Gazette*) 389
2. The same (*Wakíl*) 389
3. The same (*Public Gazette*) 389
4. The same (*Civil and Military News*) 390
5. The same (*Sat Dharm Prachárak*) 390
6. The same (*Akhbár-i-'Am*) 390
7. The European Powers' earth-hunger (*Sat Dharm Prachárak*) 391
8. A new Mahdi in the Soudán (*Hákam*) 391
9. The Hedjáz Railway and the Indian Muhammadans (*Wakíl*) 391
10. The same (*Paisa Akhbár*) 392

(b)—*Home*—

11. England and India (*Paisa Akhbár*) 392
12. The Urdu-Hindi question (*Rafiq-i-Hind*) 392
13. The same (*Wakíl*) 392
14. The same (*Mashír-i-Hind*) 393
15. The same (*Paisa Akhbár*) 393
16. The plague administration and Lord Curzon (*Victoria Paper*) 393

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

17. Patiála affairs (*Khálsa Bahádur*) 393
18. The same (*Singh Sahái*) 395
19. The same (*Aftáb-i-Punjab*) 395
20. The same (*Khálsa Bahádur*) 395
21. The same (*Lahore Punch*) 396
22. The same (*Paisa Akhbár*) 396
23. Faridkot State (*Singh Sahái*) 397
24. Disturbances in the Arki State (*Punjab Samáchár*) ... 397

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

25. The conversion of the Rahtiás to the Arya Samáj (*Khálsa Bahádur*) 397
26. The Sikhs and the Rahtiás, &c. (*Ibid*) 398
27. The same (*Ibid*) 398
28. The Sanátanists and the Aryás (*Sat Dharm Prachárak*) 398
29. The same (*Ibid*) 398
30. The same (*Ibid*) 398
31. The same (*Ibid*) 399
32. Native orphans and Christian Missionaries (*Núr Afshán*) 399
33. Mirza Ghulám Ahmad and the Lord Bishop of Lahore (*Sat Dharm Prachárak*) 399
34. Christianity and its followers (*Ibid*) 400

Page.

VI.—Legislation.

35. The Land Alienation Bill (*Rafiq i-Hind*) ... 400
36. The same (*Ibid*) 400
37. The law of sedition (*Lahore Punch*) 401
38. The law regarding obscene and inflammatory writings (*Victoria Paper*) 401

VII.—General Administration.

(a)—*Judicial*—

39. Case against Private Sullivan (*Akhbár-i-'Am*) ... 401

(b)—*Police*—

40. Dakaity in the Hoshiárpur District (*Akhbar-i-'Am*) ... 402
41. Complaint against the Kamália Police (*Ibid*) ... 402

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

Nil.

(e)—*Agriculture and questions affecting the land*—

42. A complaint regarding the grant of *takávi* advances in the Ráwalpindi District (*Táj-ul-Akhbár*) ... 402
43. A suggestion for improving the agriculture of India (*Hamdard-i-Hind*) 402
44. The famine and the people of India (*Akhbár-i-'Am*) 402
45. The causes of the frequent appearance of famines in India (*Akhbár-i-'Am*) 403

(f)—*Railways and Communications*—

46. Grievances of third class railway passengers (*Victoria Paper*) ... 403
47. Disadvantages of railways (*Táj-ul Akhbár*) ... 403

(g)—*Postal matters*—

48. A Postal complaint (*Paisa Akhbár*) 404
49. Post cards of private manufacture (*Hamdard i-Hind*) 404

(h)—*Miscellaneous*—

50. Muhammadan and Sikh employés in the Divisional Court, Amritsar (*Singh Sahái*) 404
51. Lord Curzon and clerks (*Akhbár-i-'Am*) 404
52. Rough on native clerks, &c., in Government Offices (*Hamdard-i-Hind*) 404
53. Bribery and corruption in the public service (*Sidlhot Paper*) 405
54. Government and native Journalists (*Victoria Paper*) 405
55. Government servants and the Press (*Hamdard-i-Hind*) 405
56. Native Christians and the census (*Núr Afshán*) ... 405
57. The late Rája Harbans Singh (*Koh i-Núr*) ... 406
58. The translation for the Amir of Scientific and other English Works into Persian (*Wakíl*) 406

[Confidential.]

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SELECTIONS

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I—POLITICS.

(*a*)—*Foreign.*

The situation in China.

1. The *Public Gazette* (Amritsar), of the 16th July 1900, in an article on the situation in China remarks that the defeat of the Chinese at the hands of an insignificant Power like Japan had led everybody to infer that the allied forces would find no difficulty in advancing on Pekin and relieving the Legations, but that recent events show that the Celestials are in a position to offer effectual resistance to the allies. The Editor then gives a summary of recent telegrams with a view to prove that the Chinese are fighting under an able General and are likely to give a good account of themselves The task before the allies is by no means an easy one, and it is highly desirable that Japan should send at least twenty or thirty thousand men to put down the Boxer revolt.

The same.

2. The *Wakil* (Amritsar), of the 23rd July 1900, remarks that the crisis in China is growing more and more serious every day, and that Europe seems to have despaired of the safety of the Legations. According to Reuter, the Powers have decided to send to China 40,000 troops each. It is, however, quite on the cards that the task of restoring peace in the Celestial Empire will finally devolve on England and Japan. After publishing a summary of the preceding week's telegrams regarding the crisis, the Editor observes that the Boxer rising is certain to prove injurious to the interests of Russia not only in the Far East, but also in Central Asia and Europe.

The same.

3. The *Public Gazette* (Amritsar), of the 24th July 1900, also publishes similar remarks, and adds that in all likelihood the Boxers will shortly have the whole Chinese Empire at their back. This, it cannot be denied, will render the

task of the allies still more difficult, for the Transvaal war has shown clearly enough that it is not easy to conquer a nation in arms. There can, however, be no doubt that in the end the Celestials are bound "to go under," and become the slaves of the Powers. It is of course true that there is no dearth of fighting material in China; but she lacks the means of putting a large army in the field. Again, while the allies are in a position to bribe over to their side a part of the Chinese population, and thereby reduce the strength of the rebels, it is simply impossible for the Sons of Heaven to induce any European Power to leave them alone. After remarking that the present combination of the Powers of Europe bodes no good to the rest of the world, especially to Japan, the Editor observes that the fear that they will come to blows over the partition of China is wholly unfounded.

The same.

4. The *Civil and Military News* (Ludhiána), of the 25th July 1900, observes that it needs no Bismarck or Gladstone to foretell that the allied forces are certain to crush the Boxer rising in the long run. It may, however, be mentioned here that a certain writer, who knows China intimately, is of opinion that if the Boxers determine to continue the rebellion no earthly Power will be able to put them down. Up to this time there have been twenty such risings in the Celestial Empire, and in not one of them were the rebels worsted. After publishing a brief history of the Boxer movement, the Editor remarks that the heathen Chinese is not so unlovable a character as the Christian Missionary represents him to be. On the other hand, he is a skilful and industrious workman, and a peaceful and honest citizen. Nevertheless, China is doomed, and the oldest nation in Asia is to be crushed under the European's heels. The paper then goes on to say that the news regarding the massacre of the Foreign Ambassadors does not appear to be true. If, however, the hellish deed has really been perpetrated, rivers of blood will not suffice to wash away the sin. It may be added that Europe has long had sinister designs against China, and that this massacre will afford the Powers a pretext to partition that country among themselves.

The same.

5. The *Sat Dharm Prachárak* (Jullundur), dated the 27th July 1900, writing on the crisis in China says that, having regard to the jealousies prevailing amongst the allies, it is not improbable that they may quarrel among themselves and disturb the peace of the whole world. The peace that Europe has enjoyed for half a century had led the world to believe that the Christians would no longer shed the blood of their co-religionists, but recent events show that this expectation is not likely to be realised. Under these circumstances the Editor is irresistably forced to the conclusion that so long as the light of the Vedas does not illumine the minds of European nations it is useless to expect that they will cease to shed blood or keep their brutal passions in check.

The same.

6. The *Akhbár-i-'Am* (Lahore), dated the 18th July 1900, says that a correspondent suggests that it would save Government a great deal of trouble if it were to send Native Chiefs with their troops to China, and allot them a portion of the

conquered territory after the conquest. The writer further suggests that the Amír should also help England with a brigade and acquire land in the Celestial Empire. But is this practicable or advisable, asks the Editor?

The European Powers' earth-hunger.

7. The *Sat Dharm Prachárak* (Jullundur), of the 22nd June 1900 (received on the 23rd July 1900), says that the assertion that the European States keep themselves always prepared for war merely to maintain "the balance of power" is wholly devoid of truth. On the other hand, the Powers have ever been anxious to keep their armies employed, and it was with this object that England, France, Germany, Holland, &c., commenced hunting down the savage tribes inhabiting Africa. The partition of the Dark Continent having however rendered the armies of Europe inactive, the civilised Christian nations of the West began to chafe under this idleness, and during the past few years have more than once been on the brink of war among themselves. England and France were ready to spring at each other's throats over the Fashoda imbroglio, while modern European history abounds with other similar incidents. At length the thunderbolt burst over the devoted heads of the Poers of the South African Republic. But now that their end is also near, Europe has found in China a happy hunting ground for its armies, and telegrams are fast pouring in that the allied forces are busy fighting the "rebels." By the way, remarks the Editor, it is strange that the Chinese who are defending their country against foreigners should be branded as "rebels." He concludes by exhorting the Powers to give up their earth-hunger, and learn to live in peace and contentment.

A new Mahdi in the Soudan.

8. The *Hakam* (Kádián), dated the 9th July 1900, says that the Kordorfan District of the Soudan has produced another Mahdi. After remarking that the Soudan is a nursery for rearing prophets, the Editor goes on to say that there can be no better proof of the falsity of the claims of these Mahdís than the fact that all of them have aimed at territorial conquest; whereas the true Mahdi, according to the Prophet, is one who will do away with war. Taking these facts into consideration the Editor has no hesitation in saying that the true Mahdi is the one who has recently issued an interdict against *Jehád*. The Muhammadans should therefore embrace his creed if they want to convince Government that they are not waiting for the advent of a blood-thirsty Mahdi and that the waging of *Jehád* is not enjoined by their religion.

The Hedjáz Railway and the Indian Muhammadans.

9. The *Wakíl* (Amritsar), of the 23rd July 1900, writing about the Hedjáz Railway exhorts Indian Muhammadans to render liberal pecuniary help in the construction of the same. Every Musalmán, suggests the Editor, should give one month's income for the work, those unable to subscribe the whole amount at once paying up their shares in ten monthly instalments. The *Wakíl* is willing to start a Hedjáz Railway Fund, and would advise intending subscribers to make their remittances payable to Miáns Ghulám Nabi and Habíbullah, Shawl Merchants and Ráises, Amritsar. The amounts received will be duly acknowledged and forwarded to the Turkish Finance Minister regularly every

month. The Editor also requests his Muhammadan *confreres* to interest themselves in the matter, and collect as much money for the aforesaid Railway as they can.

The same.

10. The *Paisa Akhbár* (Lahore), of the 28th July 1900, writing on the same subject, exhorts the Indian Muhammadans to contribute their quota towards the cost of constructing the Railway in question.

(*b*)—*Home.*

England and India.

11. The *Paisa Akhbár* (Lahore), dated 21st July 1900, says that if, as remarked by the *Civil and Military Gazette* (Lahore), in a recent issue, it is unjust that England should pay any portion of the expenses incurred by the Government of India for the benefit of this country, it is equally unjust that India should be burdened with charges incurred for the benefit of England. The Editor does not wish to enter in o a detail of the last-mentioned charges, but would point out that if the principle laid down by the *Gazette* were accepted as true, it would be highly improper for England to accept subscriptions raised in other countries for the benefit of the famine-stricken people of India. For, India being under the cotrol of England, the British people and none other ought to take upon themselves the entire responsibility of helping her in times of distress. England should therefore return the subscriptions received from foreign countries with thanks and grant a sum from the British Exchequer large enough to cover all expenses incurred on account of the present famine.

The Urdu-Hindi question.

12. The *Rafiq-i-Hind* (Lahore), dated the 14th July 1900, says that the Aligarh party alone is to blame for the introduction of Nágri characters in the courts of the North-Western Provinces. It knew that the Hindús had started an agitation on behalf of Devanágri; and yet it has remained silent for no less than 30 years. And even when the Aligarh politicians did move in the matter they managed to keep the Hindús aloof from their propaganda, thereby misleading Government into believing that the Hindús were opposed to the exclusive use of Urdu in the courts of the North-Western Provinces. The second mistake committed by these worthies was the election of Nawáb Lutaf Ali Khán to preside over the meeting which was held at Aligarh to condemn the Nágri resolution. It is now an open secret that on the very next day that personage sent an article for publication to the papers stating that he had accepted the chair through a misunderstanding. The third false move on the part of the Aligarh Mission is that it has not up to this time sent any well-reasoned memorial either to the North-Western Provinces Government or to Lord Curzon. Its fourth and greatest mistake was its refusal of Sir Antony MacDonnell's offer to postpone the enforcement of the resolution.

The same.

13. One Wájih-ud-dín, of Atáwa, writing to the *Wakil* (Amritsar), of the 23rd July 1900, says that, while the Mahárájas of Ajudhia and Benares have stood by the Hindús and lent their support to Sir Antony MacDonnell's Nágri

Resolution, the Nizám seems loth to move in the matter. It is very necessary that His Highness should fight on the side of *his* co-religionists (the Muhammadans), and send telegrams to both the Viceroy and the Secretary of State for India protesting against the introduction of Hindi characters in the law courts of the North-Western Provinces. He should also assure the Lucknow Central Committee (for the defence of Urdu) of his sympathy with the work undertaken by it.

The same.

14. The *Máshir-i-Hind* (Siálkot), of the 24th July 1900, writing on the same subject remarks that while Urdu is the language of statesmen and poets, Hindi is fit to be spoken by savages alone. It is not, therefore, easy to understand how Sir Antony MacDonnell has decided to introduce the latter language in the law courts of the North-Western Provinces. This, however, need not cast down the Muhammadans and make them stop their agitation in favour of Urdu. On the other hand, they should redouble their efforts, and know no rest until they have gained their end.

The same.

15. The *Paisa Akhbár* (Lahore), of the 28th July 1900, says that the exclusive use of Urdu in the law courts of the North-Western Provinces was not a source of very great inconvenience to the litigating public. It is an open secret that the majority of the residents of that part of the country are illiterate and consequently do not mind what language is used in their courts. The Editor has no doubt that if the supporters of Urdu had brought this to Sir Antony MacDonnell's notice, His Honor would not have issued the Resolution of the 18th April last. Even now, however, it should not be difficult to induce Sir Antony to reconsider his orders, seeing that Urdu's superiority over Hindi is admitted on all hands.

The plague administration and Lord Curzon.

16. The *Victoria Paper* (Silákot), of the 24th July 1900, commends Lord Curzon's Resolution on the Plague Commission's work, and says that his Lordship's sense of justice has endeared him to all classes of Her Majesty's native subjects. Accordingly, the opinion is general in the country that if the present Viceroy's term of office were extended to ten years, all the cherished hopes of the people would be realized. The Editor adds that the rule that the heirs of native soldiers dying on plague duty should be granted suitable pensions, is calculated to bind the sepoy still more closely to the British throne.

III.—Native States.

Patiála affairs.

17. The *Khálsa Bahádur* (Lahore), of the 9th July 1900, remarks that the Punjab Administration Report for the year 1898-99, after stating that the action of the Mahárája of Patiála in taking part in the Mohmand Expedition is an indication of the loyalty of the State, says:—

"The financial condition of the State is not satisfactory. The personal expenditure of the Mahárája is too heavy a charge on the revenue, and complaints are frequently received from firms in India of the difficulty they

experience in getting payment for goods supplied. Petitions are still frequent complaining of the exactions of the Mahárája's officials. A certain laxity in the administration is evidenced by the great delay in answering correspondence and attending to official business."

When the Punjab Government called the attention of the Mahárája to the matter His Highness promised to remedy the evil and appointed his brother a Member of the Council in order to place the finances of the State on a satisfactory basis. It is, therefore, str ange that in the face of these facts Government should consider it proper to treat the State in the manner in which it is proposed to treat it. It was, ho wever, inevitable that a Government of which Sir Mackworth Young is the head should act in such a way. Indeed, as soon as the news of his appointment to the Lieutenant-Governorship of the Punjab was received all politicians in the Punjab declared that he would treat the Native States with great severity. What, however, surprises the Editor more than anything else is the fact that an enlightened and able statesman like Lord Curzon should have endorsed the recommendations made by the Punjab Government. After remarking that the Mahárája's interview with the Viceroy could not have failed to impress His Excellency in his (the Mahárája's) favour, and expressing a hope that His Excellency will be led to reconsider his decision, the *Khálsa Bahádur* remarks that the Local Government has for a long time been urging on the Mahárája the desirability of employing a European Officer as an Accountant (*sic*); that the Mahárája at first refused, but subsequently, owing to the pressure brought to bear on him by the Local Government, agreed to take such an officer for two years on the condition th at he would be paid by the State and considered a servant of the State. Now-a-days, however, rumours are current in the bazárs of Simla that a Resident is to be appointed at Patiála and that the Mahárája will be allowed a fixed pension. Some people say that a Council will be appointed to carry on the administration of the State. Some time ago, the Editor was told that the Punjab Govern ment had, with the concurrence of Lord Curzon, asked the Patiála Darbár to employ an European Accountant-General; otherwise the Government of India would, in exercise of the authority vested in them as the Paramount Power in India, either appoint an Agent or make the nearest Commissioner act as Superintendent of the State. The Editor found it hard to believe that Government should have made a proposal opposed to treaty engagements; the more so as the Mahárája had expressed his readiness to remedy the evils complained of. He was also under the impression that Government would not treat with such utter want of considera tion a State to which it is under peculiar obligations; but the persistency with which these rumours have been repeated compel him to believe that there must be some foundation for them. No one can of course prevent Lord Curzon from giving effect to the decision arrived at by His Excellency, but the *Khálsa Bahádur* being a national organ of the Sikhs cannot keep silent on an occasion like this. Before commenting on the remarks made in the Administration Report and the proposals subsequently made by the Punjab Government the Editor considers it necessary to point out that Patiála is the leading Sikh State; that the Sikhs hold the Phulkián States in great esteem on religious grounds and that the treatment proposed to be accorded to the Mahárája of Patiála will be received with great disfavour by them.

18. The *Singh Sahái* (Amritsar), of the 15th July 1900, reproduces the above without comment.

The same.

19. The *Aftáb i-Punjab* (Lahore), of the 23rd July 1900, also publishes an article identical with the above.

The same.

20. The *Khálsa Bahádur* (Lahore), of the 16th July 1900, in continuation of its previous remarks, says that the most essential qualification for a Feudatory Chief to possess is loyalty, the lack or absence of which alone can justify any interference on the part of the Paramount Power in the affairs of his State. Indeed, it is in order to make sure that the rulers of Native States are loyal, that Residents are appointed to Native Courts. As a matter of fact, the Residents have no right to interfere with the affairs of the States to which they are accredited, beyond giving friendly advice when asked by the Chief. They, however, go beyond their province, and by meddling with the internal administration of the State become *de facto* rulers thereof, the Chief being a mere puppet in their hands. The loyalty of the Native States in the Punjab which have rendered meritorious services to the Government from time to time being above suspicion, no Residents or Political Agents have been appointed in those States. Unfortunately, the present Lieutenant-Governor and his two immediate predecessors were Residents before they were placed in charge of the Province, and the absence of Residents in the Punjab States was a matter of surprise to them. Accordingly they have all done their best to pave the way for the appointment of Political Officers in the Phulkián States, and it seems certain that the credit of bringing about this much desired consummation will fall to the share of the present enlightened, pious and angelic Lieutenant-Governor of the Punjab. The Editor then goes on to say that it is idle to expect that the Government will be prevailed upon to desist from giving effect to the decision at which they have arrived in regard to Patiála, but he considers it necessary to point out that the Sikh nation which loves the Mahárája and believes him to be an able ruler will feel greatly offended at the action proposed to be taken by the Government. As regards complaints of exactions on the part of the State officials, the *Khálsa Bahádur* observes that this is not to be wondered at, seeing that similar complaints are made against Government officials by British subjects. Moreover, since it is laid down in the "sanad" granted to the Patiála State that no notice shall be taken of complaints made against the State or its Ruler, there is no reason why any action should be taken thereon, or why the subjects of the Mahárája should be encouraged to make complaints. Is not the present action of the Government opposed to their treaty engagements? With reference to the alleged unsatisfactory condition of the State finances the Editor remarks that there are three points worthy of consideration in this connection:—

The same.

(1) From what date has the financial condition of the State been unsatisfactory and to what cause is it attributable?

(2) Has the Mahárája done anything to remedy this state of things? and if so, why have not his efforts been attended with success?

(3) Are not the steps taken by the Mahárája for improving the financial condition of the State likely to prove satisfactory, and if not, why ?

As regards (1), the Editor states that the Mahárája squandered the State Treasury immediately after his installation when he was a mere youth of 18. It is said that most of this money found its way into the pockets of Musáhibs and a certain relative of His Highness, but the fact is that those who benefited most by the Mahárája's generosity were European merchants and others to whom it is unnecessary to refer in detail. The money given to State subjects in *bakshish* remains in the State, while that given to Europeans is a dead loss to the State. It is a pity that the then Wazír of the State took no steps to prevent all this extravagance. It is true that the Mahárája is fond of polo and horse races, but this is the result of the education he has received under the auspices of Government. In regard to (2), the *Kháisa Bahádur* observes that the Mahárája has from time to time adopted divers measures for placing the finances of the State on a satisfactory footing, and considers it a matter for surprise that Government should treat him so harshly, now that he takes far greater interest in the administration of the State than at any previous period. In these circumstances it behoves the Government to give a fair trial to the steps recently taken by the Mahárája for improving the State administration ; otherwise it will be charged with being highhanded towards the State The treatment now being accorded to the Mahárája is in the first place the result of the policy adopted by the present head of the Punjab Government, and, in the next, it is due to the fact that His Highness is not in the habit of cowtowing to Civilians who have risen from humble posts to high positions. The Editor concludes by asking Lord Curzon to abstain from interfering with the internal affairs of Patiála for the next two years during which period His Highness will, it is hoped, be able to place the State administration on a satisfactory footing.

The same.

21. The *Lahore Punch*, (Lahore), of the 25th July 1900, commenting on the above, remarks that it has heard that Government has been pleased to allow the Mahárája a further period of two years within which to place the administration of the State on a satisfactory footing. The Mahárája should consider himself exceptionally lucky, as it is very seldom that such a concession is made. Let His Highness shun the society of Europeans and give up polo-playing, &c., and distinguish himself as an administrator in the same way as he has done in polo-playing and horse-racing. The Mahárája is an intelligent man, and knows full well the consequences of displeasing Government. The Editor also urges that Government should take steps to prevent Europeans visiting Patiála, as it is from them that the Mahárája has imbibed a taste for racing, and it is the gratification of this taste that has cost the State so dearly.

The same.

22. The *Paisa Akhbár* (Lahore), dated the 21st July 1900, remarks that in order to improve the financial condition of the Patiála State Government desires to place the finances under the control of a European officer. The officer

in question it is stated will be responsible to the Punjab Government, and the Mahárája will have no right to interfere with his work. In these circumstances the position of the Mahárája will be no better than that of a mere pensioner. The reason why Government is going to interfere is that, not only has the Mahárája spent the crores of rupees which were accumulated in the State Treasury during the time of the Council of Regency, but that the State has actually run into debt. The fact, however, is that the Mahárája cares for nothing except racing, polo, &c., and that he spends money like water. Anyhow, in the interest of the State, it is desirable that its finances should be completely overhauled.

Faridkot State.

23. The *Singh Sahái*, (Amritsar), of the 15th July 1900, says that the Rája of Faridkot has been advised to confer the post of Wázír on Bábu Baroda Kant Lahiri. The Editor is, however, unable to support the proposal inasmuch as Faridkot, being a Sikh State, it is highly desirable that a Sikh should be selected for the post. The Bábu was, doubtless, Prime Minister of the State once before, but the late Rája was a strong ruler, and all persons could find easy access to him. All this has been changed now, and it is essential under the circumstances that the office of Prime Minister should be conferred on an able Sikh.

Disturbances in the Arki State.

24. The *Punjab Samáchár* (Lahore), dated the 21st July 1900, says that news has recently been received that the people of Arki in the Simla District have rebelled against the State and refused to pay their dues. It is further reported that the Rája applied for help to the Superintendent, Hill States, and that the latter sent 40 Police Constables who arrested a number of Brahmins as ring-leaders and sent them to Simla. It must, however, be borne in mind that the officials of the State who had for a long time past been practising gross oppression over the people are to blame for this state of affairs, and that the people were quite justified in breaking into rebellion. The Editor urges that in cases where Rájás are found incapable of governing their States, Government should assist them in carrying on the administration.

V.—Native Societies and Religious Matters.

The conversion of the *Rathias* to the Arya religion.

25. The *Khálsa Bahádur* (Lahore), dated the 9th July 1900, writing about the conversion of the Rahtiás to the Arya religion, says that although the cutting of their long hair by individual Sikhs is by no means an extraordinary thing, yet the manner in which the converts were shaved in the Arya Samáj was calculated to give great offence to both Sikhs and Hindús. The Editor is of opinion that if the incident had taken place in a Sikh village, the Aryas would have received a very short shrift. But even as it is, he heard that, when the Rahtiás were being shaved in the Samáj Mandir, several Sikhs collected outside the temple with intent to attack the Aryás, but that they were prevented from doing so by an old follower of the Gurús who happened to pass that way at the time. The Editor then praises the *Khálsa* for asking the Government to take some action against the Samáj, and regrets that other Sikh Journals should have charged that paper with writing in any exaggerated strain.

The Sikhs and the Rahtiás &c.

26. The *Khálsa Bahádur* (Lahore), of the 23rd July 1900, publishes a notice over the signature of one Bhái Autár Singh regarding the relations between the Sikhs and the Rahtiás, &c. The Bhái says that the followers of the Gurús are divided into two classes, upper and lower. All Hindu converts to Sikhism belong to the first division, while the Rahtiás, Mazhabis and Rámdásiás come under the second category. Any attempt, he adds, to amalgamate the two classes is likely to prove highly injurious to the interests of the Khálsa Panth, and those Sikhs who are endeavouring to establish social relations with the Rahtiás, &c, are creating feelings of enmity, not only between the Hindús and the followers of the Gurús, but also between the different sections of the Sikh community.

The same.

27. A Lahore correspondent, writing to the *Khálsa Bahádur* (Lahore), of the 23rd July 1900, says that those Sikhs who are endeavouring to induce their co-religionists to eat and drink with the Rahtiás are doing a noble work and deserve the best thanks of the Panth. Indeed, it is only proper that both life and money should be risked in order to keep the Rahtiás, &c., in the fold of Sikhism. The writer is, however, surprised at Bhái Dit Singh, of the Lahore Oriental College, opposing the movement, and regrets that a Rámdásia Sikh should have taken objection to the social elevation of his brethren in faith.

The Sanatanists and the Aryas.

28. The *Sat Dharm Prachárak* (Jullundur), dated the 26th July 1900, publishes a communication, the writer of which says that the Sanatanists are going to convene a large meeting of their co-religionists at Delhi between the 8th and 12th August 1900, and that from the notice which has been issued by the Secretary to the Bhárat Dharm Maha Mandal it is apparent that the Conference has been called together with the express purpose of striking a blow at the supremacy of the Arya Samáj. This being the case, it is highly desirable that the Aryás should also send their preachers to the town and make necessary preparations for meeting a challenge from the Puránics to a controversy.

The same.

29. Commenting on this the Editor remarks that the Mahárája of Darbhanga is said to have contributed a sum of Rs. 14,000 towards the cost of the meeting, and that having regard to this and other preparations which are being made it is easy to imagine that a great attempt will be made to pursuade the people to forsake the path of righteousness. Anyhow, the Aryás cannot have a better opportunity of expounding the Vedic truths, and it is to be hoped that the Arya Pritinidhi Sabha will send all its able preachers to Delhi. The Editor also asks other Arya gentlemen to grace the occasion with their presence.

The same.

30. The *Sat Dharm Prácháral* (Jullundur), dated 27th July 1900, writing on the same subject says that the Sanátanists hope that the Rs. 14,000 of the Mahárája of Darhbanga will do great harm to the cause of the Arya Samáj and will suffice to hide the light of Vedic truth from the people. The Aryás should however put little value on such boasts and make ready for the occassion with undaunted courage.

31. The *Sat Dharm Prachárak* (Jullundur), dated the 20th July 1900, says that the evil propensity of making interpolations in books has laid such a strong hold on the Brahmins that even in these days when all ancient Sanskrit books have been printed, they do not desist from this practice, whenever an opportunity offers itself. In support of the above assertion the Editor refers his readers to a recent edition of the Bhavishya Purán printed in Bombay, in which two stories regarding visits paid by Rája Ghálibáhán to Christ and Muhammad have been added, and asks the Hindús if they will still continue to regard the book as sacred and show the same reverence for the Brahmins as they have hitherto done.

The same.

32. The *Núr Afshán* (Ludhiána), of the 27th July 1900, remarks that the Aryás and the Muhammadans have doubtless done something for the orphans belonging to their respective religions, but that it was not from motives of a humanitarian character, but with the express purpose of preventing these orphans falling into the hands of Christian Missionaries that they displayed any solicitude for their welfare. The Editor asks his readers to compare this with the behaviour of Dr. Klopsh who has come all the way from America at much personal inconvenience in this trying weather in order to see for himself the distress prevailing among the people of India and enlist the sympathies of his countrymen on their behalf. Mirza Ghulám Ahmad of Kádián, who is in the habit of challenging Christians to work miracles ought to take note of the noble conduct of the American Philanthropist. The Mirza should hold his peace at least till such time as he proves himself capable of doing good work like the Christians. Indeed, he and men of the stamp of Lájpat Rái will no doubt answer by saying that it is with a view to securing converts that the Missionaries are endeavouring to help native orphans, but the question is whether the people of Europe and America can derive any worldly benefit by the conversion of Indians to Christianity. As a matter fact, the political interests of the English require that the people of India should not change their religion. In support of this assertion the writer refers to the advice recently given by Lord Salisbury to the Missionaries, and observes that it is only non-Christians like the people of India who can be made to work as coolies in South Africa and Assam. If these people become Christians they will hanker after the rights of free citizens.

Native orphans and Christian Missionaries.

33. The *Sat Dharm Prachárak*, (Jullundur), of the 22nd June (received on the 23rd July) 1900, says that a few days back Mirza Ghulám Ahmad's disciples challenged the Lord Bishop of Lahore to a religious discussion with their "prophet." It is not, however, known to many that the gauntlet was thrown down, not to find out the truth, but merely to proclaim to the world that the Mirza's followers numbered thrity thousand and looked upon him as the promised Messiah. Again, the challenge was so worded as to convey the impression that Ghulám Ahmad was the present Imám of the Muhammadan world; whereas this is not a fact. The "prophet of Kádián" should, however, remember that such tricks end with this life, and will not stand

Mirza Ghulám Ahmad and the Lord Bishop of Lahore.

him in any good stead on the day of judgment. The *Prachárak* then goes on to say that had the discussion taken place, the Mirza would have endeavoured to prove that Muhammad was a far more sinless man than Christ. But, enquires the Editor, if the founder of Islám, who, in addition to having married 13, 17, or 19 wives, considered it lawful to retain concubines, was a better man than the celebate Christ, why should not the lord of 160 ránís and 16,000 gopís (the Puranic Krishna) be considered the most sinless of created beings?

Christianity and its followers.

34. The *Sat Dharm Prachárak* (Jullundur), dated the 20th July 1900, says that if the followers of various religions obeyed the injunctions of the founders of their respective religions, the world would not have been reduced to such a sad plight as it now is. Christ has enjoined his followers to forgive their enemies, but several Christian Missionaries so far from acting up to this maxim have deemed it proper to burn the effigies of Paul Kruger. Again, Christ has enjoined a believer of his to turn his left cheek to one who smites him on the right, but the followers of Christ have quarrelled with the weak nations of the world and dispossessed them of their countries. Again, a believer in Christ is required to treat others as he would like to be treated himself; but in the address which General Woodhouse delivered to the troops to be sent to China he said that they (the soldiers) were sent across the seas to punish an ignorant, cruel and barbarous set of ruffians. This shows that war does not only make men cruel, but makes them totally unfit for forming an unbiassed opinion. The Editor concludes by asking the Christian nations of Europe to pay some regard to the teachings of their Lord.

VI.—LEGISLATION.

The Land Alienation Bill.

35. The *Rafiq-i-Hind* (Lahore), of the 21st July 1900, is glad to learn that the articles published in its columns during the past 8 or 9 months on the Punjab Land Alienation Bill have been forwarded to the Government of India by order of the Punjab Government. The articles in question have been translated and printed at a cost of several hundred rupees. The Editor thanks the Punjab Government for bringing to the notice of the Legislative Council the writings of a newspaper which has espoused the cause of the poor and voiceless *zamíndárs* of the Punjab. After remarking that this is the first instance in which so much importance has been attached to the writings of a Vernacular newspaper, the *Rafiq* expresses the hope that the Viceroy and His Council and, more especially, the members of the Select Committee will carefully study the articles in question and do justice to the *zamíndárs* of the Punjab.

The same.

36. The *Rafiq-i-Hind* (Lahore), of the 21st July 1900, remarks that the *Tribune* has condemned the appointment of Nawáb Muhammad Hyát Khán to the Legislative Council on the ground that the Náwab having been the recipient of many a favour at the hands of Government, it is idle to expect that he will have the courage to go against the wishes of Government in regard to the Punjab Land Alienation Bill. According to this logic, Kanwar Harnám Singh too should not

have been appointed a member of the Imperial Legislative Council seeing that he is under greater obligations to the Government than the Nawáb. Moreover, the Kanwar is a Talukdár in Oudh and very seldom if ever resides in the Punjab. He does not associate with either Hindús or Muhammadans on account of his being a Christian. In the face of these facts the *Tribune* has no justification whatever for finding fault with the appointment of a native of the Punjab whose experience and ability are admitted on all hands and who is the recognised leader of the Aligarh party in the Punjab. The Nawáb has always been opposed to the views of the Editor who cannot therefore be charged with partiality for commending his elevation to the Imperial Legislative Council.

The law of sedition.

37. The *Lahore Punch* (Lahore), of the 25th July 1900, remarks that in reply to a question in the House of Commons, the Secretary of State for India declared that the sedition law of India was identical with the English law on the subject. It is clear from this that there is no chance of the law in question being repealed. It is true that but for the objectionable tone adopted by certain Bengáli newspapers no such laws would have been enacted, but at the same time it is anything but fair that the entire Indian Press should be punished merely because a few papers have transgressed the bounds of moderation.

The law regarding obscene and inflammatory writings.

38. The *Victoria Paper* (Siálkot), of the 22nd July, 1900, says that Sections 153 A, 292 and 505 of the Indian Penal Code and Section 108 of the Criminal Procedure Code were framed for the benefit of the people alone. Indeed, nothing better could befall the people than that their newspapers should abstain from publishing obscene or inflammatory articles. The Editor is of opinion that such journalists as indulge in objectionable writings should be bound over to keep the peace, and that the more rigorously the aforesaid sections are enforced the better for the happiness of the people.

VII.—General Administration.

(*a*)—*Judicial.*

Case against Private Sullivan.

39 The *Akhbár-i-'Am* (Lahore), dated the 24th July 1900, writing on the murder of a native by Private Sullivan at Fort William, remarks that the soldier belongs to a regiment which has rendered special services on the field of battle, and if therefore any indulgence were shown to the regiment it would not be open to serious objection. But, on the other hand every British subject has a right of private defence—a right to which he has as much claim as the highest born in the land. And if this view of the case be taken into consideration the action of the soldier amounts to murder. After this soliloquy the Editor gives an account of the murder of the native who was a tailor named Ganpat Kishore.

(b)—Police.

Dakaity in the Hoshiárpur District.

40. A correspondent writing to the *Akhbár-i-'Am* (Lahore), dated the 18th July 1900, says that the Dasúya Tahsíl in the Hoshiárpur District which had hitherto enjoyed immunity from the depredations of dakaits has also fallen a pray to this gentry and cases of dakaity are now of daily occurrence in that *iláka*. The *Pachadás* of the Gujrát District who have brought their cattle to the Tahsíl in quest of fodder are mostly responsible for the present state of lawlessness, and the Police should devise means to keep them well in hand.

Complaint against the Kamália Police.

41. The *Akhbár-i-'Am* (Lahore), dated the 24th July 1900, publishes a communication from one P. D., Contractor of Kamália, who states that the Tahsíldár came to the town on the 19th July 1900 and ordered the Police to arrest those who answered the calls of nature very near the town. Next morning the Police made a raid in search of offenders and arrested even those who were found at a distance of a mile from the town. Some persons who protested were severely beaten while those who greased their palms were let go without a word of remonstrance. The writer concludes by asking the Tahsíldár to take pity on those who have been maltreated by the Police and to direct the Police to cease from practising oppression on the poor.

(c)—Agriculture and questions affecting the land.

A complaint regarding the grant of *takávi* advances in the Ráwalpindi District.

42. The *Táj-ul-Akhbár* (Ráwalpindi), of the 21st July 1900, is grieved to learn that in the Ráwalpindi District quite a number of deserving *zamíndárs* have not been able to obtain *takávi* advances to buy seed, &c. The Editors understand that several of them have been heard to say it is far better and easier to borrow from a *Sáhúkár* than obtain loans from Government by bribing its officials. He then observes that the imposition of the condition that *takávi* advances should be made only to those agriculturists whom their *Lambaraárs* recommend for such grants is a mistake and entails great inconvenience on the *zamíndárs*, especially on those who, may have incurred the displeasure of the functionaries named.

A suggestion for improving the agriculture of India.

43. The *Hamdard-i-Hind* (Lahore), of the 28th July 1900, remarks that India being an agricultural country the most effectual way of releasing natives from the clutches of famines, which is becoming endemic in the land, is to effect improvements in agriculture. This, observes the Editor, can be done only by extending the means of irrigation in the country. He, therefore, suggests that Government should grant *takávi* advances to the *samíndárs* to enable them to sink wells on their lands. The *Hamdard* is opposed to the extension of canals on the ground that they lessen the productive power of the land.

The famine and the people of India.

44. The *Akhbár-i-'Am* (Lahore), dated the 18th July 1900, publishes a communication the writer of which regrets that the people of India have become so degraded that even now when thousands of their fellow-countrymen are dying from starvation, they are

wasting millions on the gratification of their animal passions while they seem to consider it a sin to contribute a single "kauri" for the relief of the famine-stricken. Even those, observes the correspondent, who do contribute something do so more for the sake of gaining some title of honour or other distinction than because they are moved by compassion for their starving fellow-countrymen. The writer adds that educated natives could collect large sums of money in aid of the famine-stricken if they took upon themselves the duty of depicting in the press the havoc wrought by the present famine.

45. The *Akhbár-i-'Am* (Lahore), of the 20th July 1900, reprints from the *Daulat-i-Hind* an article in which the writer endeavours to show that the frequent appearance of famines in India is due to the destruction of indigenous industries and the absence of means for bringing under cultivation the countless acres of waste land in the country. Were Government, suggests the *Daulat*, to supply these means and take steps to revive native industries, famines would become impossible in India.

The causes of the frequent appearance of famines in India.

(*f*)—*Railways and Communications.*

46. The *Victoria Paper* (Siálkot), of the 22nd July 1900, remarks that if the grievances of third class railway passengers are not removed even by Lord Curzon, they are likely to remain unredressed for ever, as of all the Viceroys who have hitherto been sent to India His Lordship can rightly claim to be the most sympathetic. The Editor adds that if the present head of the Indian Administration were to travel in a third class carriage only once, he would feel convinced that the lot of the passengers under reference is really pitiable in the extreme. It may be mentioned here that these passengers being the contributors of the major part of the Railway revenues, Government is bound to pay some regard to their comfort.

Grievances of third class railway passengers.

47. The *Táj-ul-Akhbár* (Ráwalpindi), of the 14th and 21st July 1900, publishes a communication from a Pandit Tírath Rám, *Ghćm*, who says that although the opening of railways in India has conferred several advantages on the people, it has also brought in its train a number of evils, of which the following are the most conspicuous :—

Disadvantages of railways.

1. The railways have had the effect of making the residents of the *iláqas*, through which they pass, indolent and ease-loving.

2. They have interfered with *purdah*, and made women shameless.

3. They have cast the fear of God from the people's minds, as they do not admit of railway passengers saying their prayers and *Sandhyá* at the proper time.

4. They act as an insult to the religions of India, especially to Hinduism, seeing that in the course of a railway journey a Pandit is not infrequently obliged to sit on the same bench with a sweeper, or to take drinking water from pipes which even *Chamárs* can touch.

5. The railway has crippled Indian trade, and impoverished the people.

6. It adds one more to the modes of committing suicide, while thousands of lives are lost every year through railway accidents.

7. It has swelled the ranks of pilferers and pick-pockets.

8. It breeds several diseases, and is the chief cause of the frequent appearance of famine in the country.

(*g*)—*Postal matters.*

A postal complaint.

48. The *Paisa Akhbár* (Lahore), dated 21st July 1900, says that the Muhammadan clerks of the office of the Postmaster-General, Punjab, are being forced to pay the cost of the telegram which they sent to the Postmaster-General at Simla in order to obtain his sanction for closing the office on account of the Báráwafát.

Post cards of private manufacture.

49. The *Hamdard-i-Hind* (Lahore), of the 28th July 1900, suggests that post cards of private manufacture should not be treated as "bearing," on account of their being of *less* than the prescribed weight. There can be no objection to cards of *greater* dimensions or weight than those sold by the Postal Department being made "bearing," but the practice alluded to is wholly indefensible. The Editor feels confident that the Postmaster-General, Punjab, will look into the matter, and put an end to the complaint.

(*h*)—*Miscellaneous.*

Muhammadan and Sikh employés in the Divisional Court, Amritsar.

50. The *Singh Sahái* (Amritsar) of the 15th July 1900, remarks that Amritsar being the centre of the Sikh population in the Punjab, the Divisional and Session Judge's Clerk of the Court has always been a Sikh. All this has been changed now seeing that not only the Clerkship of the Court but also the Readership is held by a Muhammadan. As it is impolitic that Muhammadan rule should be established at Amritsar the Editor urges that these posts should, as heretofore, be held by Sikhs.

Lord Curzon and clerks.

51. The *Akhbár-i-'Am* (Lahore), dated the 23rd July 1900, praises Lord Curzon for his sympathy with clerks which has been recently manifested by an order directing that the Dumdum Factory be closed on gazetted holidays and hopes that officers of other departments who are in the habit of putting clerks to work on Sundays and gazetted holidays will not do so in future.

Rough on native clerks, &c., in Government Offices.

52. The *Hamdard-i-Hind* (Lahore), of the 28th July 1900, says that the circular recently issued by the Government of India, regarding the employment of clerks, &c., in Public Offices bodes ill to the children of the soil and will, at no distant date, result in the replacement of native hands in these offices by the white and hatted gentry. The circular directs that a clerk committing a third fault should invariably be dismissed, irrespective of the length of his service. This, it cannot be gainsaid, constitutes

a hardship for the Indian quill-drivers, and will have the effect of throwing not a few of them out of employment. The picture assumes a still more appalling colour when one takes into consideration the fact that in the majority of cases even low paid native clerks have to support large families. It is, therefore, to be hoped that Lord Curzon will be pleased to look into the matter and take immediate steps to mitigate the harshness of the circular under reference.

Bribery and corruption in the public service.

53. The *Siálkot Paper* (Siálkot), of the 24th July 1900, says that the authorities cannot be unaware that bribery is universal among Government servants, and that no department of the public service is free from the vice. It is also an open secret that this state of affairs is a constant source of oppression to the people who are mercilessly fleeced by the Court, Tahsíl, Police and other officials. Government is, therefore, bound to look into the matter and remedy the evil complained of. The best way to attain this end, suggests the Editor, would be to employ special informers to report to Government as to which of its servants are corrupt. On the receipt of these reports secret inquiries should be ordered to be made into the conduct of the officials in question; and if it turns out that they are really dishonest, legal proceedings should be instituted against them without delay.

Government and native Journalists.

54. The *Victoria Paper* (Siálkot), of the 22nd July 1900, regrets to have to record that the services of loyal native Journalists are very seldom rewarded by the Government of India. That these services are of a very high order, no thinking person can have the hardihood to deny, seeing that the newspaper-writers under reference help to bring the rulers and the ruled nearer together. It is, therefore, only just that those members of the native Press who have long been rendering meritorious services to both Government and the public should receive some token of esteem at the former's hands.

Government servants and the Press.

55. The *Hamdard-i-Hind* (Lahore), of the 21st July 1900, suggests that no Government servant should be allowed to prosecute a newspaper for defamation before a departmental inquiry has been held into his conduct, and the charges preferred against him have been found to be false. The Editor is firmly convinced that the adoption of this suggestion is certain not only to make Government officials more honest, but also to enable the Press to render the authorities greater help in putting down bribery and corruption in the public service.

Native Christians and the census.

56. The *Núr Afshán* (Ludhiána), of the 27th July 1900, remarks that the enumerators at the last census made a great mistake in making inquiries about the caste of Native Christians. The Editor considers it unnecessary to enter in the census papers the castes to which Native Christians belonged before their conversion and urges that the mistake committed at the last census should not be repeated on the present occasion.

57. The *Koh-i-Núr* (Lahore), of the 17th July 1900, supports the suggestion of the *Victoria Paper* that Sardár Narindra Singh should be entrusted with the administration of the property left by the late Rája Harbans Singh of Shekupura.

The late Rája Harbans Singh.

58. The *Wakíl* (Amritsar), of the 23rd July 1900, says that final orders regarding the entertainment of a number of translators for rendering into Persian, modern English Works on History, Science, &c., have been passed by the Amir. Mr. Arnold of the Lahore Government College and Sheikh Nasír-ud-dín, Extra Assistant Commissioner, Mooltan, have been selected to suprise the work, and the Punjab Government has been requested to lend their services to the Translation Department under reference.

The translation for the Amír of Scientific and other English Works into Persian.

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[Vol. XIII.]

[Confidential.]

[No. 33.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 18th August 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The situation in China (*Akhbár-i-'Am*) 409
2. The same (*Wakíl*) 409
3. The same (*Civil and Military News*) 409
4. The alleged massacres in China (*Aftáb-i-Punjab*) ... 410
5. The same (*Akhbár-i-'Am*) 410
6. The same (*Koh i-Núr*) 410
7. England and Egypt (*Wakíl*) 410
8. Indians in Natal (*Akhbár-i-'Am*) 411
9. The Hedjaz Railway (*Wakíl*) 411
10. The late Duke of Saxe Coburg (*Akhbár-i-'Am*) ... 411
11. The same (*Saddi-i-Hind*) 411
12. The same (*Civil and Military News*) 411
13. The same (*Rafiq-i-Hind and Koh-i-Núr*) 412

(b)—*Home*—

14. A proposal to establish a Muhammadan political conference (*Rafiq-i-Hind*) 412
15. The same (*Public Gazette*) 412
16. The Urdu-Nágri question (*Chaudhwin Sadi*) ... 412
17. The same (*Akhbár-i'-Am*) 413
18. The same (*Wafáddr*) 413
19. The same (*Rafiq-i-Hind*) 413
20. The same (*Ibid*) 413
21. The same (*Ibid*) 414
22. The same (*Curzon Gazette*) 414

II.—Afghanistan and Trans-Frontier.

23. The Amír's attitude towards England and Russia (*Paisa Akhbár*) 414

III.—Native States.

24. Patiála affairs (*Siálkot Paper*) 415
25. Suket affairs (*Punjab Samáchár*) 415
26. Hyderabad affairs (*Wakíl*) 415
27. Rámpur affairs (*Táj-ul-Akhbár*) 415
28. Attacks on the Nawáb of Rámpur (*Lahore Punch*) ... 416
29. A complaint against Native Chiefs (*Curzon Gazette*) ... 416
30. The same (*Victoria Paper*) 416

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

31. The Mirza of Kádián and the Jehád (*Alhakam*) ... 417
32. The same (*Ibid*) 417
33. The Mirza and his followers (*Koh-i-Núr*) 417
34. The same (*Táj-ul-Akhbár*) 418
53. The Prophet of Kádián (*Núr Afshán*) 418
36. Complaint against an Ardásia of the Golden Temple, Amritsar, Bhái Ganga Singh, and his son Suchet Singh (*Singh Sahái*) 418
37. The Sikhs and the Rahtiás (*Ibid*) 419
38. The anniversary of the Bhárat Dharm Mahámandal at Delhi (*Akhbár-i-'Am*) 419
39. The same (*Siálkot Paper*) 419

Page.

VI.—Legislation.

40. The Punjab Land Alienation Bill (*Akhbár-i-'Am*) ... 419
41. The Jágírdárs' Primogeniture Bill (*Victoria Paper*) ... 419
42. Contempt of Court cases (*Ditto*) ... 420

VII.—General Administration.

(a)—*Judicial*—

43. Complaint against the Sub-Registrar, Gujar Khan (*Táj-ul-Akhbár*) 420
44. The same (*Chaudhwín Sadi*) 420
45. A Judicial complaint (*Koh-i-Núr*) 420
46. Appointment of Honorary Magistrates in the Punjab (*Victoria Paper*) 420

(b) —*Police* —

Nil.

(c)—*Municipal and Cantonment affairs*—

47. The Assistant Cantonment Magistrate, Ráwalpindi (*Táj-ul-Akhbár*) 421
48. Appointment of Cantonment Magistrates in the Punjab (*Victoria Paper*) 421

(d)—*Education*—

49. A complaint regarding the multiplicity of subjects taught in the Lower Primary Classes (*Rafiq-i-Hind*) 421

(e)—*Agriculture and questions affecting the land*—

50. Takávi loans in the Ráwalpindi District (*Táj-ul-Akhbár*) 422
51. The famine (*Paisa Akhbár*) 422
52. The same (*Wakíl*) 422
53. The same (*Akhbár-i-'Am*) 422
54. The same (*Ditto*) 422

(f)—*Railways and Communications*—

55. Overcrowding of 3rd Class carriages (*Victoria Paper*) 423
56. Advantages of Railways (*Táj-ul-Akhbár*) 423

(g)—*Postal matters*—

57. A postal complaint (*Siráj-ul-Akhbár*) 423

(h)—*Miscellaneous*—

58. Begár in the Punjab (*Siráj-ul-Akhbár*) 423
59. Complaint against the Náib Tahsíldár, Siálkot (*Mashír-i-Hind*) 424
60. Complaint against the stamp-vendor at Kángra (*Akhbár-i-'Am*) 424
61. Lála Amar Náth, Munsif, and the *Amar Patrika*, Pind Dádan Khan (*Wakíl*) 424
62. Leave rules for regiments posted on the frontier (*Civil and Military News*) 424
63. Boots *versus* shoes (*Akhbár-i-'Am*) 424
64. Chaudhri Sultán Muhammad, late Mír Munshi to the Amír's Government (*Rafiq-i-Hind*) 425

[Confidential.]

[Vol. XIII.] [No. 33.]

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I.—POLITICS.

(a)—*Foreign.*

1. The *Akhbár-i-'Am* (Lahore), of the 1st August 1900, remarks that although the European Powers profess to be united in regard to China, they are in reality jealous of each other. The sorry figure that China cut in her struggle with a tiny State like Japan has convinced the world that she cannot hold her own against a single European Power, to say nothing of a combination of all the great Powers. The question, therefore, is not whether the European Powers will succeed in defeating the Chinese, but whether their mutual jealousies will permit of a pacific settlement of the question. If the Powers fail to come to an agreement among themselves the result will be a terrible war, the consequence of which it is impossible to forsee. The Editor cannot contemplate such a war without a shudder, inasmuch as it would result in terrible loss of life and entail an immense amount of suffering. Some of the Powers are endeavouring to take advantage of England's difficulties in South Africa, but India will enable her to send a large army and overcome all opposition. The *Akhbar* concludes by expressing a hope that the question will be peacefully settled and that bloodshed will be avoided.

The situation in China.

2. The *Wakil* (Amritsar), of the 30th July 1900, says that the Chinese are showing unexpected fight and pluck, and that this has had the effect of accentuating the differences already existing among the Powers. Besides, the selfishness of the allies seems to have been made apparent to Japan, with the result that she has postponed the despatch of further troops to China. The prospects of a speedy restoration of peace in the Celestial Empire are, therefore, meagre in the extreme, especially as the sons of Heaven are said to have made marked progress in the art of war since their tussel with Japan.

The same.

3. The *Civ l and Military News* (Ludhiána), of the 8th August 1900, says that the allies have given out that they have marched their forces into China, not to partition that country among themselves, but merely to put down the Boxer rising. It is,

The same.

however, an open secret hat the Powers have long had sinister designs against the Celestial Empire, and that they only want a pretext to realize their wishes. But whatever the attitude of other European States towards China, Great Britian has declared her resolve to do her utmost to preserve the integrity of "the heathen Chinee's" country. It now remains to be seen if the earth-hunger of France, Germany, Russia, &c., will admit of her standing by her word, and preventing the destruction of an old nation. The Editor then goes on to say that although native soldiers have been sent to China to help in crushing the Boxer revolt, there is no likelihood of India receiving a share of the spoils in case of victory.

The alleged massacres in China.

4. The *Aftáb-i-Punjab* (Lahore), of the 30th July 1900, gives a summary of the telegrams regarding the alleged massacre of foreigners in China and after remarking that the news has sent a thrill of horror throughout Europe, asks the Chinese to remember that the Europeans will exact a signal revenge for these brutal murders.

The same.

5. The *Akbhár-i-'Am* (Lahore), of the 2nd August 1900, remarks that nothing certain can be said as to the fate of the Legations, and that the conflicting telegrams received from China on the subject have created feelings of the greatest anxiety throughout the civilized world. It is, however, safe to say that so far, the foreign ambassadors have not been injured in any way, especially as the Chinese Government has given the Powers an assurance to that effect. Nevertheless, it is a mystery to the Editor that with the unlimited resources at their command the allies should be unable to obtain definite tidings regarding the fate of their agents in the Chinese Capital.

The same.

6. The *Koh-i-Núr* (Lahore), of the 31st July 1900, says that the massacre of the foreign ambassadors at Pekin leaves no room for doubt that China's doom is sealed, and that the day is not far distant when her Imperial palaces will be razed to the ground, and lacs of Chinamen put to the sword for every European that has been killed. The ire of kings, adds the Editor, is terrible, and the Chinese having roused that ire, they must pay for their mistake with their blood.

England and Egypt.

7. The *Wakíl* (Amritsar), dated the 16th July 1900, commenting on a lecture recently delivered by Mustafa Kámal Bak in Alexandria, remarks that some Englishmen consider him to be an enemy of England. This, however, is incorrect, seeing that Mustafa is an enthusiastic admirer of the merits of the English people. The fact, however, is that while on the one hand he is grateful to England for the many boons conferred by her on Egypt, he is on the other hand opposed to the British occupation of the country. When Mustafa, notwithstanding his devotion to the Sultan, cannot brook the military occupation of Egypt by Turkey, it is idle to expect that he should regard with favour a military occupation of that country by England. It must, however, be borne in mind that England's occupation of Egypt is not merely for the benefit of the scountry, but also for its own purposes. The evacuation of Egypt would

therefore, be possible only if England had no fear of her interests being in any way jeopardised. And this will be realized when Turkey is strong enough to protect Egypt and the Suez Canal from the aggressions of Foreign Powers, and when the relations between her and England become thoroughly friendly.

Indians in Natal.

8. The *Akhbár-i-'Am* (Lahore), dated the 6th August 1900, commenting on an article contributed by Mr. G. P. Pillay to the *Asiatic Quarterly Review* regarding the grievances of Indians in Natal, remarks that, having regard to the services rendered by them in the Transvaal war, it is most desirable that they should not be forgotten when the war is over. The Editor concludes by saying that Mr. Chamberlain has a good opportunity now of doing something for the poor Indians.

The Hedjáz Railway.

9. Háfiz Abdur Rahmán writing to the *Wakil* (Amritsar), of the 6th August 1900, states that although illness has so far prevented Mulla Abdul Qayúm from convening a meeting to devise means for collecting subscriptions in aid of the Hedjáz Railway, letters on the subject have been despatched to every Muhammadan nobleman, merchant, *Ulema*, &c., &c., in the country. The writer is pleased to learn that the replies so far received are favourable, and that the followers of Islám in India seem willing to contribute their mite towards the cost of constructing the Railway in question. It has, therefore, been decided that a meeting of the kind referred to above should be held as soon as possible, and that the resolutions adopted thereat should be printed and distributed broadcast throughout the country. After stating that for the present Mulla Abdul Qayúm intends appealing to his co-religionists to give Rs. 1,50,000 for the work, the Correspondent says that the Mulla is thinking of asking the Nizám to subscribe towards the Fund the unexpended portion (for the last two or three years) of the amount annually budgeted for to help the Hájís. He will also beg His Highness to direct the heads of the State departments to deduct from the salaries of their sub-ordinates a fixed amount in aid of the said Fund.

The late Duke of Saxe-Coburg.

10. The *Akhbár-i-'Am* (Lahore), of the 4th August 1900, expresses deep regret at the death of the Duke of Saxe-Coburg, and remarks that all classes of the people sympathise with Her Majesty the Queen-Empress in her bereavement.

The same.

11. The *Sada-i-Hind*, Lahore, of the 4th August 1900, expresses sorrow at the premature death of the late Duke of Saxe-Coburg and Gotha, and prays God to grant the Queen-Empress strength to bear the blow.

The same.

12. The *Civil and Military News* (Ludhiána), of the 8th August 1900, also writes to a similar effect, and says that every native of India heartily sympathises with Her Majesty in this sad bereavement. The Editor then publishes a short life of the illustrious dead, and regrets that the late Duke has left behind no male issue.

13. The *Rafiq i-Hind* (Lahore) of the 4th, the *Koh-i-Núr* (Lahore) of the 7th, the *Siálkot Paper* (Siálkot) of the 8th, the *Victoria Paper* (Siálkot) of the 8th, the *Chaudhwin Sadi* (Ráwalpindi) of the 8th, the *Curzon Gazette* (Delhi) of the 8th, the *Sádiq-ul-Akhbár* (Baháwalpur) of the 9th, the *Dost-i-Hind* (Bhera) of the 10th, the *Punjab Samachár* (Lahore) of the 11th, the *Ghamkhár-i-Hind* (Lahore) of the 11th, the *Táj-ul-Akhbár* (Ráwalpindi) of the 11th, the *Paisa Akhbár* (Lahore) of the 11th and the *Hamdard-i-Hind* (Lahore) of the 11th August 1900 also publish obituary notices, and report that meetings to condole with the Queen-Empress are being held in all parts of the country.

The same.

(*b*)—*Home.*

14. The *Rafiq-i-Hind* (Lahore), dated the 28th July 1900, after reproducing a letter from Muhammad Músa Khán of Tanawali, published in a newspaper in the North-Western Provinces, remarks that it agrees with the writer that the Muhammadan community in India is placed at a serious disadvantage in not holding a political conference of its own. In support of this assertion the Editor quotes an article from the *Rafiq-i-Hind* of May 1888, and his correspondence with the late Sir Sayad Ahmad Khán, and states that if it had not been for the unreasoning opposition of Sir Sayad Ahmad, a Muhammadan political conference would long since have been established.

A proposal to establish a Muhammadan political conference.

15. The *Public Gazette* (Amritsar), dated the 18th August 1900, after endorsing the views of the *Rafiq-i-Hind* to the effect that Sir Sayad was wrong in opposing the Indian National Congress and in holding that the Muhammadans in this country did not stand in need of agitation to obtain political rights and privileges, remarks that the proposed conference, if it worked with honesty, would do immense good to the country. The Editor, however, does not understand why the conference should be restricted to Muhammadans only and why all who have the good of India and of its people at heart should not be allowed to take part in it. The writer therefore asks those who urge the holding of such a conference to decide beforehand whether it would not be advisable to allow all classes to take part in its deliberations without distinction of caste or creed.

The same.

16. The *Chaudhwin Sadi* (Ráwalpindi), of the 1st August 1900, remarks that some people say that the fears entertained by the Muhammadans are groundless, but a careful study of the question will convince all impartial persons that this is not the case. As a matter of fact, Sir Antony Macdonell's Resolution has disappointed the hopes of the Muhammadans inasmuch as it aims at making Urdu a dead language. The Muhammadans have not yet made any great effort to get the resolution in question cancelled, nor have they expressed their indignation in an adequate manner. It is true that Lord Curzon's action in sanctioning the resolution has greatly disappointed the Muhammadans, but it does not follow from this that they should allow the matter to drop; because if a well-argued memorial is submitted through a deputation to the Lieutenant-

The Urdu-Nágri question.

Governor and the Viceroy, they will not hesitate to cancel the resolution. The Muhammadans must remember that it is after twenty years persistent agitation that the advocates of Nágri have succeeded in attaining their object. Let them, therefore, follow the lead of Nawáb Mohsan-ul-Mulk and, in the event of Sir Antony Macdonell and Lord Curzon declining to accede to their prayers, appeal to the Secretary of State and in the last resort to Her Majesty the Queen-Empress herself.

The same.

17. A correspondent writing to the *Akhbár-i-'Am* (Lahore), dated the 31st July 1900, says that he was quite shocked to read the misrepresentations made in the *Wakíl-i-Hind* of the 27th June 1900, to the effect that Hindi characters were very difficult to decipher and that on many occasions serious consequences had resulted from their being wrongly interpreted. The writer, after expressing regret at the ignorance displayed by the paper, remarks that these objections did to some extent apply to the Hindi known as *Lunda*, but that the Hindi introduced by the Government in the Courts of the North-Western Provinces was not *Lunda* Hindi but the one which is known as Devánágri, in which there is not the least probability of a word being misinterpreted.

The same.

18. The *Wafádár* (Lahore), of the 1st August 1900, publishes a dialogue in which the interlocutors allege that Urdu is a far more highly developed language than Hindi; that it is spoken by a larger number of natives; and that the Hindús have managed to get Nágri characters introduced in the law courts of the North-Western Provinces merely to injure Muhammadans. After remarking that these characters are very difficult to decipher, the writer expresses a hope that Lord Curzon will not tolerate the placing of Hindi on a footing of equality with Urdu.

The same.

19. The *Rafíq-i-Hind* (Lahore), of the 4th August 1900, publishes a translation of a note which appeared in a recent issue of the *Bengálee*, in which Bábu Surendra Náth Banerjee praises the Moghul kings of India and deprecates the attempts of certain mischievous persons to take advantage of the Nágri Resolution to widen the gulf between the Hindús and Muhammadans. The note, remarks the Editor, should afford food for reflection to such persons as have made it the business of their lives to represent the Hindús, especially those connected with the Congress, as the implacable enemies of the Muhammadans. He adds that the conduct of certain members of the Aligarh Mission in making provocatory attacks on the Hindús in season and out of season is blameworthy in the extreme. After remarking that the late Sir Sayad Ahmad Khán was the first native to create estrangement between the Hindús and Muhammadans, the *Ráfíq* exhorts the two communities to make up their differences, and learn to live in peace and amity.

The same.

20. The *Rafíq-i-Hind* (Lahore), of the 4th August 1900, says that instead of blaming their own leaders for declining Sir Antony Macdonell's offer to wait on His Honor to suggest to him the date on which the Resolution should come into

force, the members of the Aligarh Mission are abusing the Hindús, because the North-Western Provinces Government has given its Muhammadan employés only one year in which to learn Hindi! These worthies, adds the Editor, seem to think that the Hindús ought to have requested the authorities to postpone the enforcement of the Resolution for an indefinite period as was desired by the Muhammadans!

The same.

21. The *Rafiq-i-Hind* (Lahore), of the 4th August 1900, writing about the meeting which is shortly to be held at Lucknow in the defence of Urdu, remarks that its promoters have done well in not confining it to a Muhammadan gathering, and inviting the general public to take part in its proceedings. They have, however, committed one mistake, *viz.*, they have not included the name of any Hindu among the signatories to the notice convening the meeting. The Editor adds that the only object of the gathering seems to be to adopt a memorial to Sir Antony Macdonell requesting His Honor to withdraw his Nágri Resolution. Having regard, however, to the fact that the Lieutenant-Governor of the United Provinces has more than once declared that he has issued his orders after thorough inquiries and mature deliberation and that he is not prepared to reconsider the same, the meeting's action is certain, not only to prove barren of result, but also to make Sir Antony persist in the course adopted by him. It is, therefore, evident that the Lucknow gathering is not likely to serve any useful purpose, and that it will merely afford certain individuals an opportunity of airing their eloquence.

The same.

22. A correspondent of the *Curzon Gazette* (Delhi), of the 1st August 1900, says that the apprehension that Sir Antony Macdonell's Nágri Resolution will eventually result in the ousting of Urdu from the law courts of the North-Western Provinces is wholly imaginary. The Resolution is neither more nor less than a bare act of justice to the Hindi-speaking people, whose number is as large as that of their Urdu-speaking fellow countrymen. The opposition offered to it by the Muhammadans is, therefore, utterly meaningless, and should be put a stop to without delay. The writer adds that each and every one of the objections so far urged against the adoption of the Resolution is frivolous in the extreme, and regrets that Musalmáns of light and leading should have identified themselves with the opposition without going into the *pros* and *cons* of the question.

II.—AFGHANISTAN and Trans-Frontier.

The Amír's attitude towards England and Russia.

23. The *Paisa Akhbár* (Lahore), of the 4th August 1900, publishes a communication (written from Berlin) from Munshi Mahbúb Alam, who says that a Berlin journalist of the name of Doctor Lavison (?) enquired from him if there was any likelihood of Russia invading India. The writer replied that such an eventuality was not an improbable one, but that it could not happen soon, as the present Amír, who received a handsome subsidy from the English and did not suspect them of having sinister designs against his country, was friendly inclined towards England. As regards Russia, however, added the Munshi, His Highness was fully aware that the Muscovites wished to obtain

possession of India; but as this was calculated to prove injurious to the interests of Afghánistán, Abdur Rahmán would do his utmost to oppose the Czar's advance towards Hindustán.

III.—Native States.

Patiála affairs.

24 The *Siálkot Paper* (Siálkot), of the 1st August 1900, after referring to the rumour that the Mahárája of Patiála has applied to Government for the services of a Financial Adviser and a Settlement Officer, says that Mr. Crosthwaite will be the most suitable man for the former post For the latter appointment the Editor suggests the names of Diwán Fateh Chand, Settlement Officer, Ladákh, and Munshi Firoz-ud-dín, Revenue Officer, Dera Ismail Khan; and observes that both of them are hardworking and honest officials.

Suket affairs.

25. A correspondent writing to the *Punjab Samachár* (Lahore), dated the 4th August 1900, says that the intrigues of the officials of the Suket State have so embittered the mind of the Rája against his two sons that he has ordered the heir-apparent never to set foot on State territory and his younger son not to leave the State on any pretence whatsoever. The correspondent asks the Rája to pay no heed to the mischievous advice of his ministers and to call his son back to the State with all due honour, and assures him that the Kanwar is a promising youth, and that if properly educated he would turn out to be a good administrator.

Hyderabad affairs.

26. The *Wakil* (Amritsar), of the 6th August 1900, says that the orders recently issued from the Foreign Office regarding the disposal of cases against Europeans and Americans residing in Hyderabad are certain to prove a source of inconvenience to the Nizám's Government. They will also have the effect of rendering the residents in question utterly reckless, as they will be immune from punishment for assaulting natives. It may be mentioned here that while Native Chiefs are being pressed to sell off their properties in British territory, no objection has so far been raised against Europeans acquiring land in feudatory States. This can only mean that Government safeguards the rights of the meanest European more carefully than those of an Indian Prince. But, apart from this aspect of the question, it is very desirable that Magistrates in Native States should have the power to try Europeans residing within their jurisdictions. If, however, Government is of opinion that such trials cannot be conducted in an impartial spirit, it should, in common fairness, forbid Europeans and Americans settling in the territories administered by Native Chiefs

Rámpur affairs.

27. The *Táj-ul-Akhbár* (Ráwalpindi), of the 4th August 1900, says that signs are not wanting to show that the Nawáb of Rámpur is waking to a sense of his responsibilities and obligations. His Highness now gives personal attention to affairs of State, and is thinking of introducing the necessary reforms in the administration. It may also be mentioned here that the Nawáb has paid up half the amount subscribed by him towards the Aligarh College Funds.

28. The *Lahore Punch* (Lâhore), of the 1st August 1900, publishes a communication in which the writer takes the Moradábad newspapers to task for making uncalled for attacks on the Nawáb of Rámpur. The Editors of the newspapers in question find fault with the Nawáb for being licentious, but they forget that the Nawáb is not the only Native Chief who indulges in pleasure. These scribes ought to visit Native States in order to satisfy themselves on this point or at least read the articles published on the subject by the *Curzon Gazette* of Delhi. The object of the writers, however, is not to ascertain the truth, but to levy blackmail from the Nawáb.

Attacks on the Nawáb of Rámpur.

29. The *Curzon Gazette* (Delhi), of the 1st August 1900, says that in spite of Government's efforts to rouse Native Chiefs to a sense of their duties, almost all of them are sunk in gross pleasure, and do not pay the least attention to the management of their States. As a natural consequence of this, indescribable oppression is practised on the subjects of Native States, and their hard-earned money goes to feed the prostitutes, &c., maintained by their rulers The Editor has no doubt that if he were to lift the veil off the doings of Indian Princes, it would send a thrill of horror through the public mind. He then goes on to say that three or four years back a certain respectable resident of Jaipur sold off his house for Rs. 2,000. Now, the laws of that State require that in all such cases the purchase money should be deposited in the public treasury; and the same is paid to the seller after the deduction of the State's share therefrom. The same procedure was followed in the instance under reference; but strange to relate, when the poor man demanded his money he was told that nothing could be paid him until a certain fine inflicted on a distant relation of his nearly thirty years previously had been realized! and paid nothing he actually was, at which he was so disgusted that he shook the dust of Jaipur off his feet. The *Gazette* adds that although Gevernment is fully aware of the doings of Indian Princes, it has so far abstained from interfering in their affairs out of regard for its promise to preserve the independence of feudatory States in the country. The Editor, however, has resolved to expose to the public gaze the life led by each and every living Native Chief, and will shortly commence the publication of a series of articles on the subject.

A complaint against Native Chiefs.

30. The *Victoria Paper* (Siálkot), dated the 28th July 1900, regrets that certain Native Chiefs are ruining their States by contracting large debts in order to meet their private expenses. It seems that the Chiefs follow the example of the Supreme Government in this respect and consider it a matter for pride to incur debts. They should, however, bear in mind that Government does not borrow money for such objects as they do, but for important public purposes such as the extension of railways or the construction of canals. The Editor concludes by remarking that, so long as the financial advisers of Native Chiefs, whether they be Natives or Europeans, do not urge upon their masters the desirability of reducing their private expenses, there is very little hope of the States ever being able to extricate themselves from their financial difficulties.

The same.

V.—Native Societies and Religious Matters.

The Mirza of Kádián and the Jehád.

31. The *Aihakam* (Kádián), of the 16th July 1900, remarks that the reason why the border tribes are fond of Gházeeism and Jehád is that the Missionaries when criticising Islám allege that that religion has been spread by the sword and that those who draw the sword in the sacred cause of religion are according to Muhammadan belief entitled to go to heaven. When ignorant people read pamphlets containing such allegations they get excited and take to murdering innocent Europeans. The Editor then observes that Mirza Ghulám Ahmad of Kádián was the first to point out that Jehád was unlawful and published scores of books, pamphlets, &c., on the subject. In order to give full publicity to the Mirza's views and to obtain good results therefrom the Missionaries should be prohibited from publishing pamphlets containing any mention of Jehád; while the Muhammadan *Ulemás* should be required to pass a *fatwa* to the effect that they do not believe that the Mehdi and the promised Messiah will fight with the sword.

The same.

32. The *Alhakam* (Kádián), of the 16th July 1900, remarks that the Muhammadans are labouring under the misapprehension that the promised Messiah will wage war. This misapprehension is due to the fact that the tradition relating to the advent of Messiah contains the words "Kasr-i-Salíb" (the breaking of the cross). The Messiah (the Mirza) has, however, exposed the utter absurdity of this view by declaring religious war to be unlawful and proved that his mission is to put an end to war. The mission of the promised Messiah is the Kasr-i-Salíb, but as the cross represents the Christian religion and not Christian Governments, it is apparent that he aims at breaking the power of Christianity and not that of the Christian Governments. The Editor asks those who refuse to acknowledge the Mirza to be the promised Messiah, merely because he has declared Jehád to be unlawful, whether he is not justified in claiming that his mission is to prove the falsity of the Christian religion.

The Mirza and his followers.

33. The *Koh-i-Núr* (Lahore), of the 24th July 1900, states that Mirza Ghulám Ahmad of Kádián has called upon his followers to subscribe Rs. 10,000 to erect a *minaret* at Kádián. According to a tradition of the Prophet, Jesus will descend from the heavens upon a minaret at Damascus; and the Mirza explains that by Damascus is meant Kádián and that the minaret is to be erected for the descent of Jesus. Some people, however, say that the minaret is to be erected merely for the purpose of enabling the Muezzin to pronounce the call to prayer in a loud tone of voice. The Editor then goes on to say that Maulvi Nurdín, a well known follower of the Mirza, in the course of a lecture delivered by him last week at Lahore remarked that the failure of rains and other calamities were due to the misconduct of the people who refused to acknowledge the Mirza to be their spiritual leader for the time being and predicted that these calamities would not cease to trouble them unless they turned to the Mirza for salvation. The Editor commenting on

the above remarks that he is at a loss to understand why all the forces of evil (*lit.* calamities) should be placed at the disposal of the Mirza, who threatens with the direst of evils all persons who dare to call into question the preposterous claims put forward by him.

The same.

34. The *Táj-ul-Akhbár* (Ráwalpindi), dated the 28th July 1900, says that on the evening of the 25th July 1900, on the Murree Road at Ráwalpindi, some followers of Mirza Ghulám Ahmad of Kádián who were about eight or ten in number laid hold of one Muhammad Shah and beat him severely. The Editor does not, however, wish to disclose the true cause of this occurrence, but leaves it for the Police to find it out for themselves. He, however, wishes to point out that three or four such incidents have also occurred previous to this, and that if the authorities take no notice of it, the fanaticism of the followers of the Mirza will lead them to commit other acts of violence.

The Prophet of Kádián.

35. The *Núr Afshán* (Ludhiána), of the 10th August 1900, remarks that Mirza Ghulám Ahmad of Kádián has again taken to publishing manifestoes in the hope of pursuading the Christians and the Muhammadans to acknowledge him to be the promised Messiah. In the first of these manifestoes the Mirza indulges in a great deal of egotism. These manifestoes may induce the Muhammadans to acknowledge the preposterous claims put forward by the Mirza, but the Christians consign these effusions to the waste paper basket and take no further notice of them. The Christians know all about the life led by the Mirza and know that he is the exact oppo site of Christ.

Complaint against an Ardásia of the Golden Temple, Amritsar, Bhái Ganga Singh, and his son Suchet Singh.

36. The *Singh Sahái* (Amritsar), dated the 28th July 1900, says that a local correspondent has written to say that the priests of the Golden Temple submitted an application to the Deputy Commissioner, Amritsar, on the 10th July 1900 praying that Bhái Ganga Singh, Ardásia, who had embezzled Rs 3,500 belonging to the Temple and against whom a decree had been passed by the Chief Court, should be made to pay seven times the amount decreed against him and that the allowance paid to him from the Darbár should be stopped. The Deputy Commissioner, it is said, has asked the Manager of the Temple to submit a report. It should, by the way, be borne in mind that this Ganga Singh is the same man who fought against the English during the Mooltan campaign and whose jágír was confiscated by Government on that account. His son Suchet Singh is now proclaiming himself as head Ardásia of the Golden Temple and obtaining the signatures of the leading Sikh gentry with a view to showing that the management of the Temple stands in need of reform, &c., &c. The Editor, however, considers it his duty to warn the Sikhs that Suchet Singh is an impostor and a mischief-maker, and that the Sikhs should pay no heed to his words. The Editor concludes by asking the Deputy Commissioner, Amritsar, and the Government of the Punjab to closely watch the movements of this man as there is great danger of the public peace being disturbed by his mischievous doings.

37. The *Singh Sahái* (Amritsar), of the 28th July 1900, writing on the conversion of Rahtiás to the Arya religion, remarks that ever since the time of Mahárája Ranjít Singh Rahtiás have been making persistent efforts for the removal of the social restrictions under which they labour, but they have been unsuccessful in attaining their object. And they should bear in mind, says the Editor, that even though they may become Aryás the restrictions complained of will never be removed so far as the Sikhs and Hindús are concerned.

The Sikhs and the Rahtiás.

38. The *Akhbár-i-'Am* (Lahore), dated the 30th July 1900, publishes a communication from Pandit Dín Dyál Sharma who states that Sanyásis, Gurús, Rájás, Pleaders, Barristers, Government Officials and learned Pandits from Káshi and other parts of India will attend the anniversary of the Bhárat Dharm Mahámandal to be held at Delhi between the 8th and 13th August 1900, and that Maháraja Rámeshawar Singh of Darbhanga will preside at the meeting. The writer concludes by asking the believers in the Hindu religion to grace the meeting with their presence.

Anniversary of the Bhárat Dharm Mahámandal at Delhi.

39. The *Siálkot Paper* (Siálkot), of the 1st August 1900, writing on the same subject remarks that the entire credit for the coming gathering is due to Pandit Dín Dyál, General Secretary of the Mahámandal. Indeed, it is no exaggeration to say that but for the Pandit the Sanátan religion would long since have become extinct in India.

The same.

VI.—LEGISLATION.

40. The *Akhbár-i-'Am* (Lahore), of the 7th August 1900, says that the general opinion in the country is opposed to the passing of the Punjab Land Alienation Bill, and that there are very few *bonâ fide* supporters of the measure. It is no exaggeration to say that the majority of those in favour of the proposed legislation are composed of Government's flatterers, who are endeavouring to mislead the authorities into the belief that the law under contemplation is calculated to better the lot of the *zamíndárs*. The *Pioneer* has lent its support to this clique, and is bringing pressure to bear on Government not to drop the Bill. After publishing a *resumé* of an article which appeared in that paper of the 30th July last and in which the Allahabad Daily has attempted to refute Kanwar Harnám Singh's objections to the measure, the Editor observes that, failing to meet its adversary's arguments, the *Pioneer* has had recourse to abuse, the only resort of the defender of a weak case. He adds that the opponents of the Bill need not lose heart, as Lord Curzon is in the habit of going to the bottom of every question disposed of by His Lordship.

The Punjab Land Alienation Bill.

41. The *Victoria Paper* (Siálkot), dated the 28th July 1900, commenting on the Jágírdárs' Primogeniture Bill remarks that no better remedy can be devised for the preservation of ancient families, and that the Bill is sure to prove a blessing to the Jágírdárs.

The Jágírdárs' Primogeniture Bill.

42. The *Victoria Paper* (Siálkot), of the 1st August 1900, urges that it is desirable in the interests of justice that persons charged with contempt of court should not be tried by the court against which such offence is committed and expresses a hope that the case that has recently occurred at Lahore will not fail to attract the attention of the Judges of the Chief Court to the matter.

Contempt of Court cases.

VII.—General Administration.

(*a*).—*Judicial.*

43. The *Táj-ul-Akhbár* (Ráwalpindi), dated the 28th July 1900, states that a respectable correspondent writes to say that the Sub-Registrar of Gujar Khan is a notorious bribe-taker and that he registers no document without charging a rupee or two for the same in addition to the registration fee. It should, by the way, be borne in mind that the Sub-Registrar was formerly a Tahsíldár and was dismissed for taking bribes. The Editor expresses a hope that the authorities will make enquiries into the matter and in the event of the complaint turning out to be true take steps to put a stop to it.

Complaint against the Sub-Registrar, Gujar Khan.

44. The *Chaudhwín Sadi* (Ráwalpindi), of the 1st August 1900, remarks that although the number of Muhammadans in the public service is very small as compared with that of the Hindús, the latter are very jealous and leave no stone unturned to secure the dismissal of Muhammadan officials. In support of this view the Editor refers to the uncalled for attacks made by a certain Hindu in the *Táj-ul-Akhbár* against Rája Mansabdar Khán, Sub-Registrar of Gujar Khan.

The same.

45. The *Koh-i-Núr* (Lahore), of the 31st July 1900, alleges that the location of a section of the Lahore District Court Establishment in the second storey of the court building is a source of considerable inconvenience to the public. Litigants as well as lawyers' clerks are forbidden to go upstairs on pain of being fined Rs. 10 for every transgression of the orders on the subject. The people, therefore, who may have business with the clerks in this section have not infrequently to waste hours before they can see the latter. Still worse, however, is the lot of those who may have to obtain copies of documents pertaining to their cases. The copyists also work on the second storey, and go downstairs only twice a day at stated times, once to receive applications for copies, and the second time to hand over to the applicants the copies prepared by them. Such litigants, however, as happen to stand in urgent need of a copy in the interval have no means of access to the copyists. The present arrangements are specially hard on litigants living out of Lahore. The Editor, therefore, requests the authorites to look into the matter, and remedy the evil complained of.

A Judicial complaint.

46. The *Victoria Paper* (Siálkot), dated the 28th July 1900, says that although Government has ruled that in future Honorary Magistrates will be appointed only for a specified period, the rule has not been observed in practice as yet, and asks the Government to see to the matter.

Appointment of Honorary Magistrates in the Punjab.

(c).—*Municipal and Cantonment affairs.*

47. The *Táj-ul-Akhbár* (Ráwalpindi), dated the 28th July 1900, says that a rumour is current in the Ráwalpindi Cantonment to the effect that complaints have made to the Government from various quarters against the Assistant Cantonment Magistrate of that place. If this is true the Editor wonders why Government has not up to this time taken any notice of the matter. The Editor asks the Government to at least make enquiries into the matter and if the rumours are found to be false, to inflict deserving punishment on the authors of these complaints.

The Assistant Cantonment Magistrate, Ráwalpindi.

Writing in another place the same paper states that it has heard a rumour regarding the Cantonment Magistrate which, if true, would put an end to all the complaints made by the people against the Assistant Cantonment Magistrate. The Editor while refraining from exposing the doings of the official in question cannot help remarking that owing to the indifference shown by the Cantonment Committee to the convenience and safety of the public, the conservancy and lighting arrangements of the Sadr Bazár are not all that can be desired.

48. The *Victoria Paper* (Siálkot), dated the 28th July 1900, says that on the post of a Cantonment Magistrate falling vacant in the Punjab, the vacancy should be filled up by a Military Officer of the Punjab Command or in the absence of such officer by a Punjab Civilian. If no such officer be available a Cantonment Magistrate from some other province should be appointed to fill the vacancy. In no other case should an officer from a foreign province or foreign command be appointed to the post, as in that case the rights of deserving men would be apt to be overlooked.

Appointment of Cantonment Magistrates in the Punjab.

(d).—*Education.*

49. The *Rafiq-i-Hind* (Lahore), dated the 14th July 1900, publishes a communication the writer of which complains that the students of the Lower Primery Classes reading in public schools are taught so many subjects that it is feared that the multiplicity of subjects, instead of being useful, will do great harm to their intellectual growth, and hopes that the Director of Public Instruction, Punjab, will attend to the matter and reduce the number. The writer also complains that the officers of the Education Department are in the habit of admonishing teachers in the presence of students. This pratice has a very bad effect on the young scholars who cease to respect their teachers and consequently pay no attention to their studies. Commenting on this the Editor remarks that the Director of Public Instruction, Punjab, should attend to the matter and invites communications from the officers of the Education Department on the subject.

A complaint regarding the multiplicity of subejcts taught in the Lower Primary Classes.

(*e*).—*Agriculture and questions affecting the land.*

Takávi loans in the Ráwalpindi District.

50. The *Táj-ul-Akhbár* (Ráwalpindi), dated the 28th July 1900, thanks the Deputy Commissioner of Ráwalpindi for taking action on the complaint published by it regarding the distribution of takávi in the district and expresses satisfaction at the relief thus afforded to the poor agriculturists.

The famine.

51. The *Paisa Akhbár* (Lahore), of the 4th August 1900, publishes a communication (written from Berlin) from Munshi Mahbúb Alam, who says that the frequent appearance of famines in India is due to the heavy assessment of the land revenue in the country, and the annual drain to England of crores of rupees in the shape of pensions, &c. The writer wishes to mention in this connection that her trade with Europe has had the effect of impoverishing India, while the introduction of the gold standard in the land has reduced by ¼ the value of silver ornaments, &c., in the people's possession. He then requests Lord Curzon to remedy the poverty of India before relinquishing charge of his present office, and suggests that this can be done by extending canals and lightening the *zamíndárs'* burdens.

The same.

52. The *Wakíl* (Amritsar), of the 30th July 1900, writing about the Viceroy's visit to the famine-stricken districts of Gujerát, says that just now Lord Curzon is about the most sympathetic and hard-working servant of the Crown in India. The Editor feels confident that His Lordship's presence among the distressed people of Gujerát will have the effect of emouraging them and putting new life in their sinking frames. He then regrets that the scenes of woe and misery, with which this country teems in these days, should not have prompted the Government of India to change its famine policy, and afford greater relief to its suffering subjects.

The same.

53. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 7th August 1900, remarks that the only way to banish famines from India is—

(1) to revive the dead indigenous industries;

(2) to prevent the present enormous drain of wealth from the land; and

(3) to extend the means of irrigation in the country with the object of improving agriculture.

The same.

54. The *Akhbár-i-'Am* (Lahore), dated the 6th August 1900, writing on the Permanent Famine Relief Fund started by the Mahárája of Jeypore, remarks that there is a great prospect of the Fund swelling to a very large amount within a short period of time, provided it is worked on the lines of the Lady Dufferin Fund. And for this purpose it is necessary that the fund should be called by a similar name, *i. e.*, the Lady Curzon Fund. The Editor

is, therefore, of opinion that if the Mahárája desires that the Fund opened by him should prosper, he should ask the Government of India to call the fund by the name of the Lady Curzon Fund.

(*f*).—*Railways and Communications.*

55. The *Victoria Paper* (Sialkot), of the 1st August 1900, urges that the authorities should see that the number of passengers travelling in third class and intermediate carriages does not exceed the number authorised and fixed by the rules. The Editor is of opinion that if Lord Curzon were to travel in a third class carriage, the complaints made by third class passengers would be removed.

Overcrowding of third class carriages.

56. The *Táj-ul-Akhbár* (Ráwalpindi), of the 4th August 1900, publishes a communication in which the writer enumerates the advantages which the opening of railways has conferred on the people of India. The writer is of opinion that in addition to lessening the hardships of travelling, the railways have taught natives the lesson of punctuality, and supplied lacs of them with the means of earning their livelihood. He promises to revert to the subject at some future time.

Advantages of Railways.

(*g*).—*Postal matters.*

57. A correspondent writing to the *Saráj-ul-Akhbár* (Jhelum), dated the 30th July 1900, complains that the residents of Mauza Laugáh in the Jhelum District, are being put to great inconvenience for want of a Post Office at that place. Laugáh with ten or twelve other villages is attached to the Hasola Post Office, but letters, &c., received in that village alone are nearly twice as numerous as those received in the remaining villages of the iláka. The writer is, therefore, at a loss to understand why the Postal authorities should have established a post office at Hasola instead of at Laugáh, and asks them to open a post office at Laugáh as a temporary measure and to place letter-boxes in the Sáng, Jind, Dhodha and Laugáh villages.

A postal complaint.

(*h*).—*Miscellaneous.*

58. The *Siráj-ul Akhbár* (Jhelum), of the 30th July 1900, publishes a communication in which the writer complains that poor people in villages are put to much trouble and inconvenience owing to their being made to work as *begáris*. The Begár system is an indelible stain on the fair fame of an enlightened Government like the British. It is true that Government when framing a law takes every possible precaution with a view to prevent oppression being practised on the people, but unfortunately the subordinate officials do not carry out the wishes of Government. The writer therefore urges that the Begár system should be stopped altogether.

Begár in the Punjab.

59. A correspondent writing to the *Mashir-i-Hind* (Siálkot), of the 1st August 1900, says that one Jalál-ud-dín filed two complaints at Siálkot in March and June last, respectively, both of which were sent to the Náib Tahsíldár of Siálkot for enquiry. The last named official proceeded to the spot on the 22nd July 1900 and tried to compel the complainant to compound the cases and on the latter declining to do so struck him five times with a club. The marks of the beating are still visible. Jalál-ud-dín accordingly prosecuted the Náib Tahsíldár in the Court of the Deputy Commissioner who was in camp at Pasrúr. The preliminary (*lit.* summary) hearing of the case against the Náib Tahsíldár has been fixed for the 6th August. It is to be hoped that justice will be done to Jalál-ud-dín, who has no friends in the village where he resides. The Editor urges that as the whole village is hostile to the complainant the Deputy Commissioner should visit Hájípura and ascertain the real facts of the case on the spot.

Complaint against the Náib Tahsíldár, Siálkot.

60. A correspondent writing to the *Akhbár-i-'Am* (Lahore), dated the 31st July 1900, says that the stamp-vendor at Kángra is an illiterate man of very limited means. He is so poor that he cannot keep a stock of stamps sufficient to last for a week or so. He goes every day to the Tahsíl treasury to purchase stamps with the result that litigants are put to great trouble. The writer, therefore, asks the local authorities to replace the man by one who has a large capital or to appoint two persons for the sale of stamps.

Complaint against the stamp-vendor at Kángra.

61. The *Wakíl* (Amritsar), of the 30th July 1900, says that the *Punjab Observer* has made certain very startling revelations regarding the connection of Lála Amar Náth, Munsiff, Pind Dádan Khan, with the *Amar Patrika* of that place, and the manner in which he has been rendering every possible help to that newly started paper. The charges, remarks the Editor, preferred against the Lála are serious enough in all conscience, and the authorities should lose no time in looking into the matter.

Lála Amar Náth, Munsiff, and the *Amar Patrika*, Pind Dádan Khan.

62. The *Civil and Military News* (Ludhiána), of the 1st August 1900, suggests that the men as well as officers of the regiments from the Punjab or Bengal Command posted on the border should have the same privileges in the matter of leave as are enjoyed by the frontier force. The present arrangements, observes the Editor, are unjust to the former, and constitute an invidious distinction between persons performing the same duties.

Leave rules for regiments posted on the frontier.

63 The *Akhbár-i-'Am* (Lahore), of the 3rd August 1900, hears that the Superintendent (?), Telegraph Office, Lahore, has directed his subordinates to wear boots instead of native shoes when attending office. This, if true, is very much to be regretted inasmuch as the wearing of boots is prohibited by the Hindu religion on the ground that the wearer of them is compelled to touch leather every now and then. Moreover, the clerks draw very small salaries and to require

Boots *versus* shoes.

them to wear boots that are more costly than shoes is equivalent to starving their families in these days of famine. If the rumour is well founded, the authorities concerned should look to the matter.

Chaudhri Sultán Muhammad, late Mír Munshi to the Amír's Government.

64. The *Rafíq-i-Hind* (Lahore), of the 4th August 1900, says that Chaudhri Sultán Muhammad (late Mír Munshi to the Amir's Government), who has been to England to study for the Bar, returned to Lahore on the 1st idem. He was received at the Railway Station by the leading residents of the city, among those present being Fakír Syad Qamar-ud-dín (Ráís and Honorary Magistrate), Khán Bahádur Sayad Muhammad Amír (Honorary Magistrate), Lála Ganpat Rái (Barrister-at-Law and Municipal Commissioner), Maulvi Muhammad Fazl-ud-dín (Pleader), the Editor, &c., &c. On leaving the train the Chaudhri was garlanded by his friends and shook hands with all present. The party then proceeded to his cousin's (Chaudhari Nabi Bakhsh's) house, where light refreshments were served to the gentlemen assembled.

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[Vol. XIII.] [No. 34.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 25th August 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The situation in China (*Public Gazette*) 429
2. The same (*Ibid*) 429
3. The Mahárája Scindhia's Hospital ship (*Public Gazette*) 429
4. The Boer war (*Hamdard-i-Hind*) 430
5. The Mahdi Sunnusi (*Singh Sahái*) 430
6. The late Duke of Saxe Coburg (*Alhakam*) ... 430
7. The same (*Siálkot Paper*) 430

(b)—*Home*—

8. Government and the people (*Hamdard-i-Hind*) ... 430
9. The Urdu-Hindi question (*Curzon Gazette*) ... 431
10. The same (*Ibid*) 431
11. The same (*Ibid*) 431
12. The same (*Chaudhwin Sadi*) 432

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

13. Patiála affairs (*Victoria Paper*) 432
14. The same (*Hamdard-i-Hind*) 432
15. Faridkot affairs (*Singh Sahái*) 432
16. The Settlement in Punch (*Sadá-i-Hind*) ... 432
17. Hyderabad affairs (*Rafiq-i-Hind*) 433

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

18. The Muhammadan heaven and hell (*Sat Dharm Prachárak*) 433
19. Christ and Muhammad (*Anwar-ul-Aslam*) ... 434
20. The prophet of Kádián (*Alhakam*) 434
21. The Hindús and Muhammadans (*Chaudhwin Sadi*) ... 435
22. The Rahtiás and the Arya Samáj (*Sat Dharm Prachárak*) 435
23. The same (*Ibid*) 436
24. The meeting of the Bhárat Dharm Mahámandal at Delhi (*Ibid*) 436
25. The same (*Ibid*) 436
26. The same (*Ibid*) 437
27. The Aryás and the coming census (*Ibid*) 437
28. Bhái Ganga Singh, an Ardásia of the Golden Temple (*Singh Sahái*) 437
29. The moral degradation of native society (*Sat Dharm Prachárak*) 437

VI.—Legislation.

30. The Punjab Land Alienation Bill (*Akhbár-i-'Am*) ... 438
31. The same (*Paisa Akhbár*) 438

Page.

VII.—General Administration.

(a)—*Judicial*—

32. Conviction of Pandit Gopi Náth (*Sanátan Dharm Gazette*) 438
33. The same (*Akhbár-i-'Am*) 439
34. The same (*Victoria Paper*) 439
35. The same (*Núr Afshán*) 440
36. The Sub Registrar's post at Siá kot (*Siálkot Paper*) ... 440
37. A proposal to specify the term of office of Sub-Registrars (*Victoria Paper*)... 440

(b)—*Police*—

Nil.

(c)—*Municipal and Cantonment affairs*—

38. Appointment of Cantonment Magistrates (*Victoria Paper*) 440
39. A proposal to forbid Cantonment Magistrates to borrow money within their jurisdiction (*Victoria Paper*) 440

(d)—*Education*—

40. Study of Persian in Anglo-Vernacular Schools (*Chaudhwin Sadi*) 440
41. The same (*Victoria Paper*) 441
42. Want of schools, &c., in the *Bár* iláka (*Núr Afshán*)... 441

(e)—*Agriculture and questions affecting the land*—

43. A proposal to erect *bunds* for the collection of rain water in the Siálkot District (*Victoria Paper*) ... 441

(f)—*Railways and Communications*—

44. Grievances of 3rd class passengers (*Siálkot Paper*) ... 441
45. Prices of articles of food procurable at Railway Stations (*Victoria Paper*) 442
46. A railway complaint (*Hamdard-i-Hind*) 442
47. Want of separate refreshment rooms for educated Hindús (*Victoria Paper*) 442

(g)—*Postal matters*—

48. The opening of an experimental delivery office at Siálkot (*Victoria Paper*) 442
49. The same (*Siálkot Paper*) 442

(h)—*Miscellaneous*—

50. Increase in income-tax at Delhi (*Akhbár-i-'Am*) ... 442
51. The plague administration (*Koh-i-Núr*) 443
52. The Native Press (*Victoria Paper*) 443
53. A suggestion for instituting a new title of honor (*Victoria Paper*)... 443
54. An impostor (*Sat Dharm Prachárak*) 443

[Confidential.]

[Vol. XIII.] [No. 34.]

SELECTIONS

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VERNACULAR NEWSPAPERS

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I—POLITICS.

(*a*)—*Foreign.*

The situation in China.

1. The *Public Gazette* (Amritsar), of the 8th August 1900, remarks that if the Chinese have purchased large quantities of war material from European countries, they will doubtless be able to offer strenuous resistance to the advance of the allies, and that in that case the European Powers will probably consider it expedient to postpone an invasion of China to a more convenient time.

The same.

2. The *Public Gazette* (Amritsar), of the 8th August 1900, remarks that the only justification that the European Powers had for invading China was the alleged massacre of the Legations, but although the reports regarding these massacres have been proved to be entirely without foundation, the preparations for a march on the Chinese Capital have not been relaxed in the least, and it is said that the allies will reach Pekin in the course of a week.

The Mahárája Scindia's Hospital ship.

3. The *Public Gazette* (Amritsar), of the 8th August 1900, remarks that the Mahárája Scindia has offered to equip a Hospital ship for the China expedition at a cost of 20 lakhs of rupees and to maintain the same at his own expense, which will amount to Rs. 1,05,000 a month. That Native Princes should come forward to the help of the English goes without saying; but the question is whether it is justifiable on the part of a Prince whose own subjects stand in need of help to offer money to a nation that has the reputation of being the wealthiest in the world. The Editor is of opinion that Government should have declined the offer with the remark that the Mahárája should spend the money in promoting the welfare of his subjects by opening hospitals and schools and by affording relief to the famine-stricken.

4. The *Hamdard-i-Hind* (Lahore), of the 11th August 1900, remarks that never before has Great Britain undergone such sufferings as the Boer war has entailed on her. Had she, adds the Editor, utilized the money, which she is spending in the Transvaal, in strengthening her navy, she would have become still more invincible on sea, while the employment of the same in developing the resources of India would have made this country far more valuable to Government than even the entire continent of Africa can ever be. Again, if these millions had been spent in relieving distress and making *takávi* advances to the famine-stricken *samíndárs*, the authorities would have saved innumerable lives, and facilitated the recovery of arrears on account of the land revenue (*sic.*).

The Boer war.

5. The *Singh Sahái*, (Amritsar), dated the 10th August 1900, after giving an account of the Mahdi Sunnusi, remarks that it would not be strange if the Mahdi were to wage a *jehád* against the Christian Powers of Europe. The Editor, however, prays to the Almighty to fill the Mahdi's mind with philanthropic ideas so that bloodshed may be averted.

The Mahdi Sunnusi.

6. The *Alhakam* (Kádián), of the 9th August 1900, expresses deep sorrow at the death of the Duke of Saxe-Coburg and remarks that all classes of the people sympathise with Her Majesty in her bereavement.

The late Duke of Saxe-Coberg.

7. The *Siálkot Paper* (Siálkot), dated the 16th August 1900, says that on the 10th idem a meeting of the residents of Siálkot City, presided over by Maulvi Inám Ali, B. A., Divisional Judge, and attended by all the Government officials and the gentry of the town, was held in the Sheikh Saudágar Gardens in order to express regret at the untimely death of His Royal Highness the Duke of Edinburgh. It was resolved that a telegram expressive of the deep regret of the meeting be sent to His Honor the Lieutenant-Governor with the request that he may be pleased to forward it to Her Majesty the Queen-Empress, and that a copy of the proceedings of the meeting be sent to the Deputy Commissioner of Siálkot.

The same.

(*b*)—*Home.*

8. The *Hamdard-i-Hind* (Lahore), of the 11th August 1900, says that highly placed Anglo-Indian officials judge of the condition, &c., of native society from the surface, but that were they to dive deeper they would find that the majority of the people are sunk in hopeless poverty. It is a pity that these servants of the Crown cannot read Vernacular newspapers, otherwise their information regarding the children of the soil would be more correct and reliable. After suggesting that a special department should be established for laying the opinions of these papers before Local Governments, the Editor observes that another means for Anglo-Indian officers to keep themselves informed of the people's feelings and aspirations is to partake in the sorrows and joys of Her Majesty's native subjects. The object can also be attained by giving

Government and the people.

the children of the soil a larger share in the administration of their own country, especially as there is no dearth of competent natives in the land. The *Hamdard* concludes by praying God to make British rule permanent in India.

The Urdu-Hindi question.

9. The *Curzon Gazette* (Delhi), of the 8th August 1900, remarks that the chief object of the meeting of the Bhárat Dharam Mahamándal at Delhi is to thank Sir Antony Macdonell for His Honor's Nágri Resolution, and to request the authorities to sanction the use of Hindi in the law courts of the Punjab. It is, however, a pity that the Muhammadans seem loth to bestir themselves in the defence of Urdu, and the Editor is afraid that they will realize their mistake when it is too late to repair it.

The same.

10. The *Curzon Gazette* (Delhi), of the 8th August 1900, says that the Nagri Resolution is the work of the Congress and represents only one side of the case. It is of course true that the Congress is a strong body consisting of educated Hindús, and that it is gaining in strength day by day. The Editor does not wish to discuss here the political opinions of the Congresswálas, or refer to the object they have at heart. He will merely point out that, like the civilized nations of Europe and America, the Congress wishes to accomplish a great many things, and that only God can know where it will land the country. He then goes on to say that peace-loving and fair-minded Hindús are opposed to the introduction of Nágri characters in the courts of the North-Western Provinces, on the ground that it is far easier and takes less time to write Urdu than Hindi.

The same.

11. The *Curzon Gazette* (Delhi), of the 8th August 1900, remarks that while Government safeguards the rights of all classes of its subjects it does not tolerate any one of them lording it over another. It is, however, an open secret that the public offices are almost entirely manned by Hindús, and that a Muhammadan, howsoever able and well-educated he may be, finds it extremely difficult to gain entry into them. The Editor is afraid that Sir Antony Macdonell's Nágri Resolution is calculated to make things still worse for the Mussalmáns, and involve them in utter ruin. It will, he adds, also have the effect of banishing Urdu from India, and reducing the followers of Islám in the country to the position of slaves to the Hindús. The *Gazette* further remarks that Sir Antony's Benares speech, in which His Honor has attempted to defend the aforesaid Resolution, is full of evasions and weak arguments. As an instance in point, it may be mentioned that the ruler of the North-Western Provinces is not right in saying that half the Muhammadan population of the territories administered by him is Hindi-speaking. Had His Honor made personal inquiries into the matter, he would have been made aware that not one of the Hindu residents of the United Provinces, let alone Muhammadans, speaks Hindi. After recapitulating the objections which have so far been raised against the Resolution, the Editor exhorts his co-religionists to fight in the defence of Urdu until the matter is laid before the Queen-Empress.

12. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th August 1900, publishes a communication, in which the writer says that Urdu is the *lingua franca* of India, and that the majority of the newspapers and other periodicals—Hindu, Muhammadan and Christian—published in the country are written in that language. It is also an open secret that the Hindús are as much at home in Urdu as any other class of their fellow-subjects, and that Urdu poets, journalists, authors, &c., are quite plentiful among them. It will, therefore, be readily believed that the exclusive use of Urdu in their law courts could not have been a source of inconvenience to the Hindu residents of the North-Western Provinces, and that they have got the Nágri Resolution issued merely from motives of bigotry. As, however, the change is likely to prove highly injurious to the best interests of the Muhammadans, they should oppose it with all their might and main, and request Sir Antony Macdonell to withdraw his orders.

The same.

III.—Native States.

13. The *Victoria Paper* (Siálkot), of the 5th August 1900, remarks that if Government decides to grant the Mahárája of Patiála's application for the services of a Financial Adviser and a Settlement Officer, it should see that really capable and honest men are sent to the State. It will, however, be still better if His Highness is told to confer the posts on some of his deserving officials, of whom there is no dearth in Patiála. Besides, the presence in the State of Mr. Warburton, who can advise the Mahárája in almost everything, dispenses with the necessity of appointing outsiders to the posts in question.

Patiála affairs.

14. The *Hamdard-i-Hind* (Lahore), dated the 4th August 1900, says that evil days are apparently in store for Native States and their rulers. It is said that a Financial Adviser is to be appointed in a certain State. The Editor while condemning the adoption of such a step by Government cannot help remarking that Native Chiefs themselves are much to blame, inasmuch as they take no interest in the welfare of their subjects and spend all their time in useless pastimes.

The same.

15. The *Singh Sahái* (Amritsar), dated the 11th August 1900, says that Búti Rám, Saríshtedár of the Faridkot State, against whom there is a balance of one lac of rupees in connection with the Balamgarh (land revenue) accounts, and who was on a previous occasion convicted by the State, has by fraud succeeded in obtaining the post of a Wásil Báki Navís for his son Chaupanna against whom the late Rája of Faridkot passed an order that he should never be employed in the State. The Editor asks the Commissioner of the Jullundur Division and the Private Secretary to the Rája to make enquiries into the matter and require Búti Rám to repay the amount due to the State.

Faridkot affairs.

16. The *Sada-i-Hind* (Lahore), of the 11th August 1900, learns from the *Mashir-i-Hind* that the subjects of the Poonch State have been subjected to much inconvenience and annoyance ever since the commencement of Settlement

Settlement in Poonch.

operations in that State. These operations were to be completed in two years, but although this period is about to expire, the work of measurement has not been finished even in one out of the four tahsíls. Nor is this all. The little work that has been done has been so clumsily performed that orders have been issued to the effect that it should be done over again. This state of things is due to the fact that the Settlement Officer is a Military man who has not been in Civil employ. He gets Rs. 1,200 a month with everything found. The State has given him a nice palace for his residence, but in spite of this he is building a new bungalow near the Muhammadan 'Idgah. Nor is this all. Any person who passes near the 'Idgah is either made to work as a labourer or required to pay a fine equal to a day's wages. The Editor is of opinion that a hot-tempered officer like the Settlement Officer at Poonch should have been sent to China to suppress the rebels instead of being deputed to a Hill State the people of which get frightened at the very sight of a European. The Rája and his Wazír should, in the interests of the State and its subjects, take steps to remedy the evils complained of. A retired Superintendent of Settlement might be employed on Rs. 250 or Rs. 300 a month in place of the present incumbent. The money now being spent on Settlement operations is found by the State subjects and it is the duty of the Rája to promote their welfare in every possible manner.

Hyderabad affairs.

17. The *Rafíq-i-Hind* (Lahore), dated the 11th August 1900, remarks that the action of the Nizám of Hyderabad in remitting the sentences passed against Shiás, who were found guilty and convicted in connection with the Jáfri Mosque dispute, is being very adversely criticised in certain quarters. The Editor, however, so far from finding fault with it, praises the action of the Nizám seeing that His Highness has, by pardoning offenders, set an example to his subjects to forget their petty differences and to live in peace and amity.

V.—Native Societies and Religious Matters.

The Muhammadan heaven and hell.

18. The *Sat Dharm Prachárak* (Jullundur), of the 10th August 1900, scouts the idea of the author of the Qurán that man is sent into this world out of nothingness, and that after passing his days on this terrestrial globe he goes to heaven or hell for eternity. The Editor then publishes a description of the Islámic paradise, and states that the Muhammadans believe that in that delectable place they will enjoy the company of *hourís* and *ghilmáns* (boys who attend on the virtuous in Paradise); that every follower of the Prophet will be given seventy *hourís* in addition to his share of *ghilmáns;* that for purposes of sexual intercourse he will be granted the strength of 100 men; that the inmates of this Paradise will partake of wine and *kabábs* and indulge in sexual intercourse again and again with great vigour; and that this will go on to the end of time. On the other hand, it is believed that sinners, *viz.*, non-Mussalmáns (the great majority of the world's population) will be thrown into the everlasting fire of hell. Such teachings, adds the Editor, not only clash with reason, but also expose God to a charge of gross injustice and ferocious cruelty. He then commends the doctrine of the transmigration of souls, and says that according

to it every person reaps the fruit of his own deeds, and that it places man above the intercession of angels and prophets in the working out of his salvation. Compared with this the Muhammadan (idea of) salvation is but night-soil (*nijásat*), and the inmates of their Paradise are in no respect superior to the Andaman convicts.

Christ and Muhammad.

19. The *Anwar-ul-Islám* (Siálkot), for the month of July 1900, after instituting a comparison between the teachings of Muhammad and Christ with particular reference to St. Mathew, Chapter 5, verses 38 and 39, where it is said "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth: But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also" remarks that if one were to follow the Commandments of the Bible and not try to get evil-doers punished, it would be difficult to live for a single day. There can, therefore, be no doubt that the Commandments of the Bible are worthless and good for nothing. But, as a matter of fact Christ could not help preaching such doctrines, as feelings of revenge, enmity and jealousy were rampant among the Jews of his time. Those European scholars, therefore, who represent Christ as an ignoramus and simpleton should take this fact into consideration and moderate their zeal in running down Jesus of Nazerath. It may be mentioned here parenthetically that men of research to-day do not look on a cannibal with the same feelings of disgust and contempt as they entertain for the infidel who worships the dead. In short, although the defective and non-sensical teachings of the Bible may stink in the nostrils of men of learning and research, it should be borne in mind that as the Jews in Christ's time were in a degraded state and God knew that these teachings were to be replaced by others in a very short time, the Bible was given to the Jews for a period of 600 years or so. But as the Christian scripture was not really based on truth, God replaced it by a more perfect book (the Qurán) and purged the earth of the aforesaid non-sensical teachings. The Editor would have been inclined to call the teachings of the Bible diabolical, had not Christ himself acknowledged them to be imperfect and told his disciples to wait for the Paraclete (the comforter) which referred to the appearance of the Prophet Muhammad. And as regards the impracticability of the doctrines preached by Christ it may be further stated that he himself did not act up to them. As an instance of this it may be stated that he had no control over his tongue and that he called some people evil-doers, others the sons of snakes and others again as of weak faith. The fact, however, is that Christ was not placed in a position to punish or forgive others. Otherwise his true character would have been revealed.

The prophet of Kádián.

20. The *Aihakam* (Kádián), of the 9th August 1900, publishes the first of a series of forty manifestoes in which Mirza Ghulám Ahmad of Kádián states that his object in publishing these manifestoes is to fulfil his divine mission so that he may not be called to account on the day of judgment for not performing the task with which he has been charged by the Almighty. He, therefore, informs the learned men of Islám and Christianity as well as Pandits, Hindús and Aryás, that he has been commissioned to remove moral weaknesses and

mistaken beliefs ; that he will walk in the footsteps of Christ ; and that it is for that reason that he is called the Promised Messiah. He has been directed to reveal and spread the Truth by means of miracles and holy teachings. He is opposed to the drawing of the sword and the shedding of blood for the sake of religion and has been commissioned to remove all such misapprehensions prevailing among the Muhammadans and call them to the path of morality, toleration, justice and righteousness. He bears enmity to no one ; on the contrary he loves every body more tenderly than a mother loves her child. He is opposed only to false beliefs that are at variance with the Truth. It is his duty to sympathise with mankind and to express disgust at falsehood, polytheism, tyranny, &c., &c. The Mirza than goes on to state that Islám is the only true and perfect religion, that the Korán is the only book that contains the best teaching and that Muhammad was the only man who lived an ideal life. The Mirza calls himself the Promised Messiah and Mehdi, because, in the first place, the Prophet himself called him by that name and, in the next, because the Almighty, in direct communion with the Mirza, addressed him by those titles. Moreover, the moral requirements of the age demand that he should be called by such a name. The Mirza claims the power of working miracles and asserts that his prayers are granted by God and that he knows things that are to happen in the future. If the world can produce another man who can equal him in any of these things, then the Mirza is a most consummate liar. The Mirza ridicules the assertion of Christian Missionaries that Muhammad never performed a miracle or made a prophecy and remarks that he was the only Prophet whose prayers were granted and whose prophecies were fulfilled. Nor is this all. Such things have been and are still being performed by the followers of Islám. Can the followers of other religions hold their own against the followers of Islám in this respect? A true religion leads its followers to a living God and those who firmly believe in Islám and follow the Mirza shall acquire this inestimable boon.

The Hindús and Muhammadans.

21. The *Chaudhwin Sadi* (Ráwalpindi), dated the 8th August 1900, remarks that although the Hindús tried their utmost to throw obstacles in the way of Muhammadans acquiring Western education, and did for a time succeed in their object. Yet the latter have in the last few years made such rapid progress as to have outdone even the Hindús. Although the number of Muhammadan College students is not as numerous as those of the Hindús, yet the results of the last three years' Arts examinations go far to prove that the Muhammadans are not in any way inferior to the Hindús. This being the case it is desirable that Government should encourage the former by throwing open the door of Government service to them.

The Rahtiás and the Arya Samáj.

22. The *Sat Dharm Prachárak* (Jullundur), of the 10th August 1900, says that the *Khálsa* of the 1st idem admits that Bhái Lakshman Singh and Co. have well nigh despaired of being able to persuade the Rahtiás to remain in the fold of Sikhism, and incite the Sikhs to attack the Arya Samájists. The neo-Sikhs, observes the Editor, were under the impression that the task undertaken by them was like their *Karáh Parshád*, which can be swallowed with the greatest

ease. To their utter dismay, however, they find it a hard nut to crack, and are already losing heart. The *Prachárak* adds that Sikhism is dead, and that all efforts to resuscitate it are certain to prove futile. It is only the Arya Samáj which has succeeded in breaking through frauds and superstitions centuries old, and has been making steady progress in spite of the bitter opposition offered to it. It may be mentioned here that the Samáj is doing splendid work among the Rahtiás, and that numbers of them are flocking to the banner of the Vedic religion.

The same.

23. The *Sat Dharm Prachárak* (Jullundur), of the 17th August 1900, reports that the Lyallpur Arya Samáj has "purified" 12 Rahtiás and admitted them into the Vedic religion. The incident has set the local Sikhs and Hindús against the Samáj, but the opposition is certain to end in nothing.

The meeting of the Bhárat Dharm Mahámandal at Delhi.

24. The *Sat Dharm Prachárak* (Jullundur), of the 10th August 1900, says that there has been indicribable uneasiness among the Hindús, Muhammadans and Christians since the establishment of the Arya Samáj, and that they have come to realize that their respective faiths are mere flickering lamps before the light-giving orb of the Vedic religion. Instead, however, of accepting the truth, they are endeavouring to conceal this Sun from the world's gaze. It is exactly with this object, *viz.*, to undermine the foundations of the Samáj, that the Bhárat Dharam Mahámandal has assembled at Delhi. But forewarned is forearmed; and accordingly the Aryás have also gone to that city in order to expose the misrepresentations which are certain to be made at the gathering in regard to them. The Editor then remarks that if the differences existing between the Hindús and the followers of Dayanand could be settled at Delhi, it would be to the mutual advantage of both parties. He, therefore, requests the Mahárája of Darbhanga to arrange for a discussion between the Sanátanists and the Arya Pandits, thereby also giving the public an opportunity of comparing the respective merits of Hindúism and the Vedic religion.

The same.

25. The *Sat Dharm Prachárak* (Jullundur), of the 10th August 1900, publishes a communication, in which the writer (one Khusháli Rám, a Station Master) exhorts the Arya Samájists to repair to Delhi in order to defend their faith from the attacks of the Sanátanists assembled there. He is firmly convinced that the latter will indulge in some such pastime, and that they are not likely to spend the whole of their time in drinking *bhang* and witnessing *nautches*. He is, therefore, of opinion that instead of waiting for a challenge from them, the Aryás should hasten to Delhi, and invite them to a religious discussion. As to his co-religionists coming out victorious in the proposed discussion, the correspondent has no doubt whatever, for, says he, when that illiterate and wavering defender of his faith, Guru Gobind Singh, could make one (Sikh) Sowár put to rout a lac of (Muhammadan) soldiers, the believers in the Vedás should not find it difficult to vanquish the Sanátanists in a fair fight.

The same.

26. The *Sat Dharm Prácháraḳ* (Jullundur), of the 17th August 1900, writing on the same subject, remarks that the preachings of the Arya Samájists at Delhi caused quite a flutter in the Mandal, but that none of the Sanátanist Pandits assembled there came forward to try conclusions with the preachers. It is of course true that outwardly the Mandal's meeting was a complete success; but from a religious point of view the whole affair was a ludicrous farce. On the other hand, the work done by the Aryás on the occasion is really something to be proud of. Their preachings have brought about twenty new members to the Delhi Samáj, and created in the minds of hundreds an intense longing to find out the truth.

The Aryás and the coming census.

27. The *Sat Dharm Prachárak* (Jullundur), of the 17th August 1900, regrets that although the census of 1901 is drawing near, the Pratinidhi Sabha has not as yet requested the authorities to issue instructions forbidding the classing of the Aryás among the Hindús. No true follower of Dayánand, observes the Editor, would like to be returned as a Hindu in the census returns. He adds that, in the absence of specific instructions on the subject, the Arya Samájists were included among the Hindús on the occasion of the last census. This, however, was a mistake and should not be repeated in 1901.

Bhái Ganga Singh, an Ardásia of the Golden Temple.

28. The *Singh Sahái* (Amritsar), dated the 10th August 1900, in its Supplement, dated the 28th July 1900, publishes a refutation of the article which appeared in its issue of the 22nd July (Selection No. 33, paragraph 36) 1900, in so far as it related to Bhái Ganga Singh and asks its readers to read the following in place of the remarks regarding Ganga Singh :—"We regret to say that Ganga Singh, late Ardásia of the Golden Temple, did not succeed in the case instituted by him against the late Manager of the Golden Temple and that a decree for the sum of Rs. 3,500 was passed against him by the Chief Court of the Punjab."

Moral degradation of native society.

29. The *Sat Dharam Pracharak* (Jullundur), of 10th August 1900, says that the *Lyallpur Gazette* reports that a few days back a goldsmith in one of the villages in the Háfizabad Tahsíl eloped with a *máchhi* girl on the night of her marriage, and that, on the escapade becoming known, the Lambardár of the place handed over to the bridegroom the grown up virgin daughter of another goldsmith, remarking that the girls could be exchanged later on. The Lambardár and his accomplices, observes the Editor, had no right to perpetrate a piece of "Sikhásháhi" of this kind; and if the story is true they have committed a very serious offence. He adds that such occurrences leave no room for doubt that the moral degradation of India in complete, and that human laws are powerless to prevent man from committing sin.

VI.—Legislation.

The Punjab Land Alienation Bill.

30. A correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 13th August 1900, says that the Punjab Land Alienation Bill clashes with the principles of political economy, and that it is calculated to give rise to serious political

dangers in the Province. But even apart from this, it is highly undesirable that a civilized and justice-loving Government like the British should interfere with its subjects' freedom of contract. Again, there can be no denying the fact that the proposed law is calculated to prove injurious to the best interests of the Punjab peasantry, and deprive them of their proprietory rights in land. The writer then goes on to say that one of the objects of the Bill, *viz.*, to prevent the lands of pensioned sepoys from passing out of their possession, is rather impossible of attainment. The authorities seem to forget that in the majority of cases the retired native soldier parts with his land merely owing to the smallness of its area and his inability to cultivate the same. It may also be mentioned here that while under the present arrangements the sepoy can continue to till his land even after it has been mortgaged or sold to a sáhúkár, in the event of the Alienation Bill becoming law he will not be able to do so, for the *samíndár* mortgagee or buyer of land will invariably oust him from the holding. The *Akhbár* adds that the proposed legislation is very hard on the village Bania and will oblige him to emigrate to towns, which, again, will be nothing short of a calamity to the agriculturists.

The same,

31. The *Paisa Akhbár* (Lahore), dated 11st August 1900, writing on the the Punjab Land Alienation Bill, remarks that the definition of the term agriculturist is still very defective. For, the term includes *sáhúkárs*, *mahájans* and other non-agriculturists who held land and those who were through a mistake recorded as agriculturists at the time of the first regular settlement, while it excludes those who have every right to be called agriculturists. The Editor hopes that this definition will be so amended as to meet the requirements of the case.

VII.—General Administration.

(*a*)—*Judicial.*

Conviction of Pandit Gopi Nath.

32. The *Sanátan Dharm Gazette* (Lahore), for June and July 1900, remarks that Government having lodged a prosecution charging the Editor with having indulged in obscene writings and endeavouring to set class against class in an article published in the March number of the *Gazette* under the head of "Holi jokes," the Editor lost no time in taking steps to appease the anger of Government by tendering an apology and appealing to the authorities for mercy. He twice went to Simla and submitted an apology. Indeed, he was informed on reliable authority that Government would accept the apology and abstain from pressing for a sentence of imprisonment if the Editor pleaded guilty to the charges and threw himself on the mercy of the court. Guided by these assurances, the Editor attempted no defence and pleaded guilty to all the charges, in spite of the fact that the Aryás had published articles of a most provoking character against him and the Sanátan Dharm, and that the article which formed the basis of the prosecution was capable of being explained away to a great extent. In addition to this, heavy security was offered in compliance with the wishes of Government, who instructed the Government Advocate not to press for a sentence of imprisonment. In these circumstances, Pandit Gopi Nath felt sure that a fine would

imposed. Mr. Atkins in passing judgment, however, remarked that no fine which he could impose would be an adequate punishment for the accused, inasmuch as the members of the Sanátan Dharm Sabha would pay the same. He accordingly sentenced the Editor to four months' imprisonment. After stating that Gopi Náth was released on bail by the Sessions Judge, the *Gazette* calls the attention of the members of the Sanátan Dharm Sabha to the fact that the court was under the impression that they were helping the Pandit with thousands of rupees, whereas in truth neither the Sanátan Dharm Sabha nor any one else had paid him a single cowrie. He has been spending money like water on his defence. It is really very unfortunate that the Court should have been labouring under so erroneous an idea. In short, the sentence passed by the Deputy Commissioner has come as a bolt from the blue, not only to the accused, but to all his friends, who had every reason to expect that he would escape with a fine. The Editor therefore expresses the hope that if, in these circumstances, the *Gazette* is not issued with due regularity for some time to come his readers will be good enough to excuse him.

33. The *Akhbár-i-'Am* (Lahore), of the 11th August 1900, after reproducing the above, remarks that it was at the instance of the Editor that Pandit Gopi Náth pleaded guilty to all the charges and tendered an apology. The Editor knew that the translation of the article in question was not only wrong, but couched in peculiarly provoking and misleading language; that the organs of the Arya Samáj had published still more inflammatory and provocative articles against him, but in spite of these facts he considered it politic to advise his brother (Pandit Gopi Náth) to tender an apology instead of attempting a defence. The accused acted on this advice, but the result has been contrary to all expectations. The Deputy Commissioner in his judgment states that Pandit Gopi Nath is the Editor of the *Akhbar-i-'Am*; but as a matter of fact Gopi Náth is not the Editor of that journal, and Mr. Atkins could have easily satisfied himself on the point. Fortunately, however, the mistake made by Mr. Atkins is one that can be rectified, and the Editor does not despair of justice being done to Gopi Náth by the Appellate Court. As regards the Government, the Editor, so far from complaining, considers it his duty to feel thankful to it, inasmuch as it did not prosecute the Printer of the *Sanátan Dharam Gazette* along with the Editor. Moreover, when Gopi Náth sincerely apologised to Government they accepted his apology. But the District Magistrate's order has proved that Government itself is powerless in judicial matters. This, doubtless is an advantage in itself, but this is not the time or place to deal with this aspect of the question. The matter that has brought all this trouble on Pandit Gopi Náth is not one in which he was personally concerned. If he had not been a leader of the Sanátan Dharam party, it would not have been incumbent on him to answer the provoking and obscene attacks made by the Arya Samájists against the followers of the Sanátan Dhatam.

The same.

34. The *Victoria Paper* (Siálkot), dated the 8th August 1900, writing on the conviction of Pandit Gopi Náth, Editor of the *Sanátan Dharm Gazette*, remarks that it is a pity that Editors of newspapers whose duty it is to promote friendly

The same.

feelings between various communities should take to writing obscene and inflammatory articles. The Editor concludes by asking other journalists to take a lesson from the case of the Pandit, and to perform their duties with a little more care.

The same.

35. The *Núr Afshán* (Ludhiána), of the 17th August 1900, after referring to Mr. Atkins' order in the *Sanatan Dharam Gazette* case, remarks that those who transgress the law must suffer for their offence. The Editor expresses a hope that Pandit Gopi Náth will now give up pelting stones at the Aryás, and that his appeal to the Sessions Judge will be accepted.

The Sub-Registrar's post at Siálkot.

36. The *Siálkot Paper* (Siálkot), dated the 16th August 1900, says that a rumour is afloat in the city to the effect that the post of Sub-Registrar of Siálkot is shortly to fall vacant on account of the transfer of the present incumbent to Ráwalpindi. If this is so, the Editor would request the Government to confer the vacant post on Mr. Greenwood, Secretary to the Municipal Committee, Siálkot. The Editor would also point out that Mr Nicoll, late Secretary to the Amritsar Municipality, also held the post of Sub-Registrar of that town, and that Mr. Greenwood is in no way inferior to Mr. Nicoll.

A proposal to specify the term of office of Sub-Registrars.

37. The *Victoria Paper* (Sialkot), dated the 8th August 1900, suggests that the appointments of Sub-Registrars should, like those of Honorary Magistrates, be also made for five years, and that those Sub-Registrars who succeed in giving satisfaction during that period should be eligible for re-appointment. The Editor is sure that the fixing of such a limit would induce the Sub-Registrars to discharge their duties honestly and diligently.

(*c*).—*Municipal and Cantonment affairs.*

Appointment of Cantonment Magistrates.

38. The *Victoria Paper* (Siálkot), dated the 8th August 1900, remarks that it would be much better to fill temporary vaca ncies among Cantonment Magistrates by appointing Assistant Commiss ioners and Extra Assistant Commissioners of the district in which they occur than to invest Regimental officers who have not passed the prescribed examination in law, with the powers of a third class Magistrate; inasmuch as knowledge of law is as necessary for a third class Magistrate as it is for a first or second class one.

A proposal to forbid Cantonment Magistrates to borrow money within their jurisdictions.

39. The *Victoria Paper* (Siálkot), dated the 16th August 1900, says that in the Circular recently issued by the Government directing that no Judicial Officer should contract debts with persons residing within his jurisdiction, words should be added to the effect that no Cantonment Magistrate should borrow money from a banker within the Cantonment limits.

(*d*).—*Education.*

Study of Persian in Anglo-Vernacular Schools.

40. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th August 1900, is exceedingly glad to announce that the Punjab Government has declined to accept the Local Educational Conference's recommendation regarding the abolition of the study

of Persian in the Primary Department of Anglo-Vernacular Schools in the Province. Every educated Muhammadan should feel thankful to Sir Mackworth Young for His Honor's decision, which preserves the Persian language and literature from extinction.

The same.

41. The *Victoria Paper* (Siálkot), dated the 15th August 1900, says that the action of the Punjab Government in rejecting recommendations of the Punjab Educational Conference with regard to the abolition of the study of Persian in the Primary classes of the Anglo-Vernacular Schools will be viewed with general satisfaction. The Editor is also of opinion that if the Educational Conference did not contain a majority of English-speaking members the resolution would never have been passed. The Editor concludes by suggesting that in order to prevent similar resolutions being passed in the future it is desirable that the number of Persian and English-knowing members should be equalised.

Want of schools, &c., in the Bár iláka.

42. A correspondent writing to the *Núr Afshán* (Ludhiána), of the 17th August 1900, complains that although the Bár *iláka* is hundreds of square miles in area, it cannot boast of a single school or hospital. The writer would request the authorities to look into the matter, and take immediate steps to supply the want.

(*e*).—*Agriculture and questions affecting the land.*

A proposal to erect *bunds* for the collection of rain water in the Siálkot District.

43. The *Victoria Paper* (Siálkot), dated the 14th August 1900, praises Lieutenant-Colonel Montgomery, Commissioner of the Ráwalpindi Division, for making a tour in the Siálkot District during this hot weather and urges on him the necessity of submitting a report to the Government regarding the desirablity of constructing *bunds* for the collection of rain water for agricultural purposes similar to the one known as Chhamb Satráh which was erected at the time when the Lieutenant-Colonel was Deputy Commissioner of the District. The Editor is of opinion that if a large number of such *bunds* were constructed the district would enjoy perfect immunity from famines.

(*f*).—*Railways and Communications.*

Grievances of third class passengers.

44. The *Siálkot Paper* (Siálkot), dated the 8th August 1900, remarks that notwithstanding the fact that there is an express provision in the Railway Act to the effect that a Railway servant forcing a passenger to enter a compartment containing the maximum number of passengers is liable to be punished with a fine of Rs. 20, it is seldom that that number of passengers in the third class is not exceeded. As a matter of fact the passengers are packed like so many fowls in a basket, and although the attention of Government has been repeatedly called to this evil no steps have as yet been taken by the Railway authorities to put a stop to it. The Editor is of opinion that so long as Lord Curzon does not direct the Railway authorities to redress the grievances of third class passengers their case is hopeless indeed.

45. The *Victoria Paper* (Siálkot), of the 5th August 1900, suggests that no fee or tax should be realized from persons who sell sweets, fruits, &c., at Railway stations, and remarks that the adoption of this suggestion will enable passengers to obtain these articles of food at lower prices than is the case at present. The Editor feels confident that if the proposal were laid before the Railway Conference, it would be adopted without a dissentient voice.

Prices of articles of food procurable at railway stations.

46. The *Hamdard-i-Hind* (Lahore), dated the 4th August 1900, says that persons travelling on the Sindh Ságar railway line are sometimes put to great inconvenience on account of the carelessness of the Railway officials at the Malikwál junction station. These officials do not check tickets, with the result that some passengers for Miání, Bhera and the intermediate stations who ought to change train at Malikwál are carried forward to Khewra and Pind Dádan Khan, and thus put to great loss and trouble. Besides, this carelessness on the part of the Malikwál officials encourages persons to travel without tickets. The Editor expresses a hope that the Traffic Superintendent will direct the officials concerned to show less negligence in the performance of their duties.

A railway complaint.

47. The *Victoria Paper* (Siálkot), of the 16th August 1900, remarks that in order to meet the requirements of educated Hindu gentlemen, it seems desirable that Hindú refreshment rooms should be opened at least at all junction stations, and asks the Railway authorities to reserve one room at every such station for the purpose.

Want of separate refreshment rooms for educated Hindús.

(*g*)—*Postal matters.*

48. The *Victoria Paper* (Siálkot), dated the 16th August 1900, says that from the 1st September 1900, mails will be distributed in the Siálkot City through the City Post Office as an experimental measure, and expresses a hope that the new arrangements will give satisfaction both to the people and to the Postal authorities.

The opening of an experimental delivery office at Siálkot.

49. The *Siálkot Paper* (Siálkot), dated the 16th August 1900, thanks the Postal authorities for attending to the complaints of the people and opening a delivery office in the Siálkot City, and suggests that in order to prevent letters, &c., meant for the City from being missent to the Cantonment, the Postal authorities should publish notices in newspapers asking the people to write the words 'Siálkot City' on cards, &c., which they mean to be delivered in the town. The paper also asks its contemporaries to publish similar notices.

The same.

(*h*)—*Miscellaneous.*

50. The *Akhbár-i-'Am* (Lahore), of the 10th August 1900, publishes a communication in which the writer states that Lala Múlraj, Extra Assistant Commissioner, Delhi, has increased the income tax by Rs. 60,000. The notices informing

Increase in income tax at Delhi.

the tax-payers of the amounts imposed on them have greatly alarmed the latter who are about to file objections. The writer fears that proper inquiries have not been made before increasing the tax, and in support of his view cites the case of a person whose income tax has been raised from Rs. 112 to Rs. 400. In short, this indiscriminate increase in the amount of tax has caused much excitement in the city especially as the people have been suffering from famine and want of employment for the past four years.

The plague administration.

51. The *Koh-i-Núr* (Lahore), of the 14th August 1900, remarks that Lord Curzon's recent resolution on the working of the Plague Commission affords another proof of His Excellency's foresight and prudence. It is no exaggeration to say, adds the Editor, that the resolution puts an end to all complaints regarding Government's plague administration, and will have the effect of inducing the people to co-operate with the authorities in stamping out the epidemic.

The Native Press.

52. The *Victoria Paper* (Siálkot), dated the 16th August 1900, says that Government has been several times urged to pass a law to the effect that no one who is not considered a respectable person in society, or who does not possess property worth a sum fixed by Government should be allowed to edit a newspaper. The Editor, however, thinks that the work of improving newspapers rests to a greater extent with the people themselves, and that if every newspaper reader were to take a vow not to subscribe to a paper which did no service to the country, worthless prints would soon cease to exist. In such matters, says the Editor, the people should not seek the assistance of Government, but should exert themselves.

A suggestion for instituting a new title of honor.

53. The *Victoria Paper* (Siálkot), of the 5th August 1900, remarks that persons noted for their philanthropy cannot suitably be decorated with the title of Rái Bahádur or Khán Bahádur, and suggests that the most appropriate title for them would be that of Mohsin-ul-Mulk (benefactor of the country). The Editor is also of opinion that special instructions should be issued prohibiting the use of those titles of honor, which the Government of India alone can grant, by persons who have not been authorized to assume the same.

An impostor.

54. The *Sat Dharam Prachárak* (Jullundur), of the 10th August 1900, is vexed to learn from the *Arya Patrika* that one Káhn Chand, Sháiq, is still practising deception on the public. At Orai (?) the man is said to have stated that he was educated in England; that he has passed the Indian Civil Service Examination; and that he was dismissed the service for writing a harsh judgment in a case tried by him. He gives himself out to be a Talukadár of Gujránwála, and alleges that he spends from four to five thousand rupees in charity every month.

Punjab Government Press, Lahore—6-9-1900—70.

[Confidential.]

[Vol. XIII.] [No. 35.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 1st September 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The political outlook (*Public Gazette*) 447
2. The situation in China (*Akhbár-i-'Am*) 447
3. Alleged cruelty by Russian soldiers in China (*Wakil*) 447
4. Pan-Islámism in Africa (*Wakil*) 448
5. Turkey and the Indian Muhammadans (*Curzon Gazette*) 448
6. The Syrian-Hedjaz Railway (*Wakil*) 449
7. The same (*Wakil*) 449
8. The late Duke of Saxe-Coburg and Gotha (*Wakil*) ... 449

(b)—*Home*—

9. England and the Indian famine (*Public Gazette*) ... 449
10. The language question (*Wakil*) 449
11. The same (*Curzon Gazette*) 451
12. The same (*Paisa Akhbár*) 451
13. The same (*Saddi-i-Hind*) 451

II.—Afghanistan and Trans-Frontier.

14. Military operations on the North-West Frontier in 1897-98 (*Wakil*) 452
15. War preparations by the Amír (*Saddi i-Hind*) ... 452

III.—Native States.

16. Native States and their Rulers (*Paisa Akhbár*) ... 452
17. Poonch affairs (*Saddi-i-Hind*) 453
18. Suket affairs (*Punjab Samáchár*) 453
19. The Viceroy's approaching visit to Chamba (*Saddi-i-Hind*) 453

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

20. The Delhi meeting of the Bhárat Dharm Mahámandal (*Akhbár-i-'Am*) 453
21. Another prophecy by the prophet of Kádián (*Alhákkam*) 454

Page.

VI.—Legislation.

22. The Punjab Land Alienation Bill (*Wakil*)... ... 454
23. The same (*Saddi-i-Hind*) 455
24. The same (*Victoria Paper*) 455

VII.—General Administration.

(a)—*Judicial*—

25. Separation of judicial and executive functions (*Paisa Akhbár*) 455
26. The Sub-Registrar of Gujar Khan (*Táj-ul-Akhbár*) ... 456

(b)—*Police*—

27. A complaint against the Kallar Police (*Akhbár-i-'Am*) 456
28. A murder at Lahore (*Punjab Samáchár*) 457

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

29. The study of Persian in Anglo-Vernacular Schools (*Wakil*) 457
30. The same (*Aftáb-i-Punjab*) 457
31. The same (*Paisa Akhbár*) 457

(e)—*Agriculture and questions affecting the land*—

32. The famine (*Curzon Gazette*) 457

(f)—*Railways and Communications*—

Nil.

(g)—*Postal matters*—

33. Post-cards of private manufacture (*Sirdj-ul-Akhbár*) ... 458

(h)—*Miscellaneous*—

34. Grievances of Regimental School Masters (*Curzon Gazette*) 458
35. Snakes in the Lahore District (*Akhbár-i-'Am*) ... 458

[Confidential.]

[Vol. XIII.] [No. 36.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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I.—POLITICS.

(*a*)—*Foreign.*

The Political outlook.

1. The *Public Gazette* (Amritsar), of the 16th August 1900, dwells at considerable length on the relations between the various powers of Europe, &c., and remarks that if a war breaks out in Europe, it will not involve one or two, but most of the powers. The Editor further remarks that, having regard to the rivalry between Germany, Russia and Japan, it is likely that in the not distant future the vast Asiatic Empire of the Czar will be partitioned between Germany and Japan.

The situation in China.

2. The *Akbhár-i-'Am* (Lahore), of the 23rd August 1900, after expressing satisfaction at the safety of the Legations, remarks that if the Chinese Government had been determined to murder the foreign Ambassadors, it could easil y have effected this purpose before the entry of the allied forces into Pekin. It is, therefore, to be hoped that the fact will not be lost sight of when the powers come to sit in judgment on China and decide on her fate. The Editor adds that, although the safety of their Ambassadors has to a certain extent appeased the powers' wrath, it is a mistake to suppose that the world has seen the end of the Chinese imbroglio. Europe has yet to call for an explanation from the Chinese Government for the attack on the Legations, as also to make arrangements for preventing a repetition of the offence. It is, however, quite possible that the mutual jealousies of the allies may frustrate the attainment of the latter object.

Alleged cruelty by Russian soldiers in China.

3. The *Wakil* (Amritsar), of the 20th August 1900, says that the detailed accounts of the fighting at Taku show that Russian soldiers beat the wounded Chinese to death with the butt-ends of their rifles. A more inhuman outrage it is impossible to imagine, and yet not a single European newspaper has expressed indignation at the occurrence. It is, however, still more surprising

to learn that the Russians soldiers, who have perpetrated this hellish deed, were commanded by a man who not long ago held up the Japánis to the world's derision for having committed a similar outrage during the China-Japán War.

Pan-Islámism in Africa.

4. The *Wakíl* (Amritsar), of the 20th August 1900, gives the substance of an article recently published in the *Globe* on Pan-Islámism in Africa, and remarks that allegations like those contained in the article in question must not be taken seriously. The fact is that whenever the Europeans wish to conquer or annex a country they first represent its ruler to be a powerful Chief and a danger to their own territories and possessions. These tactics are resorted to in order to convince other European Powers that it is in sheer self-defence that they take hostile action against their neighbours. In support of this view the Editor states that the Mahdi of Soudan was at one time represented to be a formidable potentate, but in the course of 15 years his very name was swept off the face of the earth with the result that there is no longer the slightest obstacle in the way of the Europeans spreading their civilization and extending their conquests in East Africa. Similarly, the Samori was represented by the French to be a formidable rival whose omnipotence constituted a serious menace to French possessions; but subsequent events proved that this was a mere dodge, and that the unfortunate Samori was unable even to hold his own much less to conquer his powerful neighbour. Then came the turn of the Central Soudan which covers an area of several lacs of square miles. This vast region has been partitioned by England and France on paper, and in order to pave the way for the conquest of that country efforts are being made to represent certain Native Chiefs to be very powerful and dangerous. The Editor then goes on to remark that England has not thought fit to push her conquest in East Africa, either because she considers the territory already acquired to be sufficient, or because she is fully occupied in South Africa. Whether England will continue her present policy or whether she will once more embark on a career of conquest, it is impossible to say, but, all the same, France has not been idle, but has on the contrary been pushing her conquests with marked energy. After the fall of the Samori she turned her attention to Riah and crushed him completely, and now the Sheikh Sanussi is being represented as a powerful Chief whose existence constitutes a grave danger to his European neighbours. For these reasons the Editor is not disposed to place much reliance on the allegations made in the article in the *Globe* referred to above.

Turkey and the Indian Muhammadans.

5. The *Curzon Gazette* (Delhi), of the 15th August 1900, is at a loss to understand why the *Albashír* should advise the Muhammadans of India to have no political connection with the Turkish Government. The advice is thoroughly uncalled for and premature, seeing that no follower of Islám in Hindustán has, or wishes to have, any political connection with Turkey. It is of course true that the Turks, being their co-religionists, the Mussalmáns of this country are interested in their welfare, and that it is their earnest prayer that the relations between England and Turkey may always be friendly. No sane person should, however, conclude from this that any

political bond exists between the Turks and Her Majesty's Muhammadan subjects in India.

The Syrian-Hedjaz Railway.

6. The *Wakil* (Amritsar), of the 13th August 1900, regrets that the Indian Muhammadans have as yet made no response to the appeal made for subscriptions for the Syrian-Hedjaz Railway, and after stating that the Muhammadans in Turkey are raising subscriptions for the Indian famine, calls upon them to come forward with liberal donations for this national and religious purpose.

The same.

7. The *Wakil* (Amritsar), of the 20th August 1900, publishes a communication from Nihál Ahmad Ulvi who says that as the Silver Jubilee of His Majesty the Sultan is to be celebrated on the 31st August 1900, the Indian Muhammadans should contribute handsomely to the Syrian-Hedjaz Railway, in honour of the occasion, and forward subscriptions thus raised to His Majesty the Sultan.

The late Duke of Saxe-Coburg and Gotha.

8. The *Wakil* (Amritsar), of the 13th August 1900, expresses deep sorrow at the death of the Duke of Saxe-Coburg and Gotha, and assures Her Majesty that all classes of her subjects sincerely sympathise with her in her terrible bereavement.

(*b*)—*Home.*

England and the Indian famine.

9. The *Public Gazette* (Amritsar), of the 16th August 1900, says that, according to a correspondent of the *Morning Post*, the Russian Government spent no less than 24 millions sterling in order to save its subjects from death and starvation during a famine. After making some quotations from Mr. Hyndman's Article on the Indian Famine, the Editor asks whether, in face of the facts cited in the article in question, any person can doubt that England has not done her duty by India in this crisis in an earnest and honest way. Can the English still assert that they sympathise with India, and that they are not actuated by motives of self-interest in their dealings with this country? Mr. Hyndman urges that England should be asked to return 8 out of the 16 millions remitted annually on account of the Home charges. This is all very well, but who is to listen to the grievances of India and who can call the English to account or reproach them for not taking adequate steps to grapple with the famine?

The language question.

10. The *Wakil* (Amritsar), of the 13th August 1900, remarks that Sir Antony MacDonnell, in replying to an address presented to him at Benáres, endeavoured to impress on his audience the importance of the resolution passed by him on the language question. His Honor, however, failed to adduce a single argument to meet or even to weaken the objections raised against the introduction of Nágri. It is, therefore, a matter for surprise that Sir Antony MacDonnell should persist in holding that the resolution in question is justified. His Honor said a good deal about the resolution being fair and just, but made no remark whatever regarding the many questions to which it has given rise, although it was highly desirable that he should have cleared up the

misapprehensions prevailing on the subject. Sir Antony will remember that he expressly stated in the resolution that it related to the characters to be used in Court and not to the language, but His Excellency the Viceroy, in amending the resolution, directed that candidates for the Public Service must possess a knowledge, not of the characters, but of the languages concerned. This inconsistency was pointed out by the *Punjab Observer* and other advocates of Urdu, and it was hoped that His Honor the Lieutenant-Governor would take steps to rectify the error. Moreover, the word "petition" which occurs in the resolution has been differently interpreted. For instance, the Judicial Commissioner of Oudh holds that the word does not include the petition of plaint, written statement and *jawáb dáwa* (pleas), while the High Court is of opinion that the word applies to all classes of petitions. This was a matter which should have been cleared up at once, but unfortunately His Honor did not so much as to refer to it in his address at Benáres. The Editor also takes exception to Sir Antony's remark that *some* Muhammadans were opposed to the orders passed by him on the subject. Will not the use of the word *some*, come as a surprise to those acquainted with the real facts of the case, and will it not lead them to form a most unenviable opinion regarding the veracity of those who supply such information to His Honor? Sir Antony would not have represented the full strength of the opposition even if he had declared that the whole of the Muhammadan community was dead against the resolution, because, as a matter of fact, a considerable portion of the educated Hindús and the Europeans are also generally opposed to the action taken by His Honor. If the Muhammadans of India have, since the establishment of British rule, ever been agreed on any question, it is on this question of Court language. The Editor does not mean to insinuate that Sir Antony has deliberately concealed the real facts of the case; but he cannot help inferring that his sources of information are far from reliable. The Editor then goes on to observe that Sir Antony endeavoured to derive much consolation from the withdrawal of Kanwar Lutaf Ali; but the latter is not a recognised leader of any class of the Muhammadan community, and consequently his views carry no more weight than those of a private individual. He was only incidentally voted to the Chair at the meeting of the 13th May last, and if he had been a person of any influence, some at least of the members would also have withdrawn from the movement. But, so far from other Muhammadans following his example, the action of the Kanwar has been severely condemned. Sir Antony's address further shows that he is labouring under another misapprehension, *viz.*, that at least one-half the Muhammadans in the united Provinces speak Hindi. This shows that His Honor does not fully understand the Urdu-Hindi question. The truth is that Urdu is spoken not only by the Muhammadans but by the Hindús as well, both in cities and villages, and that pure Hindi is not at all spoken in Northern India. Sheikh Abdul Kádir, B.A., Pleader, Aligarh, has fully discussed and elucidated this question in a pamphlet. Sir Antony MacDonnell is apparently under the impression that the villagers speak Hindi, whereas in reality they speak a corrupt form of Urdu. In other words, their pronunciation of Urdu words is not correct, but the language spoken by them is certainly Urdu, while as regards pure Hindi, they cannot understand a single sentence of it. Sir Antony MacDonnell could easily satisfy himself on this point by speaking to a Hindu rustic both in Urdu and Hindi. The

Editor therefore hopes that Sir Antony MacDonnell will approach the question in that spirit of fairness for which he is distinguished, as otherwise he will retard the development of Muhammadan literature and cause unnecessary trouble to the Judicial Department. In conclusion, the *Wakil* calls upon the advocates of Urdu to leave no stone unturned to gain their object and to persist in their opposition till their efforts are crowned with success. The Punjabís should not fail to take a prominent part in the approaching Conference, as efforts are already being made to set up an agitation for the introduction of the Deva Nágri character in this Province.

The same.

11. A correspondent, writing to the *Curzon Gazette* (Delhi), of the 15th August 1900, says that Sir Antony MacDonnell's Nágri Resolution is not only certain to prove highly injurious to the interests of the Muhammadan population of the North-Western Provinces, but that the Hindu residents of that part of the country cannot also derive much benefit from the change. After remarking that Urdu has been the *lingua franca* of India for centuries past, and that it is a mistake to consider it a Muhammadan language, the writer states that the majority of the people in British India as well as Native States use Persian characters in writing. Indeed, Hindi orthography is so imperfect that neither Hindús nor Muhammadans use it in carrying on their correspondence or keeping their accounts. The writer, therefore, requests Sir Antony MacDonnell to withdraw his orders, and thereby allay the misapprehension to which they have given rise in the united Provinces.

The same.

12. The *Paisa Akhbár* (Lahore), of the 18th August 1900, remarks that the fact that, in his reply to the address given to Sir Antony MacDonnell by the Municipality of Benáres, His Honor laid great stress on the withdrawal of Kanwar Lutaf Ali Khán from the Urdu Defence Committee of Aligarh, proves that His Honor had no better arguments to urge in support of the resolution passed by him. It was also unjust, says the Editor, on the part of His Honor to attribute the opposition to the introduction of Hindi to "some Muhammadans," meaning thereby that the majority of the Muhammadans had nothing to do with the opposition, whereas the fact is that the resolution has met with opposition not only in the North-Western Provinces, but also in the Punjab, and that none of the leading Anglo-Indian journals have received it with favour.

The same.

13. The *Saddi-i-Hind* (Lahore), of the 18th August 1900, after thanking the Punjab Government for rejecting the recommendations of the Punjab Educational Conference regarding the abolition of the study of Persian in the Primary Classes of the Anglo-Vernacular Schools, remarks that if the North-Western Provinces Government were to take into consideration the inconveniences to which Muhammadans desirous of entering into Government service will be put by the introduction of Hindi in the Courts, the Government would have no hesitation in cancelling the resolution. The fact, however, is that no respectable deputation of the Muhammadans has waited upon Sir Antony MacDonnell with a view to enlightening him on the subject, and the greater the delay that occurs in this matter, the greater is the fear of the cause of Urdu being prejudiced.

II.—Afghanistan and Trans-Frontier.

Military operations on the North West Frontier in 1897-98.

14. The *Wakíl* (Amritsar), of the 13th August 1900, remarks that Captain Walters has compiled a Blue Book regarding the operations of the Málakand and Boner Field Forces in 1897-98. The first two chapters contain a narrative of the events in Swát from August 1895, when Her Majesty's Government sanctioned the retention of troops in Chitrál, to July 1897, when Sadulla, the Mad Mullah, appeared on the scene and fired the latent fanatacism of the Swátís. The Captain gives in a connected form the history of the intrigues which went on among the Frontier Mullahs during these two years, and attributes all these troubles to wire-pulling from Kábul and Jalalabad, *i.e.*, by the Amír, and his General, Ghulám Hyder. This view of the case has, however, been already refuted not only by arguments adduced in the *Wakíl*, but by the subsequent conduct of His Highness the Amír himself. This being the case, the Editor will not again attempt to refute the charge brought by Captain Walters, but merely repeat the same as a narrative. The *Pioneer* also supports the charge by remarking that "there can be no doubt that the Amír's book, the *Taqwim-ud-dín* (Rectification of the Faith) in which His Highness laid down that it was binding on all Moslems to wage *Jehád* when a Muhammadan country was invaded by infidels, was largely used by various Mullahs across the frontier who were bent upon causing trouble to the British authorities. Not that the tribesmen of Swát, Dír and Bajaur had any desire to come under the rule of the Amír, on the contrary they dreaded the appearance of Afghán troops and the crowd of tyrannical and rapacious officials who would follow in their wake. But among the ignorant Pathán tribes of the border land appeals to the spirit of fanaticism can generally be made with some chance of success, particularly if it is hinted that arms and money will be forthcoming the moment a rising has occurred." The Editor is unable to endorse this view, and reminds the *Pioneer* that the *Taqwim-ud dín* was not published in 1895, but some eight or ten years previous to that date, and that if it was calculated to lead to a rising it ought to have done so in 1885 or 1886 instead of 1897. The *Wakíl* then gives a brief summary of the contents of the rest of the Blue Book.

War preprations by the Amir.

15. The *Sadai-i-Hind* (Lahore), of the 18th August 1900, says that news has been received from Kábul to the effect that the Amir is busy in making war preparations against possible Russian aggression against the Afghán frontier. Fears are even entertained in India lest the Amir should be preparing for a *Jehád*. But these are apparently unfounded, seeing that it is improbable that an enlightened prince like the Amir should commit such a grievous blunder.

III.—Native States.

Native States and their Rulers.

16. The *Paisa Akhbár* (Lahore), of the 18th August 1900, says that the action of Government in curtailing the ruling powers of certain Native Chiefs shows that the time is not far distant when these rulers will be reduced either to the status of Talukdárs of Oudh or to that of the feudatory Chiefs of Germany with empty titles. The only way in which such a catastrophe

can be averted is that the Chiefs should reform themselves, and instead of acknowledging their inability to govern their States should convince the Government that they are capable of governing far larger tracts of country than they now possess.

Poonch affairs.

17. The *Sadai-i-Hind* (Lahore), of the 18th August 1900, says that a Munsarim of the Poonch Settlement has either been punished, or is about to be punished for beating a man to death. It is said that this same Munsarim previous to this broke the arm of a man and was let off by the Settlement Collector with a fine of Rs. 20 or Rs. 25. It was this light punishment which emboldened the Munsarim to cause the death of a man. The Editor asks the Settlement Collector to keep a strict control over his subordinates and not allow them to exceed the limits of their official duties; otherwise the Settlement Department will obtain a most evil reputation among the people.

Suket affairs.

18. A correspondent writing to the *Punjab Samáchár* (Lahore), of the 18th August 1900, says that the officials of the Suket State, having poisoned the mind of the Rája against his younger brother, Mián Jamna Ji, the latter was obliged to leave the State and make a trip to Europe, and that when, after the lapse of three years, the Mián came back to pay his respects to the Rája, the officials did not allow him to approach His Highness. The writer asks the Rája to recall his brother to the State and place him in charge of some important Department, as the Mián is likely to introduce important reforms in the State administration.

The Viceroy's approaching visit to Chamba.

19. The *Sadai-i-Hind* (Lahore), of the 18th August 1900, says that the Viceroy intends to pass a fortnight in September in the Chamba State. The news will be hailed with satisfaction by the State subjects, and the Editor hopes that the Viceroy will make secret enquiries about their condition.

V.—Native Societies and Religious Matters.

The Delhi meeting of the Bhárat Dharm Mahámandal.

20. The *Akhbár-i-'Am* (Lahore), of the 14th August 1900, publishes a communication in which the writer says that the last meeting of the Bhárat Dharm Mahámandal at Delhi was a great success, and that it was attended by learned Pandits and Hindús of light and leading from all parts of the country. Indeed, it is no exaggeration to say that since Mahárája Yudhishter celebrated *Yog*, the old city of Indarparasth (Delhi) has not witnessed such a splendid gathering. The correspondent then states that the Mahárája of Darbhánga, the President-elect of the Mandal, arrived at Delhi on the evening of the 7th instant, and was accorded a grand reception at the Railway Station, thousands having assembled there to bid him welcome to Delhi. On leaving the train, His Highness shook hands with Rái Bahádur Lála Hardhián Singh, Rái Bahádur Pandit Jánki Náth, Rái Bahádur Lála Piáre Lál, &c., &c., and drove to his residence under a perfect shower of flowers. The 8th August saw the Vedás carried to the meeting place of the Mandal amid a procession of about sixty thousand

people. The procession was headed by the ruler of Dharbhánga, who walked barefooted and elicited praise from everybody. It may be mentioned here that the sight was the first of its kind witnessed in India since Akhbár's days, and led the spectators to call for cheer after cheer for the Queen-Empress. Indeed, every Hindu ought to feel grateful to Her Majesty for the religious liberty enjoyed by him under Her Government, and pray for the permanence of British rule in this country. The writer then goes on to say that the Mandal's meeting had the effect of inducing the local Arya Samájists to hold counter-demonstrations. They collected about Rs. 700 for the purpose, delivered a series of lectures against the Hindu religion, and issued several notices challenging Sanátanist Pandits to a religious discussion with them. They even went the length of organising a procession to serve as a set-off to the one amid which the Vedás were carried to the Mandal's meeting place. Being, however, forbidden to play music near the Jáma Mosque, &c., they gave up the idea on one pretext or another. The writer concludes by remarking that the Aryás cannot withstand the Sanátanists, for while the latter have Maháraiás on their side, the followers of Dayánand can boast only of Rái Sáhibs and Swámís."

Another prophecy by the prophet of Kádián.

21. The *Alhákam* (Kádián), of the 16th August 1900, says that the prophecy made some months back by Mirza Ghulám Ahmad of Kádián to the effect that sickness would prevail and that lives would be lost has been fulfilled, seeing that plague and cholera are raging furiously and people are dying in large numbers.

VI.—LEGISLATION.

The Punjab Land Alienation Bill.

22. The *Wakíl* (Amritsar), of the 20th August 1900, says that the most important amendment made in the Land Alienation Bill by the Select Committee is the one permitting a new form of mortgage described in clause (*c*) of Section 6. It will not be out of place to say that this amendment has altogether defeated the objects of the Bill. The Editor is at a loss to understand why the Government has taken the trouble to frame a law with a view to restrict the alienation of land in the Punjab, if it meant to allow mortgages of such a description. This clause permits land to be alienated "by way of usufructuary mortgage, by which the mortgagor recognises the mortgagee as a landlord for such term as may be agreed upon by the parties, subject to the condition that the mortgagor remains in cultivating occupancy of the land as a tenant and pays rent at the customary rate, and also that the mortgagor will have no right to alienate his right of cultivating occupancy, nor the mortgagee to eject the mortgagor unless—

(1) he has used the land in a manner which renders it unfit for the purpose for which he held it;

(2) or that he has failed to cultivate the land in the manner or to the extent customary in the locality in which the land is situate;

(3) or that a decree for an arrear of rent has been passed against him and remains unsatisfied."

It is clear that for the violation of any these conditions an agriculturist is liable to be ejected, and thus for ever deprived of the possession of his land. It will perhaps be urged that the agriculturist will have the right to redeem his land at any time he likes by payment of the mortgage debt. But what is there to prevent the mortgagee from advancing to the mortgagor an amount far in excess of the market value of the land? To urge again that no *Sáhúkár* will mortgage land for a higher sum than the market value of the land is to betray gross ignorance of the practices of money-lenders and their insatiable thirst for the possession of land. Suppose a cultivator is indebted to the extent of Rs. 4,000 to a *Sáhúkár* and wishes to raise more on his land, which is worth Rs. 2,500 or Rs. 3,000. Will not the *Sáhúkár* be glad to advance him a further sum of Rs. 500 and secure the land for Rs. 4,500? He will not be a loser by the transaction, inasmuch as he will be enabled to recover his bad debts. It is thus clear that such mortgages will have the practical effect of permanent alienations, and in a short time the greater portion of agricultural land will become the property of *Sáhúkárs*, with no chance of its ever being restored to the original owner. For no agriculturist will ever think of redeeming the land at a price in excess of the market value. If, therefore, the Government desires to save the *Zamíndárs* from ruin—the object with which the present legislation was undertaken—and if Government has not repented of its good intentions, it should not allow lands to be mortgaged in Form (C) and should cancel the clause allowing such mortgages. The Editor calls upon all persons interested in the matter to urge on Government either to disallow this form of mortgage or drop the Bill altogether.

The same.

23. The *Sadá-i-Hind* (Lahore), of the 18th August 1900, writing on the Punjab Land Alienation Bill says that the measure has been fully discussed by all classes of the people, and that there seems no necessity why it should not be passed without further delay. The Editor hopes that Government will make no further amendments in the Bill and pass it as amended by the Select Committee.

The same.

24. The *Victoria Paper* (Siálkot), of the 22nd August 1900, says that an Urdu translation of the Punjab Land Alienation Bill has been published in the *Punjab Gazette*. It would be better if Government were also to publish translations of the Bill in Gurmukhi and Hindi characters, and direct Tahsíldárs to hold meetings in their *iláká*s to explain the objects of the Bill to the *Zamíndárs*.

VII.—General Administration.

(*a*)—*Judicial.*

Separation of judicial and executive functions.

25. The *Paisa Akhbár* (Lahore), of 18th August 1900, remarks that the North-Western Provinces Government has invited an expression of opinion from its officials regarding the separation of judicial and executive functions. The question has already been thoroughly discussed by the Indian National Congress and the newspapers of the country. What the Government has

now to do is to examine the literature on the subject and to record its own opinion. If Government desires that impartial justice be administered to the people, it should so constitute the Judicial Courts that they should be altogether beyond the reach of executive interference. The Editor goes on to say that when even in the Central Asian possessions of Russia these two functions are discharged by separate classes of officials, there is no reason why in a civilised country like India they should be performed by the same class of officers.

The Sub-Registrar of Gujar Khan.

26. The *Táj-ul-Akhbár* (Ráwalpindi), of the 18th August 1900, publishes a communication from the Sub-Registrar of Gujar Khan, who states that the Registration Muharrirs at Gujar Khan formerly used to realise registration fees, but that, finding that the practice gave the Muharrirs an opportunity for taking bribes, he (the Sub-Registrar) undertook the work himself, and thereby put a stop to their malpractices. This incensed the Muharrirs, with the result that they caused complaints to be published against him in the *Táj-ul-Akhbár*. The correspondent concludes by stating that he belongs to a good family and that the authorities know that he is honest.

(*b*)—*Police.*

A complaint against the Kallar Police.

27. The *Akhbár-i-'Am* (Lahore), of the 17th August 1900, publishes a communication in which the writer alleges that the Hindu residents of Mauza Kallar in the Ráwalpindi District are grossly oppressed by the local Police, and that their *izzat* is in great danger. Their women have left off bathing in the river for fear of being prosecuted under Section 34 of the Police Act. Indeed, several female relations of theirs have before this been arrested on this charge and driven to the *thána* like so many sheep, such obscene epithets being flung at them on the way as no Hindu woman can quietly put up with. The writer adds that the Hindús of Kallar are being treated in this way merely because they had the temerity to complain to the authorities against one of their chaukídárs named Karam. He then expresses surprise the Deputy Inspector of Police, who has long passed his required term of service at Kallar, not having been transferred to some other place up to the present. It may be mentioned here in passing that this official and the chaukídár aforesaid, both of whom were suspected of complicity in the murder of one Gopál Singh, were not even *challaned* by the Police. The correspondent further remarks that the allegation made in the memorials submitted to the Lieutenant-Governor against the Kallar Police should be carefully enquired into, and that in the event of their correctness being established, the Deputy Inspector and his subordinates should be punished in an exemplary manner. Should, however, the allegations contained therein prove to be unfounded, no punishment should be considered too severe for the memorialists. After publishing a translation of the demi-official letters which have passed between the District Superintendent of Police and the Deputy Commissioner, Ráwalpindi, on the subject of requiring certain residents of Mauza Kallar to furnish security under Section 107 of the Criminal Procedure Code, the writer observes that every well-to-do Hindu of the village is to be

bound down with the object of stifling opposition to the Police and letting them have their own way in all things. But this is not all. It is to be feared that if the securities are taken, efforts will be made to get the same forfeited in a very short time. All the *Sáhúkárs* of Kallar are, moreover, certain to be subjected to losses and compelled to migrate to some other place. The writer concludes by calling upon the Lieutenant-Governor and the Viceroy to look into the matter, and redress the grievances of the unfortunate Hindu residents of the village under reference.

A murder at Lahore.

28. The *Punjab Samáchár* (Lahore), of the 18th August 1900, says that on the night of the 12th August a murder attended with very tragical circumstances was committed in the Yakki Gate quarters. The victim was a teacher of the Diamond Jubillee School, Lahore. Stange rumours regarding this occurrence are current among the public. But the case has apparently been hushed up, seeing that the body of the deceased has been buried.

(*d*)—*Education.*

The study of Persian in Anglo-Vernacular Schools.

29. The *Wakil* (Amritsar), of the 20th August 1900, remarks that the entire Muhammadan community of the Punjab is sincerely thankful to Sir Mackworth Young for declining to accept the Local Educational Conference's recommendation regarding the exclusion of Persian from the Primary Department of Anglo-Vernacular Schools in the Province. Dr. Sime and Mr. Bell also deserve praise for standing by the friends of Persian, and lending the Musalmáns a helping hand in their hour of trial. The Editor then suggests that the different communities inhabiting the Punjab should be represented on the Conference in such proportion as to make it impossible for that body to adopt mischievous resolutions like the one which the Lieutenant-Governor has just declined to confirm.

The same.

30. The *Aftáb-i-Punjab* (Lahore), of the 20th August 1900, says that on the 14th idem a public meeting of the Muhammadans was held at Lahore to express their gratitude to His Honor the Lieutenant-Governor for rejecting the recommendations of the Punjab Educational Conference regarding the abolition of Persian from Auglo-Vernacular Schools. The meeting also expressed their thanks to the Director of Public Instruction, Punjab, for laying the true facts of the case before His Honor the Lieutenant-Governor.

The same.

31. The *Paisa Akhbár* (Lahore), of 18th August 1900, and the *Lahore Punch*, of the 22nd idem, express satisfaction at the rejection of the Resolution of the Punjab Educational Conference regarding the abolition of the study of Persian from Primary Schools, and thank the Government for the same.

(*e*)—*Agriculture and questions affecting the land.*

The famine.

32. A correspondent of the *Curzon Gazette* (Delhi), of the 15th August 1900, alleges that the residents of the Azamgarh District have been reduced to great straits owing to the prevailing famine, and that numbers of them are migrating to Rangoon, Calcutta, &c. The chief causes of their present

wretched condition are the failure of crops in the *iláka*, dearness of provisions, rigour in the collection of the land revenue, and the high-handedness practised in connection with the recent settlement operations. After suggesting the opening of relief works in the district, the writer remarks that the only way to afford relief to the *Zamíndárs* is to suspend the realization of the land revenue, and order the recovery of the same by easy instalments.

(*g*)—*Postal matters.*

Post-cards of private manufacture.

33. A correspondent writing to the *Saráj-ul-Akhbár* (Jhelum), of the 20th August 1900, remarks that post-cards of private manufacture should not be made "bearing" for being of less weight than those sold by the Post Office. The writer is afraid that the practice is likely to result in quarter anna postage stamps coming into disuse before long. He, therefore, suggests that the Postal Department should either give up this practice, or issue unstamped cards of its own.

(*h*)—*Miscellaneous.*

Grievances of Regimental School Masters.

34. The *Curzon Gazette* (Dehli), of the 15th August 1900, publishes a communication in which the writer alleges that the lot of Regimental School Masters in the Madras Command is pitiable in the extreme, and that their salaries are exceedingly small compared with the hard work done by them. The correspondent, therefore, requests Government to grant them an increase of pay, and thereby enable them to pass their days in comfort. He also suggests the withdrawal of the recent orders prohibiting the grant of a Second Class Railway pass to a Regimental Teacher when he proceeds on leave or is transferred from one station to another.

Snakes in the Lahore District.

35. The *Akhbár-i-'Am* (Lahore), of the 17th August 1900, reports that owing to the recent rains large numbers of snakes have appeared in the villages of the Lahore District, and that several persons, especially *Zamíndárs*, have already fallen victims to them. The Editor would, therefore, request the authorities to look into the matter and take steps to exterminate the obnoxious reptiles.

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[Confidential.]

[Vol. XIII.] [No. 36.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 8th September 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The rising in China (*Paisa Akhbár*) 461
2. The same (*Sat Dharm Prachárak*) 461
3. The same (*Rafiq-i-Hind*) 462
4. A prophecy regarding the Boer War (*Curzon Gazette*) 462
5. The Hedjáz Railway (*Wakíl*) 462

(b)—*Home*—

6. The Urdu-Hindi question (*Akhbár-i-'Am*) 462
7. The same (*Curzon Gazette*) 463
8. The same (*Arya Gazette*) 463

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

9. Government and the Mahárája of Patiála (*Khálsa Bahádur*) 463
10. The Rája of Kapúrthala's trips to Europe (*Victoria Paper*) 464
11. The same (*Curzon Gazette*) 464
12. Deposition of the Mahárája of Bhartpur (*Akhbár-i-'Am*) 464
13. Kashmír affairs (*Wazír-i-Hind*) 465

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

14. The Muhammadans and the Indian National Congress (*Wafádár*) 465
15. The work before the Arya Samáj (*Arya Gazette*) ... 465
16. The objects of the Bhárat Dharm Mahámandal (*Ibid*)... 465
17. The Sikhs and the Rahtiás (*Khálsa Bahádur*) ... 466
18. Native Christians and the Census of 1901 (*Núr Afshán*) 466
19. Objectionable doings of certain Maulvís at Delhi (*Curzon Gazette*) 466

VI.—Legislation.

20. The Punjab Land Alienation Bill (*Rafiq-i-Hind*) ... 467
21. The same (*Ibid*) 468
22. The same (*Khálsa Bahádur*) 469
23. The same (*Victoria Paper*) 469
24. The same (*Lahore Punch*) 469

Page.

25. The same (*Akhbár-i-'Am*) 470
26. The same (*Ibid*) 470
27. The same (*Ibid*) 470

VII.—General Administration.

(a)—*Judicial*—

28. Pandit Gopi Náth's conviction (*Khálsa Bahádur*) ... 471

(b)—*Police*—

29. Quartering of punitive police in Kallar, Ráwalpindi District (*Public Gazette*) 471

(c)—*Municipal and Cantonment affairs*—

30. Approaching retirement of Khán Bahádur Syad Alam Shah from the Lahore Honorary Bench (*Victoria Paper*) 472
31. Vagaries of Cantonment Magistrates (*Ibid*) ... 472

(d)—*Education*—

32. The study of Persian in Anglo-Vernacular Schools (*Paisa Akhbár*) 472
33. The same (*Khair Khwah-i-Hind*) 473

(e)—*Agriculture and questions affecting the land*—

34. The destruction of villages in the Gujránwála District by the Chenab (*Koh-i-Núr*) 473
35. Rough on the *Zamínddrs* in the *Bár* iláka (*Núr Afshán*) 473

(f)—*Railways and Communications*—

36. The coming Railway Conference (*Victoria Paper*) ... 473
37. Grievances of the clerks of the office of the Examiner, North-Western Railway (*Punjab Samáchár*) ... 473

(g)—*Postal matters*—

38. Grievances of mail-peons in the Railway Mail Service, Punjab (*Akhbár-i-'Am*) 474

(h)—*Miscellaneous*—

39. Hindu and Muhammadan Government employés in the North-Western Provinces (*Akhbár-i-'Am*) ... 474
40. Bribery and corruption in the public service (*Victoria Paper*) 475
41. Captain Dunlop-Smith (*Khálsa Bahádur*) ... 475
42. The aversion of natives to trade (*Sat Dharm Prachárak*) 475
43. Personal attacks in the Vernacular newspapers (*Victoria Paper*) 475
44. The Viceroy's tour to Southern India (*Koh-i-Núr*) ... 475

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I.—POLITICS.

(*a*)—*Foreign.*

The rising in China.

1. The *Paisa Akhbár* (Lahore), of the 25th August 1900, after publishing a short history of the Boxer movement, remarks that Lord Salisbury's advice to the Christian Missionaries to abate their zeal in the propagation of Christianity in "heathen" countries does not come a day too soon. His Lordship is perfectly well-informed in saying that the Asiatics have a proverb: "First the Missionary, then the Consul, and then the General." Indeed, as soon as the European Powers succeed in getting their Consulates established in any foreign country, they begin to devise means to obtain possession of its rich parts and centres of trade, nay, if possible to become its rulers. Such high-handedness and underhand practices generally result in uprisings, and the Powers hasten to take advantage of this to partition the land among themselves. This is exactly what has happened in China. Indeed, so far back as in 1880 General Gordon of Khartoum expressed his conviction that the disgraceful treatment of China by France, Russia and England was certain to lead to unpleasant complications in the Celestial Empire, sooner or later. After expressing joy at the entry of the allied forces into Pekin, the Editor observes that this is the first time in which Native Chiefs and Imperial Service Troops have been permitted to fight side by side with European forces in a foreign country.

The same.

2. The *Sat Dharm Prachárak* (Jullundur), of the 24th August 1900, says that although the news received from China shows that the charges made against the Chinese to the effect that they are cowards are quite false, it cannot be denied that the Chinese are fighting without any plan or order, and that it would not be strange if they were found guilty of some heinous acts of murder and bloodshed. All honest men, however, lay the entire blame at

the door of the European Powers who could prevent a catastrophe if they liked. But, as the saying goes "the love of gold, woman and land has been the cause of all the misery which prevails in the world." And who can resist the temptation of the conquest of China?

The same.

3. The *Rafiq-i-Hind* (Lahore), of the 25th August 1900, expresses satisfaction at the acceptance of the offer of the ruler of Máler Kotla to send his Sappers and Miners to China in connection with the Boxer revolt.

A prophecy regarding the Boer War.

4. A correspondent writing to the *Curzon Gazette* (Delhi), of the 23rd August 1900, states that he has found out by astronomical calculations that the British Government, although it will experience certain hardships in some of its undertakings, will eventually succeed in attaining its objects and that the Transvaal will certainly be conquered.

The Hedjáz Railway.

5. The *Vakil* (Amritsar), of the 27th August 1900, writing about the proposed Hedjáz Railway, remarks that every Muhammadan who is not dead to all feeling of Islámic brotherhood should contribute his mite towards the construction of this Railway. It may be mentioned here that the Sultán has undertaken the task merely in hopes of receiving liberal pecuniary help from the followers of Islám. Were, therefore, the Mussalmáns to belie these hopes, they would disgrace themselves in the eyes of the whole world. After exhorting his Indian co-religionists to subscribe liberally towards the Hedjáz Railway Fund, the Editor promises to give Rs. 100 for the work and says that intending subscribers should make their remittances payable to Miáns Ghulám Nabi and Habíbullah, Shawl Merchants, Amritsar. The *Vakil* then acknowledges the following subscriptions—

		Rs.
(1).	A well-wisher	10
(2).	The Editor (instalment for August)	10
	Total ...	20

(*b*)—*Home.*

The Urdu-Hindi question.

6. The *Akhbár-i-'Am* (Lahore), of the 28th August 1900, in criticising the address which Náwab Mohsin-ul-Mulk read before the meeting recently convened at Lucknow to protest against Sir Antony MacDonnell's Nágri Resolution, says that the Nawáb has converted the question of characters into one of language. He admits in his address that the language which His Honor regards as Hindi is no other than Urdu. Is it not, therefore, asks the Editor, a mis-statement to represent Sir Antony's orders as having reference to language? Another misleading assertion made by the speaker was to the effect that Persian orthography was far more perfect than that of Hindi, which is not a fact. After citing instances in support of this, the Editor observes that if the Nawáb were to question Sayad Ali, Bilgrámi, on the subject, he would learn something very startling,

viz., that Persian characters are very imperfect. Equally erroneous is the statement that the introduction of Nágri characters in the law courts of the North-Western Provinces is calculated to arrest the progress of Muhammadan literature and banish Urdu from the country. The *Akhbár* then goes on to say that in the course of his address the Nawáb also remarked that although the Muhammadans were backward in education, they possessed qualifications which were calculated to prove useful to Government in its hour of danger, and that if ever India were invaded from the North-West the Muhammadans would fight the invader with the same zeal and courage as they would have been expected to display in the service of a Mussalmán king. All this is balderdash no doubt; but still it conceals a threat, which, however, the Editor will not pause to name, especially as Government does not care a straw for such threats. He will merely enquire if the Purbiás, Sikhs, Rájpúts, Gurkhás, &c., are not as ready to shed their blood in defence of the Union Jack as they would be to lay down their lives in the service of a Hindu Ruler owning their allegiance. Besides, if the Muhammadans are the exclusive possessors of the qualifications under reference, it is a pity that they should run after Government appointments, and thereby render themselves incapable of defending Government with the sword.

The same.

7. A correspondent writing to the *Curzon Gazette* (Delhi), of the 23rd August 1900, says that for the past thirty years the Hindús kept up an agitation for the introduction of Devanágri character and that the Muhammadans did not wake up until Government passed a resolution allowing the use of that character in Courts. Although it is too late now to do anything, the Muhammadans still hope that, when the mistake made by the Government in passing the resolution is made known to it, it will not hesitate to rectify it. Besides, the Muhammadans are determined not to cease agitating in this behalf until their object is gained.

The same.

8. The *Arya Gazette* (Lahore), of the 30th August 1900, commends the Bhárat Dharam Mahámandal's decision to encourage the study of Hindi in the country, and remarks that if the Mandal were to move in the matter in earnest, its efforts would undoubtedly be crowned with success. The study of Hindi, adds the Editor, is very necessary in the best interests of the country, and the Sanátanists would do well to turn their attention in this direction, instead of wasting their time and energies in the attempt to defend idol worship, &c.

III.—Native States.

Government and the Mahárája of Patiála.

9. The *Khálsa Bahádur* (Lahore), of the 20th August 1900, remarks that the Mahárája of Patiála has been compelled to apply for a Financial Adviser and a Settlement Officer. His Highness was of course opposed to the appointment of a Financial Adviser, but according to the Punjabi proverb which says that "a strong man will not only beat a weak man, tub will at the same time prevent him from complaining" he had no alternative but to acquiesce in the proposal made by Government. The matter is now before

the Government of India, and it remains to be seen what turn affairs will take. Rumour has it that the Mahárája, disgusted with the treatment to which he has been subjected at the hands of the Punjab Government, has verbally applied to be placed under the control of the Government of India direct. This means that a Resident or Political Officer should be appointed at Patiála. The Editor praises the Government for the cleverness with which it has sought to deal with the question, because the action of the Mahárája in making such an application will disarm all criticism and close the mouth of the Khálsa nation. No one will, however, believe for a moment that an independent and able Chief like the Mahárája of Patiála has made such an application of his own free-will. The *Khásla Bahádur* intended writing at some length on the subject, but considers that silence is best where one is helpless. The Guru calls the Patiála house his own house, and the Editor leaves it to the Guru to preserve it. He, however, wishes to point out to the Government that even ignoring the fact that the Khálsa nation has served it with marked loyalty and devotion, it does not behove the authorities to forget the personal services of the Mahárája, which are still fresh in the memory of the public. Indeed, it would be undignified on the part of the Government to lose sight of such services, merely because the financial condition of the State happens to be unsatisfactory. If Lord Curzon were pleased to allow the Mahárája a further period of one year in which to put his administrative machinery into order, he would place the Sikh nation under a deep debt of gratitude.

The Rája of Kapúrthala's trips to Europe.

10. The *Victoria Paper* (Siálkot), of the 30th August 1900, in commenting on the recent Government Resolution regarding the visits of Native Chiefs to Europe, suggests that inquiries should be instituted with a view to finding out how much money the Rája of Kapúrthala's trips to Europe have cost his State; what results have followed from them; and how his sojourn in Europe has effected His Highness personally.

The same.

11. A correspondent writing to the *Curzon Gazette* (Delhi), of the 23rd August 1900, says that the cost of the Rája of Kapúrthala's third trip to Europe will, as usual, be borne by the State Treasury. Does not the Government consider it reprehensible on the part of the Rája to spend large sums of money from the public treasury for the gratification of his personal desires.

Deposition of the Mahárája of Bhartpur.

12. The *Akhbár-i-'Am* (Lahore), of the 28th August 1900, publishes a translation of the Government Resolution deposing Mahárája Rám Singh, the late Ruler of Bhirtpur, and remarks that His Highness alone is to blame for this deplorable event. The shooting of one of his own personal attendants was the last straw which broke the camel's back, *viz.*, compelled the authorities to oust the Mahárája from the *guddee* of the State. The Government's action is no doubt commendable from its own point of view, but it should not be forgotten that it can also be looked at from another stand point. The Editor, however, reserves his comments for some future time.

Kashmír affairs.

10. The *Wasír-i-Hind* (Siálkot), of the 26th August 1900, publishes a lengthy article in praise of Pandit Daya Kishan, Kaul, Private Secretary to the Maháraja of Kashmír, and says that the entire credit for the present reign of peace and tranquillity in the Happy Valley is due to him alone. His predecessors were in the habit of bringing pressure to bear on the members of the State Council in order to mould the latter to their will, with the result that the Private Secretaries used to be all powerful, and the administration suffered in diverse ways. The Pandit, however, confines his energies to his legitimate duties, and concerns himself only with putting the Mahárájá's private affairs in order. As a natural consequence of this, the members of the Council think more of performing their work than of currying favour with the Private Secretary. The Editor then praises Rái Sáhib Naráyan Dáss, M.A., and Khán Bahádur Ghulám Ahmad Khán for discharging their duties in an honest and God-fearing manner. In conclusion, he complains that the State has discontinued the practice of making presents to journalists on the occasion of the *Dussehra*, &c.

V.—Native Societies and Religious Matters.

The Muhammadans and the Indian National Congress.

14. A correspondent writing to the *Wafádár* (Lahore), of the 22nd August 1900, referring to a communication published in the same paper of the 18th July 1900, from one Muhammad Usmán Khán, remarks that the latter is far from right in ascribing the disunion prevailing among the Muhammadans to their not taking part in the National Congress. The writer is of opinion that the Congress is a dangerous movement, so far as the Muhammadans are concerned. The good of the Muhammadans consists in this, that they should keep aloof from the Congress and walk in the foot-steps of the late Sir Sayad Ahmad.

The work before the Arya Samáj.

15. The *Arya Gazette* (Lahore), of the 30th August 1900, remarks that every movement, having for its object the religious reformation of a country, has a two-fold work to perform, *viz.*, the work of destruction (*i.e.*, uprooting false beliefs from the people's minds) and that of reconstruction (*i.e.*, replacing the aforesaid beliefs by a conviction in the existence of one true God). It is a matter for satisfaction that the Arya Samáj has already completed its work of destruction. It has torn to tatters the doctrines of *Sharádha*, idol worship, &c., made educated Hindús turn their backs on the Bible and the Qurán, and study their own scriptures, and exposed to the public gaze the enormities committed at Hindu places of pilgrimage. As a natural consequence of this, Hindús have ceased to embrace Islám or Christanity for the sake of religion, and have come to realize that the religious books of non-Hindús cannot be compared with the Vedás for a moment.

The objects of the Bhárat Dharm Mahámandal.

16. The *Arya Gazette* (Lahore), of the 23rd August 1900, says that in his opening address at the Bhárat Dharm Mahámandal the Mahárája of Darbhanga stated that the objects of the Mandal were—

(1) to revive the Sanátan religion by the dissemination of a knowledge of the Vedás and Puránás;

(2) the eradication of evil customs;

(3) the encouragement of the study of Sanskrit.

These objects, says the Editor, are nearly identical with those aimed at by the Arya Samáj, with this difference, that the Sanátanists attach a different meaning to the eradication of evil customs, and adopt different means for the diffusion of the study of Sanskrit.

The Sikhs and the Rahtiás.

17. One Bhái Avtár Singh of Dhir, writing to the *Khálsa Bahádur* (Lahore), of the 13th August 1900, says that the "Khálsa" is wrong in fearing that the Sikhs will resort to violence in order to avenge themselves on the Aryás for the conversion of a few Rahtia Sikhs to the Arya religion. The only danger is lest the majority of the Sikhs and Hindús who are dead against the taking of Rahtiás into the fold of the Hindu religion, should come to blows with the party of young Sikhs who are most dauntlessly endeavouring to break all caste restrictions. The writer therefore asks the Editor to warn the young Sikhs to desist from endeavouring to break the social restrictions which have hitherto separated the Rahtiás from the Sikhs and Hindús, lest they should render themselves amenable to the law of sedition (*sic.*)

Native Christans and the Census of 1901.

18. The *Núr Afshán* (Ludhiána), of the 31st August 1900, is gratified to learn that the Government of the North-Western Provinces has issued a circular to the effect that Native Christian enumerators should be employed in taking a census of their co-religionists in that part of the country, and that at places, where the number of such Christians is not large, resident missionaries should fill up and forward to the Census Department the necessary returns, which should merely be verified by enumerators on the census day. The Editor trusts that similar instructions will also be issued in the Punjab.

Objectionable doings of certain Maulvís at Delhi.

19. The *Curzon Gazette* (Delhi), of the 23rd August 1900, says that some Mullás who are the enemies of Islám have recently published some very obscene notices and circulated them among the Muhammadans of Delhi. In these notices they have upheld such doctrines as the following:—

(1) It is not unlawful to marry one's mother, daughter or sister;

(2) The hairs of a pig are not unclean;

(3) It is lawful to say prayers while holding a dog under one's arm;

&c., &c, &c.

The Editor, however, says that such doctrines have nothing to do with Islám and that the promulgation of them is likely to fill the minds of the followers of other religious with contempt for Islám. The Muhammadans should therefore pay no attention to such writings and leave the Mullás alone to discuss such doctrines.

VI.—LEGISLATION.

The Land Alienation Bill.

20. The *Rafiq-i-Hind* (Lahore), of the 25th August 1900, publishes a communication from Rája Ataullah Khán, late British Envoy at Kabul, who calls the attention of the Select Committee on the Land Alienation Bill to the following points :—

(1) The definition of "agriculturist" in Section 2 is so worded as to exclude many true agriculturists and persons engaged in agricultural pursuits and to include many persons who are money-lenders by profession. The result of this will be that the objects of the proposed law will be defeated. This is apparent from the fact that all *Sáhúkárs* who were recorded as land-owners or occupancy tenants in the first Regular Settlement will be considered agriculturists, although they and their forefathers may have been money-lenders by profession, while on the other hand, real *Zamíndárs*, who did not happen to be in possession of their land at the time, or who were not recorded as land-owners or occupancy tenants for some reason or other, will be deprived of the status of agriculturists. There are to be found in the Punjab large numbers of persons who are agriculturists by profession, but who were not recorded as land-owners or occupancy tenants at the first Regular Settlement, either through ignorance, or failure to pay the land revenue, or owing to there land having passed into the hands of a tyrant. These men will be deprived of their rights for ever. The Rája therefore suggests that the word "agriculturist" should be defined as follows:—

The word "agriculturist" means a person who either in his own name or that of his ancestors has been, or is, entered as a land-owner or occupancy tenant in any Regular Settlement, and does not include any person who himself is, or whose ancestors have been, money-lenders by profession.

(2) The word "village" in Section 3, clause 1 (*b*), is open to objection, inasmuch as it will prevent an agriculturist from buying land in a village other than the one where his own land is situated. Suppose an agriculturist wishes to buy land, but there is little or none for sale in his own village, he will be prevented from buying land in another village, where it is available. Similarly, if an agriculturist wishes to sell his land and there is no agriculturist in the village who can buy the same, it will be impossible for him to sell it. The word "Province" or at least "Division" should therefore be substituted for "village."

(3) Clauses 2 and 3 of Section 3 which provide that no alienations shall take effect unless and until sanction is given thereto by the Deputy Commissioner will prove a source of inconvenience to the agriculturists who will have to attend Courts and undergo the worry and expense incidental to litigation, to say nothing of the exactions of Court underlings.

(4) Section 23 which confers such powers on Revenue officers will tend to aggravate these inconveniences. In addition to this, the action of the Legislature in investing these officers with unlimited powers, without

allowing the right of appeal, will cause serious loss to all concerned, inasmuch as these officers will be at liberty to withhold sanction, even in those cases in which alienations of land are lawful. To remedy this, the Rája urges that no such restrictions should be imposed in the case of alienations permitted by law, but that if some restrictions are considered desirable a proviso should be added to the following effect:—

Provided that either party shall be at liberty to apply to the Collector to declare the alienation null and void ; that if the Collector finds, on enquiry, that the alienation is illegal, inequitable, or impolitic, he will cancel the same, and that an appeal against his (the Collector's order) shall lie to the Financial Commissioner whose orders shall be final.

(5) Section 7, clause 4, will be prejudicial to mortgagees to some extent. Under the existing law the mortgage money is liable to be recovered from the land and the mortgagor is personally responsible for the repayment of the same. Now suppose a mortgagee advances a large sum of money for 20 years and the land mortgaged deteriorates in quality in consequence of some natural calamity. The result will be that the mortgagee will lose his money because under the proposed law the mortgagor will no longer be personally responsible for the repayment of the money borrowed by him on the security of his land. Again suppose one agriculturist advances money to another on 15 years' usufructuary mortgage in respect of a piece of land situated near the bank of a river, and suppose the land is washed away by river action after a year. Now that the mortgagor will be exempt from all personal responsibility the mortgagee will lose the whole of his money. To remedy this the following should be added:—

Provided that if, within the period agreed upon, or, within 20 years if no period has been agreed upon, the land becomes utterly deteriorated through a natural calamity or is washed away by a river, the mortgagor shall be personally responsible for such portion of the land as may be fixed with due regard to the amount of mortgage money and the period of mortgage.

Illustration.—Suppose a piece of land is mortgaged for Rs. 200 for 10 years; and the land is washed away after the lapse of 5 years. In this case the mortgagor shall be personally responsible for Rs. 100.

The same.

21. The *Rafiq-i-Hind* (Lahore), of the 25th August 1900, publishes a communication in which the writer complains that the Editor in republishing the Land Alienation Bill and the Select Committee's report omitted the Minute of Dissent written by Kanwar Harnám Singh as also the words "subject to my Minute of Dissent" appended to his signature. The writer attributes these omissions to inadvertance on the part of the translators and trusts that they will be rectified. The Editor, commenting on the above, remarks that he has on previous occasions referred to the opposition of the Kanwar and that he wrote a letter to the Government of India in refutation of the speech delivered by him against the Bill. This letter was referred to the Select Committee which considered the same along with other papers. The Editor further wishes to

point out that he did not consider the Kanwar's note of sufficient importance to be inserted in the columns of the *Rafiq-i-Hind*; that the members of the Select Committee did not consider it as important as the writer of the communication does; and that he (the Editor) does not recognise him to be a representative of the Punjab. He, however, regrets the omission of the words "subject to my Minute of Dissent" and in order to make amends for this he publishes a translation of the Minute. He will now be compelled to publish a complete refutation of the Minute although he had no intention of taking any notice of the same.

The same.

22. The *Khálsa Bahádur* (Lahore), of the 20th August 1900, states that the Editor had a talk with Nawáb Muhammad Hyát Khán about the Punjab Land Alienation Bill and made over to him a paper embodying his (the Editor's) views on the subject. In this paper the Editor, after endorsing the opinions expressed by Mr. Justice Clarke and Mr. Johnstone, remarks that the passing of the Bill in question will prejudicially affect the interests of those who are agriculturists as well as *Sáhúkárs*. The measure is apparently intended for the benefit of the agriculturists, but the latter will be the first to suffer, unless Agricultural Banks are established in every village. Again the effect that the establishment of such banks would have on the business of the *Sáhúkárs* can be better imagined than described. As regards the agriculturists, these Banks would advance him money for agricultural purposes only, and not for meeting his domestic requirements. Nor is this all. They would insist on the observance of a number of rules to which the agriculturists are unaccustomed. In short, the agriculturists would be put to so much trouble that an outcry would be raised on all sides and general discontent would be the result. For these reasons the *Khálsa Bahádur* is of opinion that the measure will prove politically dangerous. The Editor therefore trusts that the Nawáb will, after carefully considering the *pros* and *cons* of the proposed law, be enabled to see his way to endorsing the views of the Hon'ble Sir Harnám Singh.

The same.

23. The *Victoria Paper* (Siálkot), of the 22nd August 1900, says that no harm would be done either to the agriculturists or to the mortgagees of land if the Land Alienation Bill were passed as amended by the Select Committee. The Editor is of opinion that Government is justified in passing a law by which restrictions will be placed on the power of land-owners to alienate their lands and asks the Legislative Council to add a section to the Bill to make it clear that it does not affect sales or mortgages made prior to the passing of the proposed law.

The same.

24. A resident of Khair-Ullahpur writing to the *Lahore Punch* (Lahore), of the 29th August 1900, says that the agriculturists of the Punjab are awaiting with great anxiety the issue of the controversy on the Punjab Land Alienation Bill, and hope that Government will pay no attention to the writings of Pleaders, Barristers and money-lenders, but will pass the Bill without making any further alterations.

25. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 31st August 1900, remarks that Kanwar Sir Harnám Singh has proved an acquisition to the Viceregal Council. At the time of his nomination to represent the Punjab in that Council the fear was general that being a *Raís* he would be a mere puppet in the hands of his official colleagues and would merely echo their sentiments and opinions. His criticism of the Land Alienation Bill, however, has come as a revelation to the Punjábís and opened their eyes to the fact that the Kanwar is a man of independent views. After remarking that the criticism in question is an admirable summary of the objections so far raised against the Bill, the writer observes that Sir Harnám Singh had requested the Viceroy to nominate another Punjábi member to the Supreme Council in the hope that the new-comer would join forces with him in opposing an unpopular measure like the proposed Alienation Act. He must, however, have been extremely disappointed at the nomination of Nawáb Muhammad Hayát Khán, who instead of strengthening his hands has begun to say ditto to whatever may fall from the supporters of the law under contemplation. But it is a matter for satisfaction that this has not discouraged Kanwar Harnám Singh and induced him to discontinue his opposition to the Bill. On the contrary, he has shown a splendid example of Khálsa courage and perseverance by standing his ground and fighting against odds. The correspondent then goes on to say that the Kanwar's Minute of Dissent is a masterly document and bears witness to the labour and ability expended on its preparation. It is possible that the Minute may not receive the consideration it deserves, but the approbation of his own conscience at having performed his duty in the matter in an honest manner must be the best possible reward for Sir Harnám Singh.

The same.

26. In commenting on the above the *Akhbár-i-'Am* (Lahore), of the 1st September 1900, says that Kanwar Harnám Singh fully deserves the encomiums bestowed upon him in the communication, but that the correspondent is not right in running down Nawáb Muhammad Hayát Khán. It is wrong to assert that the Nawáb merely follows the lead of the official Members of the Imperial Legislative Council, and says ditto to whatever may fall from their lips. Evidently the writer is opposed to the Land Alienation Bill, and can speak well only of those who share his ideas. He should, however, remember that almost every question can be looked at from more than one point of view, and that a person may honestly support a measure which excites only the disapprobation of another. The Editor is, besides, firmly convinced that if the correspondent had perused Nawáb Muhammad Hayát Khán's speech in the Council in a careful manner, he would not have thus criticized the Nawáb. It is to his efforts alone that the term of usufructuary mortgages has been raised from 15 to 20 years, while he has strongly opposed the proposal to give retrospective effect to the law under contemplation.

The same.

27. The *Akhbár-i-'Am* (Lahore), of the 30th August 1900, publishes a communication from one Beli Rám, a *samíndár* in the Hoshiárpur District, who says that the Punjab Land Alienation Bill is certain to prove far more injurious to the

interests of the *zamíndárs* than to those of money-lenders, and that its objects are almost impossible of attainment. He then states that clause (2) of Section 6 of the Bill in which it is proposed to invalidate the mortgages by way of conditional sales entered into previous to the introduction of the measure in the Supreme Council, is not only very hard on *Sáhúkárs*, but also clashes with the generally accepted principles of legislation. Indeed, so far, no law has been passed which has cancelled engagements made under a previous law; and if the clause in question is retained in the Bill it will undoubtedly have the effect of making the people regard the existing laws with distrust. Besides, the number of mortgages by way of conditional sales is always so small that it does not seem worthwhile to set at naught every principle of legislation in order to declare them null and void. Moreover, in such mortgages the mortgagees have always to advance far larger amounts than they do in cases of simple mortgage; and it will be nothing short of injustice to compel them to get their mortgages converted into those contemplated by the Bill. Should, however, Government be determined to put an end to mortgages by way of conditional sales, the mortgagors of those mortgages already in existence should be required to pay off their creditors by a fixed date, and clause (2) of Section 6 should come into force only when this has been done. There can of course be no objection to the prohibition of such mortgages after the passing of the proposed law.

VII.—General Administration.

(*a*)—*Judicial.*

Pandit Gopi Náth's conviction.

28. The *Khálsa Bahádur* (Lahore), of the 20th August 1900, writes: "We heartily sympathise with our brother Editor Pandit Gopi Náth. It is true that in his enthusiasm he allowed himself to make defamatory remarks against the Aryás, as independent men generally do, but seeing that he had tendered a complete apology, he should not, so far as we can judge, have been sentenced to imprisonment.

The Pandit is an able and eloquent speaker of the Hindu community, but has of late fallen on evil days. A fine is generally considered sufficient in such cases and the fact of Mr. Atkins passing so severe a sentence is not without significance. In other words, the sentence has been passed with a view to produce a deterrent effect, not merely on Gopi Náth but on others as well. Besides this, the Pandit has had to suffer for his outspokenness on previous occasions as well as for the cases* (instituted by him in the past); otherwise the offence committed by him on the present occasion was not one that called for a sentence of imprisonment.

(*b*).—*Police.*

Quartering of punitive police in Kallar, Ráwalpindi District.

29. The *Public Gazette* (Amritsar), of the 24th August 1900, publishes a translation of the memorial which the Hindu residents of Mauza Kallar in the Ráwalpindi District have recently submitted to the Viceroy through Lála Amolik

* This probably refers to the cases instituted by the Pandit against the *Civil and Military Gazette*.

Rám, Pleader, in which they protest against the quartering of punitive police in their village. The Editor feels confident that the representation will receive Lord Curzon's best consideration.

(*c*).—*Municipal and Cantonment affairs.*

Approaching retirement of Khán Bahádur Syad Alam Shah from the Lahore Honorary Bench.

30. The *Victoria Paper* (Siálkot), of the 30th August 1900, writing about the approaching retirement of Khán Bahádur Syad Alam Shah from the Honorary Bench of Lahore, remarks that he has passed the greater part of his life in the service of Government, and that he has always been popular with all classes of Her Majesty's subjects in the Punjab. The Editor, therefore, expresses the hope that Government will suitably reward the Khán Bahádur's services and confer on him some other mark of honor. He then goes on to say that if Sir Mackworth Young were to nominate Nawáb Ghulám Mahbúb Subháni to succeed Sayed Alam Shah, His Honor would earn the gratitude of the entire Raís class in the Province. The *Paper* also requests the Commissioner of the Lahore Division and the Chief Secretary to the Punjab Government to exert themselves in this behalf and restore the Nawáb to his hereditary honors.

Vagaries of Cantonment Magistrates.

31. The *Victoria Paper* (Siálkot), of the 24th August 1900, says that on the 20th idem a Cantonment Magistrate sent for a house proprietor residing in the Cantonment and asked him to explain why his house was leaking. The house proprietor, who had engaged a legal practitioner for the purpose, explained that this was due to the heavy rainfall and that he had had the roof plastered in order to prevent its leaking in the future. The Magistrate, it is said, told the house proprietor that it would not be well for him if his house leaked in the future and that he would be held responsible for it. The Editor, however, remarks that the Government and the Chief Court, Punjab, should direct Cantonment Magistrates not to treat house proprietors so harshly in such petty cases, or regard the leaking of a house as a criminal offence. When Government buildings leak, in spite of highly paid Engineers being employed to look after them, how can a house proprietor take upon himself the responsibility of not allowing even a drop of water to leak through his house.

(*d*)—*Education.*

The study of Persian in Anglo-Vernacular Schools.

32. The *Paisa Akhbár* (Lahore), of the 25th August 1900, cannot find words to thank Sir Mackworth Young for declining to accept the Educational Conference's recommendation regarding the abolition of the study of Persian in the Primary Department of Anglo-Vernacular Schools in the Punjab. The Editor adds that the Conference made a similar recommendation in 1892, and that in all probability it will renew its attack on Persian at the earliest possible date. And as the number of Muhammadans on the Conference is very small, it is to be feared that the days of Persian are numbered. The calamity can be averted only by inviting more Muhammadans to take part in the deliberations of that body.

33. The *Khair-Khwah-i-Hind* (Delhi), of the 24th August 1900, says that the Punjab Government has laid the residents of the Punjab under a great obligation by rejecting the resolution passed by the Educational Conference regarding the exclusion of Persian in the Primary classes of the Anglo-Vernacular Schools.

The same.

(*e*).—*Agriculture and questions affecting the land.*

34. The *Koh i-Núr* (Lahore), of the 28th August 1900, says that on account of the recent floods in the river Chenab, Mauzás Bhagwánpura, Lassipura, Rámpura and several other villages in the Wazírabad Tahsíl have been laid waste. Grains, crops, cattle and all other property of the villagers have been carried away. The Railway administration is to a great extent responsible for this loss. It has narrowed the bed of the river with the result that whenever the river is in flood, the water rises to a higher level than it would if it had had not been narrowed. The Editor concludes by asking the Deputy Commissioner of Gujránwála to inspect the inundated areas and make a report to Government as to the extent of the loss caused to the people.

The destruction of villages in the Gujránwála District by the Chenab.

35. A correspondent writing to the *Núr Afshán* (Ludhiána), of the 31st August 1900, says that another pest—the same which has proved the undoing of the *Zamindárs* elsewhere—has appeared in the Bár *iláka*. This pest is the *Sáhúkár*, who is obtaining so firm a hold on the local agriculturists that the latter will not find it easy to shake him off. The writer understands that the *Zamindárs* of the said *iláka* are being mercilessly fleeced by money-lenders, and that they have to pay interest at the rate of 25 per cent. for all sums borrowed by them. After quoting instances in support of his assertion, the writer observes that this state of affairs will have the effect of driving the *Zamindárs* from the Bár; and calls upon Government to prevent them from being ruined by the *Sáhúkárs*.

Rough on the *Zamindárs* in the Bár *iláka*.

(*f*).—*Railways and Communications.*

35. The *Victoria Paper* (Siálkot) of the 20th August 1900, regrets to say that again this year no non-official member will be allowed to take part in the Railway Conference to be held at Simla. As the Editor considers it very desirable that some such member should be present at the Conference, he suggests that the Hon'ble Sir Harnám Singh, Ahlúwália, and the Hon'ble Rája Súraj Kaul being now at Simla Government should avail itself of the opportunity and invite them to take part in the Conference.

The coming Railway Conference.

37. A correspondent, writing to the *Punjab Samáchár* (Lahore), of the 25th August 1900, says that the clerks of the office of the Examiner, North-Western Railway, are very heavily worked. Some are made to do as much work as can with difficulty be done by two men. Besides, they are made to attend office on gazetted holidays and are

Grievances of the clerks of the office of the Examiner, North-Western Railway.

underpaid. Moreover, when a vacancy occurs in the office, those who do little or no work obtain promotion while the claims of those who work hard are overlooked. The writer calls the attention of the Examiner to the grievances of the clerks and asks him to remedy them.

(*g*).—*Postal matters.*

Grievances of Mail peons in the Railway Mail Service, Punjab.

38. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 31st August 1900, complains that the lot of the peons in the Railway Mail Service, Punjab, is pitiable in the extreme, and that these officials have no prospect of rising to higher posts. As an instance in point, the writer states that a certain peon, who has been working in his present capacity for the last four years, and who has not only read up to the Middle Standard, but is also well acquainted with the duties of a Sorter, has not as yet been appointed even a probationary Sorter. This, it will be conceded, is nothing short of injustice, and the Superintendent, Railway Mail Service, Punjab, should see that deserving peons are promoted to higher posts from time to time.

(*h*).—*Miscellaneous.*

Hindu and Muhammadan Government employés in the North-Western Provinces.

39. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 30th August 1900, remarks that the accusation, in its issue of the 7th idem, regarding Sir Antony MacDonnell overlooking the just claims of the Hindús of the United Provinces in the matter of the bestowal of appointments in the public service, is wholly unfounded. Indeed, in his recent speech at Benares His Honor made a declaration to the effect that he had not treated the Hindús unjustly in this respect, and that more posts had been conferred on them during his time than had previously been the case. The writer adds that the complaint would have come with more justice from the Muhammadan residents of the North-Western Provinces, as the followiug table will show :—

	Name of Department.		*Name of post.*		*Number of Hindu employés.*	*Number of Muhammadan employés.*
1.	Educational	...	Assistant Inspectors	...	7	1
	Do.	...	Professors	...	6	1
	Do.	...	Head Masters, 1st Grade	...	1	0
	Do.	...	Head Masters, Zilla Schools	...	27	5
2.	Postal	...	Post Masters	...	46	1
	Do.	...	Superior Mail Service employés		7	0
			Total	...	94	8

It may be mentioned here that these Departments have been selected at random, and that the lower appointments are monopolised by the Hindús to a still greater extent. The correspondent, therefore, calls upon the *Akhbar-i-'Am* to prove true to its name and voice the grievances of the Muhammadans in this behalf.

Bribery and corruption in the public service.

40. The *Victoria Paper* (Siálkot), of the 24th August 1900, after urging upon Government the desirability of purging the public service of corrupt officials, remarks that the authorities should note the amounts spent on household expenses by officials suspected of taking bribes and in case of the expenses of a public servant exceeding his monthly allowances should require him to give an explanation. Government should also require public servants not to have dealings with money-lenders of their ilákas and to transact their official business without partiality to any individual, class or community.

Captain Dunlop-Smith.

41. The *Khálsa Bahádur* (Lahore), of the 13th August 1900, praises Captain Dunlop-Smith for the great ability with which he has managed famine relief operations first in the Hissar District and subsequently in Rájpútána. The Captain has won popularity wherever he has been posted and, having regard to the solicitude he has invariably evinced for the welfare of the people, especially in the matter of famine relief, deserves to be recognized not only by rapid promotion but by a K.C.S.I.-ship and the Kaisar-i-Hind Gold Medal. A native of Siálkot who saw Captain Dunlop-Smith while on his way to Simla informs the Editor that the Captain appeared to be in anything but robust health and that his sunburnt complexion showed that he had injured his health by working hard in the sun in Rájpútána. The Editor, therefore, expresses the hope that Government will suitably recognise his services ere long.

The aversion of natives to trade.

42. The *Sat Dharm Prachárak* (Jullundur), of the 24th August 1900, regrets to say that while natives have on the one hand learnt from Europeans how to enjoy life they have not acquired habits of endurance and industry. While in Germany and other European countries an educated man regards it as his pride to learn one or more arts, a literate man in this country considers it disgraceful to learn any art or trade. The Editor concludes by saying that so long as the educated men in this country do not set an example to others by giving technical education to their sons there is very little hope of the country seeing better days.

Personal attacks in Vernacular newspapers.

43. The *Victoria Paper* (Siálkot), of the 20th August 1900, remarks that it is as undesirable to publish articles likely to create ill-feelings between two gentlemen as it is to write articles calculated to set one class against another. The Editor while condemning the practice of publishing personal attacks observes that the best way of remedying the evil is that the papers which resort to the practice should not be subscribed to by the newspaper reading public.

The Viceroy's coming tour to Southern India.

44. The *Koh-i-Núr* (Lahore), of the 28th August 1900, says that the rumours regarding the visit of His Excellency the Viceroy to Kashmír are quite false and that the Viceroy intends to go on a tour to Southern India. The Editor praises the Viceroy for undertaking such an unpleasant journey during this hot and rainy season and prays that God may be pleased to reward him for taking such a warm interest in the welfare of the Indians.

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SELECTIONS

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CONTENTS.

		Page.
	I.—Politics.	
	(a)—Foreign—	
1.	The crisis in China (*Sat Dharm Prachárak*) ...	479
	(b)—Home—	
2.	The Urdu-Nágri question (*Rafiq-i-Hind*) ...	479
3.	The same (*Chaudhwin Sadi*)	480
	II.—Afghanistan and Trans-Frontier.	
	Nil.	
	III.—Native States.	
4.	Patiála affairs (*Khálsa Bahádur*)	480
5.	The same (*Ditto*)	480
6.	The same (*Punjab Samachár*)	480
7.	Visits of Native Chiefs to Europe (*Public Gazette*) ...	481
8.	The same (*Lahore Punch*)	481
	IV.—Kine-Killing.	
	Nil.	
	V.—Native Societies and Religious Matters.	
9.	The establishment of a Muhammadan Political Conference in India (*Chaudhwin Sadi*))	481
10.	Munshi Muharram Ali, Chishti, and the Muhammadans of the Aligarh School (*Lahore Punch*) ...	481
11.	A religious dispute between the Hindús and Muhammadans of Sahíwál (*Dost-i-Hind*)	481
12.	The Aryas and the coming Census (*Sat Dharm Prachárak*)	482
13.	Origin of Linga worship (*Arya Musáfir Magazine*) ...	482
14.	Idol worship (*Ibid*)	483
15.	The Aryas and the Delhi meeting of the Bhárat Dharm Mahámandal (*Sat Dharm Prachárak*)	483
16.	The Prophet of Kádián (*Akhbár-i-'Am*)	484
17.	The same (*Ibid*)	484
	VI.—Legislation.	
18.	The Punjab Land Alienation Bill (*Sidlkot Paper*) ...	484
19.	The same (*Akhbár-i-'Am*)	486
20.	The same (*Wakil*)	487
21.	The same (*Rafiq-i-Hind*)	489
22.	The same (*Victoria Paper*)	489
23.	The Jágírdárs' Primogeniture Bill (*Sidlkot Paper*) ...	490

		Page.
	VII.—General Administration.	
	(a)—Judicial—	
24.	The trial of the Cawnpore rioters (*Paisa Akhbár*)	491
25.	The same (*Wakil-i-Hind*)	491
26.	A charge against the *Amlá* of the Lahore Small Cause Court (*Hamdard-i-Hind*)	491
27.	Judicial Officers and litigants (*Victoria Paper*) ...	491
	(b)—Police—	
28.	Prevalence of dakaity in the Gurdáspur District (*Akhbár-i-'Am*)	492
	(c)—Municipal and Cantonment affairs—	
	Nil.	
	(d)—Education—	
29.	A grievance of the students of the Lahore Medical College (*Public Gazette*)	492
	(e)—Agriculture and questions affecting the land—	
30.	Takávi advances in the Lahore District (*Punjab Samachár*)	492
31.	Destruction wrought in the Gujrát District by the recent floods in the Chenab (*Sidlkot Paper*) ...	492
32.	The famine and British soldiers in India (*Akhbár-i-'Am*)	492
	(f)—Railways and Communications—	
33.	Grievances of the clerks of the office of the Examiner, North-Western Railway (*Punjab Samachár*) ...	493
34.	The Railway Conference and the grievances of native passengers (*Akhbár-i-'Am*)	493
	(g)—Postal Matters—	
35.	Want of a post office at Langáh, Jhelum District (*Siráj-ul-Akhbár*)	493
36.	A postal complaint (*Sidlkot Paper*)	493
	(h)—Miscellaneous—	
37.	A complaint against the grasscuts attached to the Cavalry regiment posted at Dera Ismail Khan (*Akhbár-i-'Am*)	494

[Confidential.]

[Vol. XIII.] [No. 37.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 15th September 1900.

I.—POLITICS.

(*a*)—*Foreign.*

The crisis in China.

1. The *Sat Dharm Prachárak* (Jullundur), of the 31st August 1900, writing on the present crisis in China, remarks that the only fault of the Chinese is that they are not prepared to allow the introduction of Western Civilisation into their country. As, however, the civilised Christian nations have as much faith in the maxim that might is right, as the cannibals of Africa, there is very little hope of China extricating herself from her present troubles.

(*b*)—*Home.*

The Urdu-Nágri question.

2. The *Rafiq-i-Hind* (Lahore), of the 1st August 1900, remarks that no Urdu newspaper has published a detailed account of the meeting held at Lucknow in favour of the Urdu language. This is due, not to any want of sympathy with the cause of Urdu, but to the fact that the meeting was convened under the auspices of the Aligarh clique. There were only four or five Hindu gentlemen present, but it would be wrong to infer from this fact that the Hindús feel no sympathy with the cause of Urdu. The fact is that the Aligarh clique have sown the seed of disunion between the Hindús and Muhammadans, and do not even invite the Hindús to meetings held for the purpose of expressing feelings of loyalty towards the Government. Nor is this all. Efforts are sometimes made by the members of this clique to show that certain prominent leaders of the Hindu community are hostile to Government and are engaged in preaching sedition. In these circumstances it is only natural that the Hindús should hold aloof from movements in which the partisans of the Aligarh School take a prominent part. As a matter of fact, the majority of the Hindús consider the Language Resolution of North-Western Provinces Government to be as injurious to themselves as it is to the Muhammadans. The small number of delegates from the Punjab and the small attendance at the meeting was due to the fact that the Aligarh party has ceased to be popular and influential in the Punjab. The Editor then goes on to remark that the speeches delivered by

M. Abdul Halim Sharur, M. Ahmad Hosein of Allahabad and Pandit Kidár Náth were simply unanswerable, while the Presidential address was absurd and inconsistent, especially that portion of it which dealt with the objections raised by the *Rafiq-i-Hind*. The portion in which the Nawáb Mohsin-ul-Mulk referred to the withdrawal of Kanwar Lutf Ali was however well argued. The Editor promises to revert to the subject in a future issue.

The same.

3. The *Chaudhwin Sádi* (Ráwalpindi), of the 1st September 1900, says that no Muhammadan newspaper has ever charged Sir Antony Macdonnell with being hostile to the Muhammadans. They have only remarked that by the introduction of Hindi in courts, Urdu will be thrown overboard like Persian, and that gradually Hindi will take the place of Urdu in the courts. This being the case, it is apparent that the Muhammadans will lag far behind the Hindús in the race for intellectual progress.

III.—Native States.

Patiála affairs.

4. The *Khálsa Bahádur* (Lahore), of the 27th August (received on the 7th September), 1900, understands that the Mahárája of Patiála has contributed Rs. 22,00,000 towards the finances of his State from his private purse. If this is true, the charge of extravagance preferred against His Highness by Government falls to the ground, and there seems no necessity for sending a European Financial Adviser to Patiála. Should, however, Government still persist in compelling the Mahárája to apply for the services of such an officer, its conduct must be pronounced as highhanded in the extreme.

The same.

5. The *Khálsa Bahádur* (Lahore), of the 27th August (received on the 7th September), 1900, writing on the same subject, deprecates the pressure which is being brought to bear on the Mahárája to appoint a European Financial Adviser for Patiála. The Editor is afraid that such an appointment will entail an unnecessary burden on the State Treasury. Besides, when it is possible to secure the services of a competent natvie for the post on a smaller salary, there is no reason why a European should be employed. Lord Curzon is a far-seeing and sensible man, and it is to be hoped that His Excellency will give the matter the consideration it deserves.

The same.

6. A Correspondent writing to the *Punjab Samáchár* (Lahore), of the 1st September 1900, observes that there is a good deal of truth in the remarks made by certain newspapers regarding the financial condition of the Patiála State. But this does not justify the Government in interfering with its internal administration. On the contrary, Government should advise the Mahárája in a friendly manner to devote more time to the administration of the State and allow him full liberty in the choice of his officers. If considered advisable, Government should even grant a loan to the Mahárája to improve the finances of the State, and should otherwise accord him such treatment as behoves the dignity of a ruler who has rendered good services to the Government.

Visits of Native Chiefs to Europe.

7. The *Public Gazette* (Amritsar), of the 1st September 1900, writing about the recent Government Resolution regarding the visits of Native Chiefs to Europe, remarks that were they so minded, these Chiefs could also make themselves useful to the residents of British India So far, however, from doing so, they have not up to the present conferred on their own subjects even those advantages which people living outside Native States have been enjoying for years past. It is an open secret that the larger part of an Indian Prince's revenues are spent, not in educating his subjects or adding to their happiness, but in keeping prostitutes, &c. This is especially true of those Chiefs who pay frequent visits to Europe and squander there the hard-earned money of the people committed to their charge. The Editor, therefore, welcomes the aforesaid Resolution, and feels confident that it will have the effect of making the rulers of Native States pay greater attention to the discharge of their legitimate duties.

The same.

8. The *Lahore Punch* (Lahore), of the 5th September 1900, also publishes similar remarks, and thanks Lord Curzon for issuing the Resolution under reference.

V.—Native Societies and Religious Matters.

The establishment of a Muhammadan political conference in India.

9 The *Chaudhwin Sadi* (Ráwalpindi), of the 1st September 1900, while expressing its concurrence with Muhammad Músa Khán, that a Muhammadan political conference should be established in India, condemns the establishment of a conference on the lines of the Indian National Congress. The Editor is of opinion that the proposed conference should be restricted to the consideration of such topics as affect the interests of Muhammadans only. He, however, doubts whether such a conference would ever prosper, seeing that there is not sufficient unity among the Muhammadans to enable them to maintain such a conference for any length of time, and that as nearly all the educated Muhammadans are in Government service, they will be prevented from taking part in its deliberations.

Munshi Muharram Ali, Chishti, and the Muhammadans of the Aligarh School.

10. The *Lahore Punch* (Lahore), of the 5th September 1900, remarks that for some time past Munshi Muharram Ali, Chishti, has been showing up the followers of the late Sir Syad Ahmad Khán in their true colours in the columns of the *Rafiq-i-Hind*, and the only thing which they have so far been able to say in their defence is that the Munshi has been running them down merely to raise himself to the position of a leader of the Muhammadans. The Aligarh politicians should, however, know that the Editor of the *Rafiq* is not only a recognized leader of lacs of Muhammadans in the Punjab, but that he also possesses qualifications which eminently befit him for such a position. Even his opponents must give him credit for foresight, popularity and patriotism; and what better credentials could a leader of men have?

A religious dispute between the Hindús and Muhammadans of Sáhíwál.

11. The *Dost i-Hind* (Bhera), of the 31st August 1900, in its Supplement entitled the *Gulzár-i-Bhera* of the same date, says that the case between the Hindús and Muhammadans of Sáhíwál, which had assumed a very dangerous shape and

had led many of the Hindús to close their shops, has been compromised at the instance of Lála Rám Chand, Tahsíldár of Bhera, to the satisfaction of the parties. The Deputy Commissioner of Shahpur has been much pleased with the Tahsíldár for inducing the parties to effect a compromise.

The Aryas and the coming census.

12. One Atma Rám, Secretary to the Arya Pritinidhi Sabha, Punjab, writing to the *Sat Dharm Prachárak* (Jullundur), of the 31st August 1900, asks the Secretaries to the various Arya Smájes in the Province to inform the members of their Smájes that in the coming census they should get themselves registered as Aryas professing the Vedic religion. The writer further states that the Sabha has also asked the Census Department to direct the enumerators not to record the Aryas as Hindús.

Origin of *linga* worship.

13. The *Arya Musáfir Magazine* (Jullundur) for April 1900, says that, according to the Puránas, once upon a time when the spring was in full bloom God sent Kámdeva (Cupid) into this world. Now, it so happened that Mahádeva had lost his wife just then, and was wandering about grief-stricken and disconsolate. Kámdeva got hold of the widower, and so inflamed his carnal passions that he lost all control over himself and fled to the jungles. Here he bemoaned his lot night and day, and did not know how to satisfy the craving which was consuming his very soul. His blood was on fire, and his sexual desire allowed him no rest. At length he threw himself into the Jumna in order to quench this fire Even this, however, failed to cool his passions, which held so complete a mastery of him that he would every now and then apostrophize his dead wife and entreat her to return to his embraces. To make matters worse, Kámdeva attacked him a second time, and made him still more lustful. In this state of mind Mahádeva wandered to the Vindhiya mountains, among which dwelt the *Rishis* with their families. Here he met Arundhati, a very pious woman, and excited lust not only in her but also in the females of the Annusswya and Atrya tribes of the Aryas. Indeed, wherever he went, women became fired with carnal passions, deserted their husbands and followed Mahádeva, just as female elephants run after their males in rutting days. This made the Bhárgava and the Angra *Rishis* so angry that they prayed God that Mahádeva's *linga* (genital organ) might fall off. The prayer was granted instantaneously, and Mahádeva disappeared at once, leaving behind his *linga*. One-half of it pierced down to the lowermost region of the earth, and the other flew upwards to the sky. This shook the earth to its very foundations, and made Brahma run to Vishnu for an explanation. On being enlightened, he requested the latter to go out and have a look at the *linga*. Thereupon Vishnu ascended skywards in a baloon, while Brahmá rode down to the bowels of the earth on a jay ; but finding themselves unable to ascertain the respective lengths of the two pieces, they had to come back disappointed. It may be asked here in passing how it is that Brahma and Vishnu, who according to the Sanátanists are the creators of the universe, could not find out the length of Mahádeva's *linga* ! Does not this show that the authors of the Puránas had no conception of God's attributes ? But to return to the story. After their fruitless journeys Brahma and Vishnu repaired to Mahádeva, prostrated themselves before him, sang his praises,

and requested him to take back his broken *linga*. He consented to do so, but only on the condition that it should first be worshipped by the gods. Vishnu agreed to this, and made all the four castes worship the *linga*, after which he and Brahma picked it up and returned it to Mahádeva, thereby affording him great pleasure.

This, observes the Editor, is the origin of *linga* worship, which is regarded by certain persons as the only way of acquiring a knowledge of God and attaining salvation! Different interpretations have been put on the foregoing story, while not long ago Pandit Dín Dyál attempted to adduce geometrical proofs (!) in defence of the worship under reference. After remarking that Mahádeva could not have been an incarnation of God, the Editor observes that the worship of the *linga* is the height of shamelessness and subversive of all morality. God is not black or white; nor does He possess an anus or a genital organ. It is, therefore, utterly nonsensical to represent the *linga* of a man like Mahádeva as God, or the Saviour of mankind.

Idol worship.

14. The *Arya Musáfir Magazine* (Jullundur), for April 1900, writing about idol worship, remarks that it is nothing short of blasphemy to confine the omnipresent God within the walls of a temple, and that only the idolatrous Hindu or Theosophist is capable of committing such a sin. The argument that the wise ancestors of the Hindús, having enjoined on their descendants the propriety of erecting temples and worshipping God therein, the practice must be commendable, is not to the point. It is one thing to obey this injunction, and quite another thing to install an idol in a temple and worship it as God. Besides, idolatry is not sanctioned in the Vedas, and only the ignorant and selfish can prostrate themselves before idols. It may be mentioned here that according to the Upnishadas, &c, God is incorporeal, and that those who make His images are cheats and impostors. After quoting extracts in support of this assertion, the Editor remarks that the objection that the action of the Aryas in hanging the portraits of Swámi Dayánand, &c., in their Samáj Mandirs is nothing short of idol worship, is wholly unfounded. In the first place, these portraits, &c., are not to be found in every Mandir; and, in the next, they are not worshipped by the Aryas. The *Magazine* adds that Hindu temples are not calculated to increase the love of God in the minds of their frequenters, or promote union among the Hindús. On the contrary, these places have a tendency to increase immorality and spread disunion among the followers of Hindúism. The reason for this is not far to seek. Different idols are installed in different temples, and symbolize conflicting religious beliefs. One temple is dedicated to the Linga and Jalehri; another to Naráyana and Lakshmi; a third to Krishna and Rádha, &c., &c., and the worshippers at these temples imbibe, not only antagonistic religious beliefs, but also feelings of enmity towards one another.

The Aryas and the Delhi meeting of the Bhárat Dharm Mahámandal.

15. The *Sat Dharm Prachárák* (Jullundur), of the 31st August 1900, says that the fact that the Bhárat Dharm Mahámandal, Delhi, refused to hold a controversy with the Arya Samáj in spite of repeated challenges having been sent

to the office bearers of the Mandal by the Arya Samáj, Delhi, shows that the cleverest men cannot hold their own against the truth. The unparallelled success attained by the Arya Samáj at Delhi ought to encourage the members of the Arya Samáj in spreading the Vedic religion.

The "Prophet" of Kádián.

16. The *Akhbár-i-'Am* (Lahore), of the 7th September 1900, publishes a communication in which the writer (one Muhammad Rafíq) endeavours to prove that by showing the white feather on the occasion of the religious controversy recently arranged for at Lahore between Mirza Ghulám Ahmad and Pír Mehr Ali Shah of Golra, the former has proved to the world that he is an impostor. As to the notices, which were issued by the "Prophet" of Kádián after his opponent's departure from Lahore, in which the Pír was accused of having resorted to subterfuges in order to avoid entering into a discussion with the Mirza, the writer says that they are a tissue of lies. The fact, he adds, is that being afraid to confront Mehr Ali Shah and having failed to keep his appointment, Ghulám Ahmad is moving heaven and earth to rehabilitate himself in the eyes of the public.

The same.

17. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 8th September 1900, says that Pír Mehr Ali Shah alone is to blame for the indefinite postponement of the controversy, and that had not the Pír proposed impracticable conditions in connection with the discussion, the Mirza would have confronted him and established his claims to the very hilt.

VI.—LEGISLATION.

The Punjab Land Alienation Bill.

18. The *Siálkot Paper* (Siálkot), of the 24th August 1900, remarks that no important change has been made in the Punjab Land Alienation Bill, and that the measure as it now stands is even more strict than the original Bill. That Government has been actuated by the best of motives in introducing the proposed law goes without saying, but the question is whether the agricultural classes understand the provisions of the proposed law which aims at ameliorating their condition. As a matter of fact, none but the educated classes understand the provisions of the law, whereas all that the *Zamíndárs* believe is that their mortgaged lands will be restored to them without their being required to repay the mortgaged money. The Editor therefore suggests that meetings should be held in each tahsíl in the Punjab and that the following facts should be clearly explained to the *Zamíndárs*:—

(1) That the new law will in no way affect old mortgages.

(2) That no transfer will take effect without the previous sanction of the Revenue authorities.

(3) that they will have to sell their land to members of their own tribe, and that it will be a matter of indifference if the price of their land is reduced.

If this is done none but well-to-do *Zamíndárs*, who hope to be able to obtain their neighbours' holdings at a trifling cost, will be found to favour the measure. The Editor then goes on to say that the definition of the word "agriculturist" is not sufficiently exhaustive, inasmuch as it includes only such persons as were recorded as landowners at the Regular Settlement of 1870. Will not this prove a hardship to those who have been engaged in agricultural pursuits for the past 30 or 40 years, but who cannot be regarded as agriculturists? Justice demands that every one, who in his own name or that of his ancestors has been recorded as an agriculturist in any Regular Settlement, should be considered as such. To exclude from the definition a person, merely because he happens to be a *Sáhúkár*, is utterly unjustifiable. If a *Sáhúkár* himself cultivates land or gets it cultivated and has been recorded a landowner he should be treated as an agriculturist. In the Settlement of 1870 people were recorded agriculturists on account of their being engaged in agriculrure, and there is no reason why persons now engaged in similar pursuits should be excluded from the definition of agriculturists. Moreover, the definition, as it now stands, also excludes those who have acquired land by gift or purchase or have inherited it from a male ancestor or collateral, who was recorded as an agriculturist in the first Regular Settlement. Nor is this all. The definition excludes even those who were recorded as tenants-at-will in the Settlement of 1870, but who subsequently became landowners or acquired occupancy rights. The Editor also takes exception to Section 4 which lays down that the Local Government shall, with the previous sanction of the Government of India, determine what bodies of persons in any district or group of districts are to be deemed to be agriculturists. The distinction contemplated by this section will have the effect of reducing the price of land, inasmuch as the agriculturists will be compelled to sell their land to the members of their own tribe who will purchase it at a trifling cost. That the *Zamíndárs* will no longer stand in need of borrowing is absurd, inasmuch as it will be simply impossible for them to meet their agricultural and domestic requirements in any other way. Moreover, as under the proposed law, the mortgagor will have to recover both the principal and the interest from the produce, he will insist upon several *ghumáos* of land being mortgaged for an amount which he now advances on a single *ghumáo*. The result will be that the *Zamíndár* will leave his land after mortgaging it, in order to earn his livelihood by labour. Will he then consider the proposed law as conducive to his welfare? The Editor then goes on to say that as a result of Section 9, clause 3, all deeds containing a condition by way of conditional sale will become null and void and thus inflict loss on mortgagees. The proposed law is the first of its kind that will affect agreements entered into before its passing. Who could have imagined that Government would pass such a law and give it retrospective effect? Moreover, a mortgagor only agrees to the insertion of such a condition if he has obtained exceptionally good terms from the mortgagee. Will not this provision be hard on a mortgagee who has advanced money on liberal terms in the hope that he would become the owner of the mortgaged land in the event of the mortgagor failing to fulfill his part of the contract? If this section is passed as it stands, the people of India will always entertain the apprehension that Government is capable of passing, whenever it likes, a law calculated to set aside all

contracts entered into before the passing of such law. The result will be that business transactions will suffer to a great extent while there is every reason to fear that the income of Government will be prejudicially affected.

The same.

19. The *Akhbár-i-'Am* (Lahore), of the 8th September 1900, publishes a communication from one Pandit Durga Pershád, a retired Munsif, who says that so far from being an opponent of the Punjab Land Alienation Bill, he admires the principles underlying the measure. He is, however, of opinion that the proposed law should not contain anything calculated to prove injurious to the interests of the *Zamíndárs*, or create an impression in the public mind that the treatment proposed to be accorded to money-lenders is against equity and justice. It was with the object of inducing Government to make this piece of legislation flawless that a few months back the writer criticised the original Bill at some length in the columns of the *Akbhár-i-'Am*. He is very much gratified to see that the Bill has been considerably altered, and that several of the suggestions made by him have been incorporated therein. To his thinking, however, even the amended Bill leaves much room for improvement, and he is firmly convinced that if it is passed into law in its present form, it will not prove an unmixed blessing to the *Zamíndár*. He then makes the following observations on the Bill:—

Sections 2 (1) *and* 4.—These sections relate to agriculturists and agricultural tribes, for whose benefit the law under reference is about to be enacted. It is, however, difficult to understand why the Legislature should refrain from incorporating in the Bill an exact and exhaustive definition of "agriculturists" and "agricultural tribes," and empower the Local Government to determine, *after* the passing of the law under contemplation, as to what persons and bodies of persons should come under these categories. The point is not a difficult one to decide, and can easily be settled by a reference to the Punjab Government. Indeed, it is very necessary that this should be done without delay; otherwise those who are excluded from the terms agriculturists and agricultural tribes, nay, even some of those who are included among the one or the other, but not both, *after* the Bill becomes an Act, will be perfectly justified in complaining that they had intentionally been kept out of their rights, and that their fate had been decided on without their objections having been taken into consideration. Besides, this will enable the opponents of the measure to accuse the authorities of having rushed the Bill through the Viceregal Council without knowing whom it was to benefit. Government should, therefore, find out the objects of its sympathy before invoking the Legislature's aid in their behalf.

Clause (2) of Section 2.—It should be clearly laid down in this clause that for purposes of the proposed law the expression "land" has not the meaning assigned to it in Section 4 of the Punjab Tenancy Act of 1887.

Clause 3 *(a) of Section* 2.—The words "intended for agricultural purposes" should be added to clause 3 (*a*) of Section 2. If this is not

done, the clause will also apply to buildings and other structures raised on agricultural lands for other than agricultural purposes. This, however, does not seem to be among the objects of the legislation in question.

Clause (4), *Section* 2.—In this clause the expression "permanent alienations" has also been made to include gifts (whether made during life or otherwise) other than those for religious or charitable purposes. This is not, however, calculated to serve any useful end, for the only question worth considering in connection with a will or gift is whether the person making it can do so according to the laws of his religion or some recognised custom. And this is a question which Revenue Courts are wholly incompetent to deal with, and which can be settled by a Civil Court alone. If, therefore, a person makes a will or a gift which he was incompetent to make, those likely to be injured by his conduct can go to a Civil Court for justice. Government should place restrictions only on such alienations as are calculated to involve a *Zamíndár* in ruin. It may also be mentioned here that the inclusion of exchanges among "permanent alienations" is certain to prove detrimental to the best interests of the agriculturists. Exchanges of land usually take place with the mutual consent, and for the mutual benefit, of the parties, and the lands exchanged are generally of equal areas, while the bargains involve no monetary transactions. They should, therefore, be left alone, and the clause amended accordingly.

Clause (b) of Section 6.—In cases of mortgage without possession the condition is frequent that if the mortgagor fails to pay the interest agreed upon, or does not repay the principal, *plus* the interest due, by a fixed date, he will have to deliver possession of the land to the mortgagee. It, therefore, appears advisable that the words "on account of either interest or principal" should be inserted after "fails to pay" in the clause under reference. It should, besides, be laid down that the clause shall not apply to mortgages without possession, entered into previous to the passing of the Alienation Bill.

The same.

20. The *Wakíl* (Amritsar), of the 3rd September 1900, remarks that Mr. Muhammad Shafi, Barrister-at-Law and Ráis of Bághbánpura, has contributed a series of articles to the *Punjab Observer* in reply to the Minute of dissent recorded by Kanwar Sir Harnám Singh, but that it is a matter for surprise that not a word has been said in these articles regarding the new form of mortgage recommended by the Select Committee. The fact that Sir Harnám Singh approved of this form of mortgage but condemned the provision allowing the mortgagor the right to redeem his land, ought to have struck Mr. Muhammad Shafi as significant, inasmuch as there is not a single other provision of the proposed law which he has not denounced. The Editor has already shown in a previous issue that this new form of mortgage will prove injurious the *Zamíndárs* and defeat the object with which the proposed legislation has been undertaken. The principle underlying the Land Alienation Bill (*viz.*, that the alienation of land should be restricted) should not only apply to the agricultural classes but to other owners of land, who are entitled to protection in the same way as the agricultural classes. Moreover, the agriculturists should not

be allowed to alienate their lands to members of their own tribe except in cases of lawful necessity, and these cases should be clearly defined. The Editor then goes on to say that the greatest objection raised by the opponents of the Bill is that the price of land would fall in the event of the new law being passed, but they forget that the ancestors of the *Zamíndárs* did not acquire, and improve the lands in order that their successors might sell them at high prices and enjoy themselves with the sale proceeds; on the contrary, what they aimed at was that their successors should live on the produce of the land. Similarly, other classes of people do not acquire land for purposes of speculation, but because land is the safest investment in the world and the profits it yields, though small, are sure. Another object which prople have in view in acquiring land is the perpetuation of their families. These hopes are, however, sometimes frustrated by the incompetency of their successors, and Government would entitle themselves to the lasting gratitude of landowners, other than pure agriculturists, if they could see their way to imposing restrictions on the sale of their lands similar to those proposed in the case of lands owned by agriculturists. Government cannot of course undertake legislations for the protection of property of all kinds, but since it has taken upon itself the task of safeguarding the rights of agriculturists, there is no reason why it should find any great difficulty in extending the same protection to a class of people that resemble the agriculturists so closely. After praising Government for the noble motives which have prompted it to undertake the legislation in question, the Editor observes that the absolute prohibition of the sale of land would be unjust and inexpedient, inasmuch as it is wrong to interfere with the liberty of an individual or class in regard to the choice of a profession. Moreover, the custom of dividing and sub-dividing holdings renders such prohibition an impossibility. As a result of this custom, the descendants of the largest landholders become petty landlords in the course of a few generations, and to bind these latter to the land for all time to come by prohibiting the sale of the same would be an act of gross injustice. But at the same it is anything but proper to allow the agriculturists to alienate their lands to members of their own tribe without let or hindrance. What is required is that the agriculturist should be saved not only from the money-lender, but also from the cleverer members of his own fraternity, and this can be accomplished by providing that no sale shall take effect without the permission (of the Revenue authorities). Moreover, the circumstances under which such permission is to be granted should be defined as far as possible so as to limit the discretionary powers of Revenue Officers in this connection. In conclusion, the Editor expresses the hope that Nawáb Muhammad Hyát Khán will do all in his power to induce the members of the Select Committee and the Government to remain firm in their resolve to protect the *Zamíndár*. It is true that the Nawáb has expressed his concurrence with the Select Committee in regard to the new form of mortgage, but great men never persist in clinging to an opinion if they are convinced that that opinion is not sound. The Editor hopes that the Nawáb has been convinced that this form of mortgage will prove injurious, and if so, that he will not fail to oppose the same, but endeavour to induce the Legislature to extend the restrictions proposed to be imposed on the transfer of land to other classes of landowners who stand in great need of such protection,

21. The *Rafiq-i-Hind* (Lahore), of the 8th September 1900, remarks that it is unable to endorse the view expressed by the Hon'ble Mr. Rivaz that no radical change has been made in the Bill as originally introduced. As a matter of fact, the measure has been seriously altered in certain respects. The Legislature appears to have experienced great difficulty in defining the word "agriculturist," inasmuch as they have preferred to adopt a complicated method for attaining their object instead of dealing with the matter in a simple and clear way. The object aimed at is the exclusion of the *Sáhúkárs* from the definition, and this can be attained by adopting the definition suggested by Rája Atta-ullah Khán (*vide* Selections for week ending 8th September 1900, para. 20) instead of beating about the bush. The Editor then goes on to say that the third form of mortgage permitted under the amended Bill will enable the *Sáhúkárs* to have *practical* alienations of land made in their favour. The Editor has great respect for the opinions expressed by Sir Mackworth Young and Mr. Douie, but he cannot help remarking that they have been led to make a mistake in this connection. Apparently they have not taken into consideration the fact that this new provision will involve agricultural land in perpetual mortgages and that all other forms of mortgages will cease to be in vogue. The *Sáhúkárs* will now be in a position to obtain mortgages for sums exceeding the value of the land. The mortgage money entered in the deed will be made up of old debts and interest with the result that the *Zamindár* will find it impossible to redeem his land. The *Pioneer* has expressed a similar view, while the *Vakíl* goes so far as to urge that if the new form of mortgage is to be permitted the measure ought to be withdrawn altogether so as to save the agriculturists from further ruin. In short, this provision has entirely defeated the object with which the proposed legislation was undertaken. The agriculturists are sorely disappointed that "a mountain in labour should have brought forth a ridiculous mouse."

The same.

22. The *Victoria Paper* (Siálkot), of the 1st September 1900, publishes the following:—

The same.

"We have received several communications from respectable *Zamindárs* and *Sáhúkárs* of the Punjab to the effect that the Punjab Land Alienation Bill as now amended is injurious neither to the interests of the agriculturists nor to those of the *Sáhúkárs*. The Select Committee has so judiciously amended the Bill that the rights of both the agriculturists and the *Sáhúkárs* have been fully safeguarded. A little reflection will show that the proposed law, while it aims at benefiting the agriculturists, does not in any way seek to injure the rights of the *Sáhúkárs* and therefore reflects great credit on the good intentions of the members of the Select Committee. With the exception of those who condemn all Government measures for the sake of gaining notoriety, no one in the Punjab is now found to oppose the Bill. Seeing that the Bill does not affect sales or mortgages made previous to the passing of the proposed law, and that it renders it impossible for the *Zamindárs* to make alienations through ignorance, it will prove equally beneficial to the *Sáhúkárs* and the agriculturists. So far as we have been able to ascertain, the public opinion is that the amendments made by the Select Committee have removed

all objections against the Bill and have silenced the general opposition which the matter evoked when first introduced into the Council The agriculturists and the *Sáhúkárs* are well aware of the fact that Government does not desire to benefit one party at the expense of the other. We, herewith, publish a communication on the subject from a very respectable *Zamíndár* of the Punjab in order to enable Government to form an idea of what the people think of the Bill:—

"My Dear Editor, the few remarks made by you on the amended Punjab Land Alienation Bill in the *Victoria Paper*, dated the 21st and 22nd August 1900, have given great satisfaction to all just-minded and intelligent persons, inasmuch as they represent the public opinion of the Province. It is a matter of congratulation that the Hon'ble Mr. Rivaz, the Hon'ble Mr. Tupper and the Hon'ble Mr. Fanshawe, who are well acquainted with the state of things in the Punjab, were members of the Select Committee which have so judiciously amended the Bill originally introduced into the Council. The appointment of the Hon'ble Nawáb Muhammad Hayát Khán on the Council has also been viewed with great satisfaction by the people of the Punjab. The Nawáb represents not only the Muhammadan, but the Sikh and the Hindu communities of the Punjab and is popular with all of them. He has served for a long time in nearly every part of the Punjab and administered even-handed justice to the people. A better representative of the people of the Punjab than the Nawáb would be hard to get.

"Every person with whom I have had occasion to discuss the measure expresses approval of the proposed law. The rights of every section of the community have been kept in view in framing the Bill. The real object of the Bill appears to be that the agricultural community should, so far as may be consistent with the ends of justice and equity, be saved from ruin. I, therefore, propose that public meetings of *Sáhúkárs* and *Zamíndárs* should be held throughout the Province to express their gratitude to the Select Committee and particularly to the Hon'ble Mr. Rivaz and the Hon'ble Nawáb Muhammad Hayát Khán."

Commenting on the above the Editor expresses a hope that the people will not fail to give expression to their feelings of gratitude in the event of the Bill being passed in its present form.

The Jágírdárs' Primogeniture Bill.

23. The *Siálkot Paper* (Siálkot), of the 1st September 1900, commenting on the Jágírdárs' Primogeniture Bill, remarks that the proposed law, as also the Land Alienation Bill, has been taken in hand rather late in the day, and that neither measure can now confer any benefit on those in whose behalf it has been undertaken. It is no exaggeration to say that both these pieces of legislation are like trying to galvanize a rotten corpse into life, and that they are certain to prove barren of result. The Editor then ironically remarks that all that Government can do now is to prepare statements showing the past and the present condition of the *jágírs* and *muáfis* granted by it from time to time; to find out if they are being utilized for the purposes for which they were originally granted; and then to proclaim to the world that almost every *jágír* is in the hands of *Sáhúkárs*, and that the *muáfis* are fast changing hands.

VII.—General Administration

(a)—*Judicial.*

The Cawnpore rioters' trial.

24. The *Paisa Akhbár* (Lahore), of 1st September 1900, in criticising the sentence passed upon the Cawnpore rioters, says that it is easy to believe that the event has created profound consternation in that city. Indeed, the fact of no less than 20 persons having been sentenced to death for killing one Police Constable may well stagger humanity. It is fortunate that the condemned men can appeal to the High Court; and the Editor has no doubt that the decision of that court will be awaited with impatience throughout the country.

The same.

25. The *Wakil-i-Hind* (Delhi), of the 4th September 1900, after remarking that no fewer than 20 men have been sentenced to death by the Sessions Judge, Cawnpore, for taking part in the Cawnpore riots, observes that there is no doubt that the rioters deserve to be punished; but that, having regard to the fact that the riot was directed against the Plague rules, which were obnoxious to the entire population and have since been cancelled by the Government, it will not be out of place to hope that the Court of Appeal will commute the sentence of death.

A charge against the *amíd* of the Lahore Small Cause Court.

26. The *Hamdard-i-Hind* (Lahore), of the 25th August 1900, observes that bribery and corruption are rampant among the subordinate officials of the Courts, who are often led to commit great unjustice from motives of self-interest. As an instance of this, the Editor states that on the 6th or 7th August 1900, a certain person having obtained a decree against a debtor of his from the Small Cause Court, Lahore, obtained a warrant of attachment. On the judgment-creditor's reaching the house of the judgment-debtor in company with the Bailiff, the debtor beat the creditor severely. The Bailiff made a report of the matter on the 13th August. On the 16th the *Ahlkárs* of the Court destroyed the warrant issued on the 6th or 7th, and instead of it issued a new warrant on the 16th August, thereby destroying all evidence of the beating administered to the creditor. But the *Ahlkárs* made a mistake which brought the whole secret to light. They got the warrant of the 16th August signed by the Judge instead of by the Registrar. It is said that the Judge has recorded the statements of the *Ahlkárs* who issued the warrant of the 16th August. But unless the *Ahlkárs* are suspended it is impossible that the true facts of the case can be brought to light. It is to be hoped that the Judge of the Small Cause Court will proceed impartially in the matter.

Judicial Officers and litigants.

27. The *Victoria Paper* (Siálkot), of the 1st September 1900, says that Lord Curzon's Government should issue a circular to the effect that no Judicial Officer should be empowered to try a case against a person who has at any time brought a case or suit against him or given evidence against him in any

Court of Justice. This object would be better effected by requiring every Judicial Officer to make a statement on oath every month to the effect that he has not, during the month under report, tried a case against a person against whom he bore any grudge.

(*b*)—*Police.*

Prevalence of dakaity in the Gurdáspur District.

28. The *Akhbár-i-'Am* (Lahore), of the 5th September 1900, says that the dakaits have rendered the road between Mukerián and Gurdáspur very unsafe. The authorities should see to this.

(*d*)—*Education.*

A grievance of the students of the Lahore Medical College.

29. The *Public Gazette* (Amritsar) of the 1st September 1900, complains that the students of the Lahore Medical College are put to great inconvenience for want of a Boarding-house, and remarks that it is a crying shame that no thought should be given to the comfort of this most hard-worked class of students. The Editor calls upon his contemporaries to take up the matter, and get a Boarding-house attached to the only Medical College in the Punjab.

(*e*).—*Agriculture and questions affecting the land.*

Takávi advances in the Lahore District.

30. The *Punjab Samachár* (Lahore), of the 1st September 1900, has learnt that the Lahore District authorities are receiving a very large number of applications from the *Zamíndárs* of Lahore District for the grant of *takávi* advances, but that the authorities have no funds in their hands to meet their demands. The poor *Zamíndárs* will be put to great trouble, as the money-lenders have also closed their purses in anticipation of the passing of the Punjab Land Alienation Bill. The question now is how will the *Zamíndárs* pay the Government dues? The Editor hopes that Government will next year provide funds sufficient for *takávi* advances.

Destruction wrought in the Gujrát District by the recent floods in the Chenab.

31. One Akmal, a resident of Goleki, in the Gujrát District, writing to the *Siálkot Paper* (Siálkot), of the 1st September 1900, says that the recent floods in the Chenab river have carried away grain, *bhúsa*, cattle, &c., from many a village in the aforesaid *iláka*, and left the *Zamíndárs* utterly penniless and unprovided for. This is especially the case with the agriculturists of Mauza Spát, which was so completely surrounded by water that it was with the greatest difficulty that its inhabitants could get away with their lives.

The famine and British soldiers in India.

32. The *Akhbár-i-'Am* (Lahore), of the 3rd September 1900, commenting on the proposal emanating from a European soldier to the effect that if all the English soldiers serving in this country agree to make a reduction in their daily rations to the extent of a quarter of a pound of rice for the sake of the

famine-stricken they can render substantial aid to them, remarks that, although the suggestion is not likely to be taken up by the Government, it has at least proved that all English soldiers do not hate the natives. The fact that European soldiers are sometimes found guilty of the murder of natives does not prove that they pay no regard for the life of a native. There are good and bad men to be found in every section and every class of humanity.

(*f*)—*Railways and Communications.*

Grievances of the clerks of the office of the Examiner, North-Western Railway.

33. A correspondent, writing to the *Punjab Samachár* (Lahore), of the 25th August, and the 1st September 1900, says that the clerks of the office of the Examiner, North-Western Railway, are so overburdened with work that no month passes in which resignations are not tendered by some of them. The pale faces of the clerks in this office go far to prove that they are really worked very hard. The writer attributes their hardships to the weak-mindedness of the heads of the several branches of the office who are afraid of bringing the grievances of their subordinates to the notice of the Examiner. The writer further complains that the increments due to the several clerks in the month of April have not been granted to them as yet, nor has the increment list been published, and hopes that no further delay will be made in the publication of the list in question.

The Railway Conference and the grievances of native passengers.

34. The *Akhbár-i-'Am* (Lahore) of the 8th September 1900, after publishing a summary of the proposals to be laid before the coming Railway Conference, regrets that no steps are likely to be taken, even this year, to remove the grievances of 3rd class passengers. The Conference could easily have taken into consideration the question of supplying bath-rooms for these passengers, and issued instructions forbidding the overcrowding of 3rd class carriages. Again, the articles of food obtainable at Railway stations for native passengers are unwholesome in the extreme, and it is the duty of the Conference to remedy the evil without delay.

(*g*)—*Postal Matters.*

Want of a Post Office at Langáh, Jhelum District.

35. A correspondent of the *Siráj-ul-Akhbár* (Jhelum), of the 3rd September 1900, requests the Postal authorities to open a Post Office at Langáh in the Jhelum District, and alleges that the residents of that place are put to great inconvenience for want of the same.

A postal complaint.

36. The *Siálkot Paper* (Siálkot) of the 1st September 1900, says that the proposal to disburse money orders by cheques is a mistake on the part of the Postal authorities, and goes to show that, instead of improving, the Post Office has already begun to deteriorate. The Editor has no doubt that the change will not only prove a source of inconvenience to the public, but will also result in a failing-off in the Postal Department's income from commission for money orders.

(*h*)—*Miscellaneous.*

37. The *Akhbár-i-'Am* (Lahore), of the 5th September 1900, says that the *Daulat-i-Hind* (Dera Ismail Khan) learns on reliable authority that the grasscuts of the Cavalry regiment posted to the Dera Ismail Khan Cantonment forcibly cut grass from the lands of the *Zamíndárs* of the neighbouring villages and that on being remonstrated with they threaten to raise disturbances. The Editor asks the Cantonment authorities to take some notice of the doings of the grasscuts ; otherwise it is feared that the *Zamíndárs'* cattle, which are already starving, will suffer still further from want of grass.

A complaint against the grasscuts attached to the Cavalry regiment posted at Dera Ismail Khan.

Punjab Government Press, Lahore—27 9-00—70.

[Confidential.]

[Vol. XIII.] [No. 38.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 22nd September 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The Chinese imbroglio (*Public Gazette*) 497
2. The Transvaal War (*Ibid*) 497

(b)—*Home*—

3. The Indian army and the defence of India (*Public Gazette*) 497
4. Sikhs and Russians (*Civil and Military News*) ... 498
5. England and the poverty of India (*Public Gazette*) ... 498
6. The language controversy (*Wakil*) 499

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

7. Patiála affairs (*Punjab Samáchár*) 499
8. Pataudi affairs (*Akhbár-i-'Am*)... 500
9. A complaint against the Kashmír State (*Public Gazette*) 500
10. Government and Native States (*Siálkot Paper*) ... 501
11. The same (*Victoria Paper*) 501

IV.—Kine-Killing.

12. Wanton slaughter of bulls at Máler Kotla (*Akhbár-i-'Am*) 501

V.—Native Societies and Religious Matters.

13. A deputation of the Anjuman i Nománia at Simla (*Rafiq-i-Hind*) 503
14. The Muhammadan Mullahs (*Curzon Gazette*) ... 504
15. The same (*Ibid*) 504
16. The doctrine of niyoga (*Arya Musáfir Magazine*) ... 505
17. The same (*Ibid*) 506

VI.—Legislation.

18. The Punjab Land Alienation Bill (*Akhbár-i-'Am*) ... 507

Page.

VII.—General Administration.

(a)—*Judicial*—

19. A complaint against the *Amla* of the Small Cause Court, Lahore (*Hamdard-i-Hind*) 509
20. The Cawnpore Honorary Bench (*Victoria Paper*) ... 509
21. A vacancy on the Honorary Bench at Lahore (*Gham-khwár-i-Hind*) 509

(b)—*Police*—

Nil.

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

Nil.

(e)—*Agriculture and questions affecting the land*—

Nil.

(f)—*Railways and Communications*—

22. Grievances of the clerks of the office of the Examiner, North-Western Railway (*Punjab Samáchár*) ... 510

(g)—*Postal matters*—

23. Postal complaints (*Siráj-ul-Akhbár*) 510
24. The same (*Ibid*) 510
25. The same (*Siálkot Paper*) 511

(h)—*Miscellaneous*—

26. Assessment of income-tax (*Siráj-ul-Akhbár*) ... 511
27. Civil Surgeons and the prevention of cholera (*Victoria Paper*) 511
28. A grievance of intending candidates for the ensuing Munsifs' examination (*Hamdard-i-Hind*) ... 512

[Confidential.]

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I.—POLITICS.

(*a*)—*Foreign.*

The Chinese imbroglio.

1. The *Public Gazette* (Amritsar), of the 8th September 1900, writing on the Chinese imbroglio, remarks that if John Chinaman had fought as bravely as the Boer dopper is doing in South Africa, the weakness of many a European power would have been made patent to the whole world. After reproducing the week's telegrams regarding the proposed withdrawal of the allied forces from Pekin, the Editor observes that the opposition offered to the proposal by England and Germany is perfectly rational. Were China left alone now, she would devote all her resources to the development of her military strength, and would soon be in a position to endanger the world's peace at a moment's notice.

The Transvaal War.

2. The *Public Gazette* (Amritsar), of the 8th September 1900, remarks that the Boers have extorted the world's admiration for their love of independence and preference for death to submission to a foreign nation. The Editor then praises their military tactics, and says that, although Mr. Kruger's following have fought bravely, they had no chance of success against a powerful country like Great Britain, and that they were bound "to go under" in the long run. They have, however, died the death of heroes, and will live in the world's history to the end of time. The *Gazette* adds that the Boers seem to have commenced hostilities in the hope of receiving help from some European Power, but that the dread of Great Britain on the Continent has frustrated the realization of these hopes.

(*b*)—*Home.*

The Indian army and the defence of India.

3. The *Public Gazette* (Amritsar), of the 8th September 1900, remarks that the accounts published in newspapers of the Chinese and South African wars, have given rise to all sorts of fears in the minds of those Natives who are

in the habit of taking an interest in political matters. That a struggle between England and Russia is inevitable, goes without saying, although it is difficult to say when that struggle will take place. It is, however, strange that while the Amír of Kabul and the European Powers are endeavouring to improve the efficiency of their respective armies, the Indian Government, relying on the loyalty of its Native subjects, declines to sanction any additional expenditure on the army on the plea of financial difficulties. It is true that financial difficulties exist; that the people are unable to bear the burden of fresh taxation and that their fighting qualities have been destroyed, and they naturally look to Government to take steps to repel a Muscovite invasion. If, however, both Russia and France declare war against England, the British Ministry will not be able to send out any troops for the defence of this country, inasmuch as the war will be fought, not only in Asia, but in Europe as well, and every available soldier in England will be required for home defence. The Editor then gives the substance of an article recently published in the *Times* regarding the Indian army, with a view to show that that army is not in a proper state of efficiency. The Játs, Patháns, Rájputs and other martial classes will doubtless come forward to the aid of Government in an emergency, but they will not be able to give a good account of themselves, when arrayed against picked European soldiers, unless they are drilled and disciplined beforehand. The *Gazette* therefore calls upon the Government to turn its attention to the matter before it is too late. As regards the question of expenditure, it is true that India is poor, but the English are a rich nation and can easily find any additional funds that may be necessary for the defence of India. Moreover, as the troops maintained at the expense of India are employed by the Imperial Government outside the limits of India, there is no reason why the additional expenditure referred to above should not be met from the revenues of England. The Editor concludes by urging upon the Government the desirability of trusting the Natives and allowing them to enlist as volunteers.

Sikhs and Russians.

4. The *Civil and Military News* (Ludhiána), of the 12th September 1900, remarks that one good result will doubtless accrue from the despatch of the Indian Contingent to China, *i.e.*, it will enable the Sikh soldiers to see European soldiers of all nationalities, including the Russians with whom they will have to measure swords in the event of Russia, attempting an invasion of India. The Russians too will have an opportunity of forming an idea of the bravery and prowess of the Sikhs.

England and the poverty of India.

5. The *Public Gazette* (Amritsar), of the 8th September 1900, says that one Mr. Sorat Kumar Ghosh has recently published in English Newspapers a series of articles on the financial condition of India with a view to directing the attention of British Statesmen to the gravity of the situation. Mr. Ghosh is of opinion that India's present poverty is due to her large military expenditure, and the annual drain to Great Britain of crores of rupees in the shape of Home Charges, &c., &c. He exhorts the House of Commons, especially the Members for Lancashire, to treat India in a just manner, and thereby convert her into a colossal bulwork of the British throne.

6. The *Wakíl* (Amritsar), of the 3rd September 1900, commenting upon the proceedings of the Urdu Defence Conference, takes exception to the President's remark that all opposition to the language resolution would cease if Government were pleased to lay down that the use of Nágri characters will be permitted only in the case of peasants who know no other character, and who wish to submit their representations in person and not through counsel. Such a suggestion, if adopted, would defeat the object of the movement set on foot by the advocates of Urdu. The Nawáb Mohsan-ul-Mulk apparently lost sight of the fact that the Muhammadans were opposed to the resolution, not merely because they were anxious to protect their language, but also because they consider that the order requiring candidates for the public service to possess a knowledge of both characters would practically close the door of that service in their face. They have a natural dislike for the study of Nágri and will not take to it kindly until it is too late, just as they did in the case of English. In short, even if the scope of the resolution is restricted, the Muhammadans will be precluded from entering the public service so long as a knowledge of both Urdu and Nágri is an essential condition of admission to that service. The only advantage that can possibly accrue from the introduction of the Nágri character is that a limited number of litigants will be enabled to save a few pice now charged by petition-writers, but it is a mistake to suppose that people who can afford to spend large sums on court-fees, &c., are unable to find a few pice for getting their petitions written in Urdu. To close the door of the public service in the face of a large community for the sake of an imaginary advantage like this, is anything but politic. The opinion expressed by the Nawáb is, however, not binding on the advocates of Urdu, inasmuch as it was not laid before the meeting in the form of a resolution and merely represents the personal views of the Nawáb, who appears to have been led to make these remarks in order that a compromise might be effected by concession on both sides. The Editor, therefore, hopes that the gentlemen entrusted with the task of drawing up the memorial will abstain from expressing any opinion similar to that of the Nawáb; that they will maintain an attitude of uncompromising hostility to the language resolution and convince His Honor the Lieutenant-Governor that his orders of the 18th April last are likely to prove injurious to the interests of almost all concerned.

The language controversy.

III.—Native States.

7. A correspondent writing to the *Punjab Samáchár* (Lahore), of the 8th September 1900, says that doubtless the appointment of a Resident in the Patiála State is to some extent opposed to the terms of the treaties concluded with the State and the *sanads* granted to it. Besides, having regard to the personal qualifications of, and the services rendered by, the Mahárája, any interference with the internal administration of the State seems undesirable. The Mahárája, who contracted habits of extravagance during his youth, has greatly reformed himself. The writer therefore hopes that Government will not interfere with the State administration for at least two years, and that if

Patiala affairs.

by the end of that period the Mahárája fails to introduce reforms in his State to the satisfaction of the Government, the latter will be justified in taking steps to place the administration on a satisfactory footing.

Pataudi affairs.

8. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 12th September 1900, says that on the 28th August 1900 Nawáb Muhammad Muzaffar Ali Khán, Chief of Pataudi, paid a visit to Delhi in company with Mirza Ibráhím Ali Khán, heir-apparent of the State, and put up at the house known as *Kalán Mahal*. The Nawáb went to Delhi with the express purpose of engaging the services of a prostitute named Bi Waláyat Ján, of Jhajjar, whom he took away with him to Pataudi on Rs. 100 per mensem. The Nawáb had applied to the Commissioner of the Delhi Division by means of a telegram for permission to visit Kasauli and to draw Rs. 1,000 from the State treasury for the expenses of the trip. The Commissioner, however, refused either to permit His Highness to visit Kasauli or to sanction any expenditure, but told him at the same time that he was at liberty to go anywhere else he liked. The character borne by the Nawáb of Pataudi is well known to the Commissioner of the Delhi Division, who has several times asked the Nawáb not to associate with Mirza Ibráhím Ali Khán, but to place him under the charge of Nawáb Kásim Ali Khán, Manager of the Pataudi State. Indeed, the Mirza was once sent to the Aitchison College at Lahore, but he seemed to pay no attention to his studies. The writer considers it desirable that the heir-apparent should be kept apart from the Nawáb, whose mode of life is likely to have a very bad influence on him.

A complaint against the Kashmir State.

9. A correspondent writing to the *Public Gazette* (Amritsar), of the 8th September 1900, says that some time back one or two cholera cases occurred in the Muzaffarabad *iláká*, situate between Kashmir and the Ráwalpindi District. This led the new-fangled doctors in the Mahárája's service to establish quarantine camps, not only for those proceeding to the Happy Valley through Jummoo and Pir Panjal, but also for those doing so *viâ* Poonch and Ráwalpindi. The writer then alleges that the medical hirelings at the camp at Uri subject way-farers to unnecessary inconvenience, and compel every person arriving there by ekka to undergo quarantine for at least four days. The public will be surprised to learn that those travelling in tongás are not interfered with in any way, presumably because they are generally Europeans. Nor is this all. The Mahárája has also directed that cooks and other servants of European travellers should not be detained in the camp. The correspondent further alleges that the Native Doctor on duty at Uri examines travellers in a very perfunctory manner, and that suitable accommodation is not provided for the inmates of the quarantine camp. To make matters worse, no satisfactory arrangements have so far been made to enable them to procure wholesome food for themselves. Again, the camp is one reeking mass of horse dung, which, it is to be feared, will convert Uri into a hot-bed of cholera.

Commenting on the above, the Editor calls upon the Resident in Kashmir to look into the matter, and remedy the evil without delay.

Government and Native States.

10. The *Siálkot Paper* (Siálkot), of the 8th September 1900, says that whenever a Native Prince is deposed for his malpractices, the Native Press raises an outcry and ascribes evil motives to Government without going into the *pros* and *cons* of the question. The Editor is firmly convinced that the authorities do not take this extreme step unless they are compelled to do so in the interests of the deposed Chief's subjects. He also makes bold to assert that, but for the fear of Government, Indian Princes would put their subjects to death for the most trivial offences, and practise gross oppression in their dominions. The *Gazette* then refers to the *ex*-Mahárája of Bhartpur's conduct in shooting one of his personal attendants, and remarks that such a blood-thirsty tyrant ought certainly to have been deposed.

The same.

11. The *Victoria Paper* (Siálkot) of the 6th September 1900, writing about the recent visit paid by the Rájá of Kapurthala to the Shah of Persia at Paris, remarks that it is desirable that at the time of such visits Native Chiefs should have some European officer with them. The Editor is also of opinion that in future, when a Native Chief goes on a trip to foreign countries, Government should depute a Political Officer to accompany him. The Editor has made these suggestions in the light of the circular recently issued by Lord Curzon on this subject.

IV.—Kine-Killing.

Wanton slaughter of bulls at Máler Kotla.

12. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of 12th September 1900, says that, notwithstanding the fact that kine slaughter is prohibited in the Máler Kotla State, it is a matter of notoriety that the slaughter of bulls and bull-buffaloes is being carried on to an alarming extent in the Killa Rahmatgarh Street of Máler Kotla, where the Superintendent of the State resides. This is due to the fact that the State is just now being managed by foreigners, the real rulers having no hand in the State administration. The writer is at a loss to understand why Government should have appointed the ruler of one independent State as Superintendent of another independent State, which has no connection with the former. He is of opinion that Government should never appoint Natives as Superintendents or Managers of States, and that when no European is available, a Committee of at least two or three Natives should be appointed to manage State affairs.

The writer considers it impossible that in the Killa Rahmatgarh Street of Máler Kotla, which is frequented not only by the public, but by the officials of the State on account of the Court of the State Superintendent being located there, and which is also inhabited by Hindús, bulls and buffaloes should be slaughtered without the connivance of officials. It is equally impossible that the Hindús would not protest against the practice if they were not afraid of being ill-treated by the authorities. If inquiries

were made it would be found that this evil practice has sprung into existence during the rule of the present Superintendent, and that ever since the State administration has fallen into the hands of foreigners, persistent efforts have been made by them to introduce kine-slaughter in the State. The writer then goes on to say that now-a-days there are no bulls or bull-buffaloes left in the Máler Kotla State, or in the neighbouring villages in British territory, and that in the town of Máler Kotla, where there ought to be at least 20 such bulls, there is not a single one to be found. In support of this assertion, he states that if a person residing in the town desires to have his cow or buffalo covered, he has to travel a large distance in search of a bull. Indeed, a Ráwant Muhammadan, who left home on an er rand of this kind, had to go a distance of no less than seven miles from the town before he could find a bull. On being asked why the towns-people did not put an end to the slaughter of bulls in order that they might be saved so much trouble, he said that the stopping of the practice was beyond their power, inasmuch as it was encouraged by the highest authority in the State. The writer further states that the facts which led him to make these remarks, are as follows :—

(1) About three years ago, one or more bulls were slaughtered in the Killa Rahmatgarh Street. Although great excitement was caused by the case, the accused escaped with only a nominal punishment.

(2) Recently on the 5th August 1900 two most valuable bulls, which were unique among their kind, were stolen from Mauza Khánpur in the Máler Kotla* State, and butchered in the *Killa* Rahmatgarh Street of the town of Máler Kotla. The people of Mauza Khánpur traced the thieves to Killa Rahmatgarh, and found the hides of the two animals in the house of a *chamár*. On a report being made by them at Amargarh, a police constable was sent out to make an investigation. The *chamár* with whom the two hides had been found, gave the names of those who had butchered the bulls. On a scarch being made of the houses of one of these, three of the bulls' organs of generation (one dried and two fresh) were found with him. But no further inquiries could be made in this case, as the officer of the State, at whose instance the deed was suspected to have been perpetrated, directed that no more houses should be searched. It is said that one of the men concerned was so horrified at the enormity of the offence committed by him, that he committed suicide by shooting himself. The deceased was the nephew of the man with whom the three organs of generation had been found. The writer regrets that the house of the deceased's father was not allowed to be searched, otherwise a sufficient quantity of bulls' fat and flesh and a large number of the organs of these animals would have been found with him.

(* Probably a mistake for *Patidla*.)

(3) The two bulls used to graze at Mauza Sarod in the Máler Kotla State, and now and then went so far as Mauza Khánpur in the Patiála State. But the people of Mauza Sarod fearing that if they instituted a complaint for the theft of these animals, they would be ill-treated by the authorities of the Máler Kotla State, stated before the Police that the bulls were the property of the people of Mauza Khánpur.

(4) The fact, however, is that the bulls were not at the time the property of any particular person, and that therefore no one could be charged with the offence of theft. But if it is true that one of them belonged to the Jínd State and the other to a resident of Hissár, and that they bore distinguishing marks, the offenders can be charged with theft. In any case the offenders can at least be tried for kine-killing in either the Patiála or Máler Kotla State.

As the Patiála Police are unable to make inquiries into the case, the writer hopes that the Commissioner of the Jullundur Division will depute some impartial officer for the purpose, and bring the offenders to book.

The writer concludes by appending the following note to the communication :—

"*N.B.*—In the Máler Kotla State one can obtain as high a price for the sexual organ of a bull as he may choose to ask for. The organs are medically used as aphrodisiacs. I have personal knowledge that less than two years ago an official of the State, who holds an important post in a certain executive Department, and who is 70 years of age, married a third wife aged fifteen years on the death of his second wife who was 22 years old. Is not this a proof of unusual sexual power? Such instances have excited a great desire in the people to procure the sexual organs of bulls."

Commenting on this, the Editor remarks that had the writer not been an experienced and reliable person he would have hesitated to publish the communication.

V.—Native Societies and Religious Matters.

A deputation of the Anjuman-i-Nománia at Simla.

13. The *Rafíq-i-Hind* (Lahore), of the 8th September 1900, states that a deputation from the *Anjuman-i-Nománia*, Lahore, reached Simla on the 3rd instant for the purpose of collecting subscriptions for the funds of that Society. The deputation met with a hearty reception. Sardár Muhammad Ismaíl Khán, the Amír's Envoy, sent a number of Rickshaws to take the deputation to the house specially engaged by the Envoy for their accommodation on a rent of Rs. 300 per mensem. The following are the names of the members of the deputation :—

(1) Maulvi Hafiz Muhammad Azíz-ud-Dín, Pleader and Raís of Delhi.

(2) Maulvi Abu Muhammad Abdul Haq, Raís of Delhi.

(3) Maulvi Abdul Faiz Muhammad Hassan, Teacher, Nománia College, Lahore.

(4) Maulvi Khalifa Táj-ud-Dín Ahmad, Mukhtár, Chief Court, Punjab.

(5) Maulvi Shafiq-ul Rahmán, Maulvi Fázal.

(6) Chaudhri Sultán Muhammad Khán, Barrister-at-Law, and Raís of Lahore.

(7) Hakím Ghulám Nabi, Raís of Lahore.

(8) Sheikh Muhammad Bakhsh, Raís of Lahore.

(9) Muharam Ali Chisti, Editor, *Rafiq-i-Hind*.

A notice has been circulated by the leading Muhammadans of Simla saying that a public meeting will be held in the Jáma Masjid on the 9th instant, when the members of the deputation are expected to deliver addresses.

The Muhammadan Mullahs.

14. The *Curzon Gazette* (Delhi), of the 8th September 1900, remarks that if the Muhammadans have become degenerate, it is not a matter for surprise, seeing that instead of being strict monotheists they have become the most superstitious people in the world. The responsibility for this state of things rests entirely with the Mullahs who have proved the bane of Islám. In support of this view, the Editor cites the names of numerous great men whom the Mullahs have denounced to be heretics and infidels beyond the pale of the Islámic religion. Delhi was punished in 1857 for allowing wretched and disreputable Mullahs to openly abuse such men as Shah Wali Ullah, &c. Unfortunately the punishment was not adequate. A city, the inhabitants of which allow their great men to be abused, deserved to be utterly demolished and converted into a desert.

Is it not a crying shame that a Purbia Mullah, who is notorious for his ignorance and disreputable character and who has been punished for using abusive language, should have been suffered to denounce the late Maulvi Muhammad Ismail in the most indecent terms before an assembly of Muhammadans. It was the Purbiás who brought so much trouble on Delhi in 1857, and it is they again who are now making so much mischief. The Editor is of opinion that the conduct of such Mullahs deserves to be denounced in the severest language, inasmuch as they condemn the leading men of Islám to be infidels. As a matter of fact they are cruel impostors more disreputable than weavers, butchers, *dúms*, &c., and more hard-hearted than the Angel of Death, and fully deserve the terrible punishment which, according to the Prophet, is in store for them in the next world.

The same.

15. The *Curzon Gazette* (Delhi), of 8th September 1900, remarks that Muhammadan Ulmás in ancient times were careful in passing *fatwás*, whereas their successors, most of whom are low cast men with hardly any education, have not the slightest hesitation in denouncing people as infidels and heretics. These

self-constituted leaders of Islám bring discredit on the religion they profess, and are therefore the greatest enemies of the Muhammadan nation. The Editor, after denouncing the Mullahs as so many incarnations of the devil, &c., states that they charge from one anna to fifty rupees for affixing their seal to every *fatwa*, but that in the event of their being questioned on the subject in a Court of Justice they perjure themselves and deny having received any remuneration. Nor is this all. They will never preach a sermon unless they are paid for doing so. This practice is diametrically opposed to the teachings of Islám. The greatest mischief which these Mullahs have done is that they have split up the followers of the Prophet into numerous hostile sects, each regarding the other as heretical. It was at their instance that large sums of money were wasted in fruitless litigation over mosques, &c. An idea of the sort of work with which they amuse themselves every now and then may be formed from the fact that they compile treatises and pamphlets discussing such useless questions as "can the Almighty tell a lie"; "could the Prophet read the future," &c., &c. The Editor is, therefore, of opinion that the Mullahs are a mischievous class of people and an unmitigated curse to the followers of Islám.

16. The *Arya Musáfir Magazine* (Jullundur), for May 1900, remarks that a keen observer of Nature cannot but know how jealously she guards against the waste of strength and energy. The trees bring forth fruit only at the appointed time, and the animals resort to sexual intercourse in rutting days alone. It is, however, to be regretted that man, who loves life very dearly and is mortally afraid of death, should give free vent to his carnal passions and thereby hasten his exit out of this world. After remarking that the observance of *brahmachárya* is the sole secret of longevity, the Editor says that were men and women to enter into the state of matrimony after leading a celebate life in the manner prescribed in the Hindu Shástrás, they would, generally speaking, not only escape premature death, but would also promote the cause of morality and religion. Should, however, one of a couple so married happen to die young or become unfit to beget or produce children, the surviving, or the healthy party ought not to throw away his or her remaining days uselessly, for his or her duty to propagate the human species according to the laws of nature, remains as binding as ever. It is not to be supposed for a moment that the all-knowing and wise God has made no provision for such cases, for this would have been incompatible with Godhood, as well as subversive of all morality. Nature has taught man to use artificial light after sunset, and create, by means of a punkha, &c., a breeze for himself when the atmosphere is close and stifling. Likewise, the *rishis* have not only taught husbands and wives their duties towards each other, but have also left instructions to be observed in the cases under reference. The Editor then goes on to say that it is laid down in the Laws of Manu—

The doctrine of *niyoga*.

(1) that if one of a married couple should die before the consummation of marriage, the surviving party may marry a second time; but

(2) that if the death takes place after consummation, the widow or the widower (if a Brahman, Kashatrya or Vaisha) can only enter into *níyoga.*

He concludes by quoting extracts from Swámi Dayánand's *Sattiárth Parkásh* in support of this view, and says that the *Shástrás* forbid the twice-born to marry a second time.

17. The *Arya Musáfir Magazine* (Jullundur), for June 1900, writing on the same subject, remarks that the objection has frequently been raised as to why the *Shúdrás* should be prohibited from entering into *níyoga*, and the "pleasures" thereof should be reserved for the twice-born. The reason for this, alleges the Editor, is that a Shúdra cannot understand the principles of, and realize the necessity for, *níyoga*, or control his carnal passions. *Níyoga*, however, is a means for the propagation of the human race, and not a pretext for indulging in the aforesaid passions. A lustful man, therefore, cannot be allowed to perform *níyoga*, to which the idea of lust is entirely foreign. After promising to publish at an early date a complete refutation of the objections which the Sanatanists, Muhammadans and Christians have from time to time raised against the doctrine of *níyoga*, the Editor quotes from the *Sattiárath Parkásh* the following extract in justification of the institution under reference :—

The same.

> "O, thou capable-of-begetting-children (*lit.* capable-of-sprinking-semen) and prosperous man, give this married woman or widows fortunate and noble sons; beget ten sons from this married woman and look upon her as the eleventh (*sic !*) : and O, thou married woman, thou also produce ten children by this married man or by men who perform *níyoga*, and regard thy husband as the eleventh."

Certain persons, adds the *Magazine*, contend that the word "Indra" in the text does not mean husband, and that it is merely a reference to the Hindu god of rain. This interpretation is, however, quite indefensible, seeing that Indra can only send down rain, and that it is wholly beyond his power to make a woman *enceinte.* Nor can the *mantra* be considered an invocation to the god in question, for in the matter of begetting children outside (? supernatural) help is wholly unavailing. This can only be done by a strong and healthy man having sexual intercourse with a woman immediately after menstruation : one who merely sprinkles water (*i.e.*, Indra) can accomplish nothing. It is therefore clear that in the *mantra* under reference God has taught mankind to propagate their species by having sexual intercourse according to a fixed principle : and this is exactly the interpretation put upon it by Swámi Dayánand. The Editor concludes by remarking that man and woman were created respectively to beget and bear children.

VI.—LEGISLATION.

The Punjab Land Alienation Bill.

18. The *Akhbár-i-'Am* (Lahore), of the 15th September 1900, publishes a communication, in which the writer (Pandit Durga Parshád, a retired Munsif), in continuation of his previous remarks (*vide* paragraph 19 of the Selections No. 37), makes the following observations on the Punjab Land Alienation Bill :—

Clause (*c*) *of Section* 6.—The introduction in the Bill of the form of mortgage defined in this clause is commendable in the extreme, as in the absence of some such arrangement the agriculturists would have found it almost impossible to borrow money for their requirements. The provision is not, however, likely to prove of much benefit to the *Zamíndárs* so long as the determination of the rate of the rent to be paid to the mortgagee is left to the discretion of a Revenue Officer. This rate should be fixed beforehand and incorporated in the Bill, otherwise no *Sháhúkár* will care to take land in mortgage in Form (*c*).

Clause (3) *of Section* 7.—This clause provides that a "mortgagor may redeem his land at any time during the currency of" a "mortgage, on payment of the mortgage debt or (in the case of a mortgage in Form (*a*) or Form (*b*) of such proportion of the mortgage debt as the Deputy Commissioner determines to be equitable." It is not, however, easy to understand why the determination of this proportion should be left to the Deputy Commissioner, especially as the point does not seem to be difficult of settlement. Suppose *A* mortgages his land to *B* in Form (*a*) for Rs. 500 for a period of ten years, but, after the lapse of only half the term, decides to redeem his holding. There is no necessity for him to go to anybody for the determination of the proportion of the mortgage debt which he should pay to the mortgagee. Arithmetic, as well as justice, requires that he should pay *B*, Rs. 250 in order to get his land released from mortgage. If, however, the Legislature is going to invent some new sort of arithmetic, that is quite another thing.

Clause (2) *of Section* 9.—This clause relates to mortgages by way of conditional sales entered into previous to the passing of the Bill, and reading it with paragraph 9 of the Select Committee's Report shows that, with the exception of the condition regarding the sale, such mortgages will continue to remain in force, and will cease to exist only when the mortgage-debts, *plus* the interest due, have been paid according to the terms agreed upon previous to the commencement of the proposed Alienation Act. If this interpretation is correct, there seems no necessity for empowering Deputy Commissioners to ask a mortgagee "whether he will agree to the said condition being struck out, or accept in lieu of" his "mortgage, a mortgage which may, at his option, be either in Form (*a*) or in Form (*b*) as permitted by Section 6," &c., &c. In the writer's opinion the clause under reference should run as follows :—

> If a member of an agricultural tribe has, before the commencement of this Act, made a mortgage of his land in which there is a condition intended to operate by way of conditional sale, the said

condition shall, on the enforcement of the Act, be considered wholly null and void, and no court shall have power to take any step to give effect thereto :

Provided that, with the exception of the said condition, the said mortgage shall, like other mortgages, with or without possession, made before the commencement of this Act, continue to remain in force, and the mortgaged land will be redeemable only on payment of the mortgage-debt, &c. :

Provided also that the mortgagee shall be at liberty to get the mortgage changed into some other form of mortgage permissible under this Act.

The suggested amendment exactly interprets the Legislature's wishes in this behalf, and will also have the effect of saving Deputy Commissioners the inconvenience which the present Section 9 (2) is certain to entail on them.

Clause (1) *of Section* 12.—The Legislature has done well in empowering agriculturists to make further temporary alienation during the currency of mortgages in Forms (*a*) and (*b*), and the amendment is certain to prove beneficial to the interests of mortgagors. The restriction, however, that such alienations should be made only "for such term as, together with the term of the current mortgage, lease or farm, will make up a term not exceeding the full term of twenty years" is likely to prevent the *Zamindárs* from taking full advantage of the concession. It is quite possible that during the currency of a mortgage the mortgagor may stand in need of such a large sum of money as cannot be repaid from the produce of the mortgaged land within the aforesaid term. Under the proposed law, therefore, he will have to sell off the land in question or mortgage some other holding in order to supply his want,—an evil which it should be the object of the Bill to put an end to. The writer is consequently of opinion that not only should the restriction under reference be removed, but that in cases of mortgages in Form (*c*) also the mortgagor should have power, with the mortgagees' consent of course, to make further temporary alienations.

Clause (1) *of Section* 16.—This clause should be reconsidered, as it involves a very important point. The proposal to extend the operation of the Act to decrees and orders of Civil and Revenue Courts made *before* its commencement will not only subject the decree-holders to unnecessary inconvenience, but will also constitute a blot on Government's reputation for justice and fair play. Besides, when the decree-holders discover that they cannot get the lands of the judgment-debtors attached in execution of the decrees, they will not hesitate to resort to other means open to them for the recovery of their dues, and will let their debtors know no rest until their claims have been satisfied. Again, the Legislature seems to have lost sight of the fact that not infrequently the amount of a decree is ordered to be recovered from the sale proceeds of the mortgaged land merely in accordance with the terms agreed to by the parties.

Section 19.—Under this section the provisions of Chapter II of the Punjab Land Revenue Act, 1887, have been made applicable to the proceedings of Revenue Officers under the proposed Alienation Act. Presumably the word "proceedings" includes appeals from the orders passed by the said officers under the contemplated law. This is, however, nothing short of placing restrictions in the way of the people instituting such appeals, which cannot but prove injurious to the best interests of the public, especially as Government cannot pretend to claim infallibility for the findings of its Revenue Officers. It is, therefore, very necessary that the people's right of appeal in this respect should not be curtailed in any way.

In conclusion, the writer suggests that the permanent alienations effected under the proposed law with the sanction of competent officers should be exempted from the operation of the Stamp and the Registration Acts. If this is not done, the alienations will entail greater expense and inconvenience on the alienators than is the case at present.

VII.—General Administration.

(*a*)—*Judicial.*

A complaint against the *Amla* of the Small Cause Court, Lahore.

19. In continuation of his article contributed to the previous week's issue (*vide* Selection No. 37 for the week ending the 15th September 1900), a correspondent writing to the *Hamdard-i-Hind* (Lahore), of the 1st September 1900, says that in the case in which the subordinates of the Small Cause Court were believed to have destroyed a warrant, the Judge of the Small Cause Court contented himself with dismissing the bailiffe, but awarded no punishment to the *ahlkárs* who were directly concerned in the affair. This decision has emboldened the *ahlkárs* in their evil doings. The writer hopes that the Divisional Judge (Lahore) and the Chief Court, Punjab, will call for the files of the case and award proper punishment to those concerned in the affair. The writer regrets that the Judge of the Small Cause Court should have refused to grant copies of the proceedings of the case to the judgment-creditor who had been severely beaten.

The Cawnpore Honorary Bench.

20. The *Victoria Paper* (Siálkot), of the 6th September 1900, says that three Europeans are to be appointed on the Bench of Honorary Magistrates at Cawnpore. Commenting on this, the Editor asks whether no Natives, fit for the posts, are available? The Editor further remarks that by this he must not be understood to mean that Europeans should not be appointed as Honorary Magistrates. On the contrary, he is of opinion that the administration of justice would be much improved if Government were to allow half the number of vacancies on every Honorary Bench to be filled by Europeans.

A vacancy on the Honorary Bench at Lahore.

21. The *Ghamkhwár-i-Hind* (Lahore), of the 8th September 1900, hopes that Government will fill the vacancy on the Bench of the Honorary Magistrates at Lahore, likely to be created by the retirement of Khán Bahádur Syad

Alam Shah, by the appointment of Sheikh Ghulám Mahbúb Subháni, as it would be hard to secure a better person than the Sheikh, whose name is still being notified in the *Punjab Government Gazette* among the list of Honorary Magistrates.

(*f*)—*Railways and Communications.*

Grievances of the clerks of the office of the Examiner, North-Western Railway.

22. A correspondent writing to the *Punjab Samáchár* (Lahore), of the 8th September 1900, says that the publication of two or three articles in that paper about the grievances of the clerks of the office of Examiner, North-Western Railway, has created quite a sensation in that office. The officers in charge of several branches, instead of endeavouring to redress the grievances of the clerks, are wasting all their energies in finding out the writer of these articles. The writer commenced with ventilating the grievances of the Local Goods Section, where the greatest injustice was practised. The officer in charge (*Miún Mithu*) of that branch is a sycophant and man of vindictive nature. He gets all the work done by those who obey his orders and are afraid of him, but is afraid of those who abuse him to his face. The head of the Branch also seems to have little or no experience in office work, inasmuch as he makes over all lengthy cases for disposal to his subordinates. The writer then informs Mr. Yeates that he is quite wrong in imagining that the members of the Local Goods Section have anything to do with the publication of the articles in question. He regrets that Mr. Yeates should have acted on the advise of his subordinates and reprimanded three or four of the clerks for their supposed concern in this affair, or should have betrayed such want of control as to have said to a clerk, "Halloo, Rája Rám, I am going to shikár your section." The writer concludes by asking Mr. Yeates not to tyrannise over the clerks of the Local Goods Section by stopping their increments, but to deal by them in a just and conscientious manner.

(*g*)—*Postal matters.*

Postal complaints.

23. The *Seráj-ul-Akhbár* (Jhelum), of the 10th September 1900, publishes a communication in which the writer complains that, there being only one peon at Háfizabad, the letters are delivered very late. As the number of letters to be delivered daily amounts to something like 500, the writer urges that an additional peon should be appointed to ensure prompt delivery.

The same.

24. The *Seráj-ul-Akhbár* (Jhelum), of the 10th September 1900, publishes a communication in which the writer complains that Postal peons in villages are required to do a good deal of hard work, but that unfortunately they are allowed no privilege leave whatever. Moreover, as the country is now-a-days infested with robbers and dakaits, the poor peons run great risk of being murdered for the sake of the money they are supposed to carry with them (for payment of money-orders). This being the case, the writer suggests that

these peons should not only be allowed to have some privilege leave, but also to carry swords or other weapons in order to defend themselves in case of necessity.

The same.

25. The *Siálkot Paper* (Siálkot), of the 8th September 1900, says that although a delivery office has been opened in the Siálkot City, its personnel lacks experience and consequently the change is likely to prove injurious to the interests of the local public. It may be mentioned here that certain postal officials of Siálkot are bitterly opposed to the opening of this office, as they are afraid that it will lead to an exposure of their dishonest practices. The Editor then remarks that the complaint regarding letters, &c., for the residents of the Siálkot City being missent to the Cantonment is the easiest to remove. If the members of the Railway Mail Service were instructed that the letters, &c., for (1) all local officers (excepting the Deputy Commissioner and the District Superintendent of Police, who reside in the Cantonment) and (2) legal practitioners; as also those for (3) the Editors and offices of the *Victoria Paper*, *Siálkot Paper*, *Wasír-i-Hind*, *Mashír-i-Hind* and *Anwár-ul-Islám*; (4) Ganda Singh Oberoi and Co., Jhanda Singh and Sons, Shibdeo Singh and Co.; Dyal Works and Rám Singh, Gogera; and (5) Sohel Singh, Chela Rám, Aya Rám, Devi Dyál, Rámbhaj Kashirám, &c. (shopkeepers) should be sent to the city, the complaint would soon become a thing of the past. Similar instructi ons should be issued in regard to all envelopes and post-cards, on which appears the name of a *mohalla* or *galli*, as there are no lanes in the Ca ntonment.

(*h*)—*Miscellaneous.*

Asse ssment of income-tax.

26. The *Seráj-ul-Akhbár* (Jhelum), of the 10th September 1900, publishes a communication in which the writer complains that income-tax is sometimes imposed on poor people on the strength of anonymous letters written, or false information lodged, by their enemies. Assessors should, before recommending the imposition of the tax, consult the leading residents of the town as to what persons deserve to be taxed and satisfy themselves that the writers of anonymous letters, &c., have not been actuated by motives of enmity. They should also visit the shops, &c., of the persons on whom they propose to impose a tax before assessing the am ount to be imposed. The onus of proof should, as in other civil and criminal cases, be thrown on the informers, who should be produced in Court and subjected to a cross examination at the hands of objectors. According to the procedure now in vogue, the burden of proof is thrown on the objectors, and the na mes of informers are not disclosed. This is very unfair and should be reme died.

Civil Surgeons and the prevention of cholera.

27. The *Victoria Paper* (Siálkot), of the 8th September 1900, says that it ought to be the duty of every Civil Surgeon in charge of a Civil Station to make a chemical analysis of the water of every well situated within the Municipal limits of the town to which he is posted, once in every three months, and to order the

disinfection of such of them as are found to contain cholera bacilli. The Hospital Assistants in charge of moffassil stations should also be directed to make a similar analysis of the water of wells situated within their jurisdictions. If the present staff of Civil Surgeons be unable through want of time to do this work, it is to be hoped that Government will appoint an additional Civil or Assistant Surgeon for the purpose in every district.

A grievance of intending candidates for the ensuing Munsifs' examination.

28. *Hamdard-i-Hind* (Lahore), of the 8th September 1900, complains that, contrary to the rules on the subject, several applicants for admission to the ensuing Munsifs' examination have not as yet been told whether their applications have been granted. This, adds the Editor, is very hard on intending candidates, and the Judges of the Chief Court should see that in future the necessary intimations are issued at the proper time.

[Confidential.]

[Vol. XIII.] [No. 39.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 29th September 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The annexation of the Transvaal (*Paisa Akhbár*) ... 515
2. The Boer War (*Sat Dharm Prachárak*) 515
3. China and the European Powers (*Wakíl*) 515
4. The Hedjáz Railway (*Ibid*) 516

(b)—*Home*—

5. Eurasians and the Public Service (*Wakíl*) ... 516
6. The language question in the North-Western Provinces (*Chaudhwin Sadi*) 516
7. Panjabi *versus* Hindi (*Sat Dharm Prachárak*) ... 518

II.—Afghanistan and Trans-Frontier.

8. The Amír's war preparations (*Chaudhwin Sadi*) ... 518
9. The Amír's double dealings (*Sat Dharm Prachárak*) ... 518

III.—Native States.

10. Government and the Native States (*Wafádár*) ... 518
11. The same (*Paisa Akhbár*) 519

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

12. Muhammadan Political Conference (*Chaudhwin Sadi*) 519
13. The Arya Samáj (*Hakam*) 520
14. The Sikhs and the *Rahtiás* (*Hamdard-i-Khálsa*) ... 520
15. An attack on the Sikh religion by a Sikh convert to Islám (*Ibid*) 520
16. Mirza Ghulám Ahmad of Kádián (*Sat Dharm Prachárak*) 521
17. The same (*Hakam*) 521
18. The same (*Núr Afshán*) 521
19. The Mirza's pamphlet on Jehád (*Hakam*) ... 521
20. The doctrine of Trinity (*Ibid*) 522
21. Christian bigotry (*Sat Dharm Prachárak*) ... 522
22. A complaint against the Manager, Golden Temple (*Hamdard-i-Khálsa*) 522

Page.

VI.—Legislation.

23. The Punjab Land Alienation Bill (*Rafiq-i-Hind*) ... 522
24. The same (*Sirdj-ul-Akhbár*) 526
25. The same (*Victoria Paper*) 527

VII.—General Administration.

(a)—*Judicial*—

Nil.

(b)—*Police*—

Nil.

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

Nil.

(e)—*Agriculture and questions affecting the land*—

26. *Zamindárs* and agricultural Banks (*Victoria Paper*) ... 527

(f)—*Railways and Communications*—

Nil.

(g)—*Postal Matters*—

27. A postal complaint (*Táj-ul-Akhbár*) 527

(h)—*Miscellaneous*—

28. Bribery and corruption in the Public Service (*Táj-u'-Akhbár*) 527
29. Western civilization (*Sat Dharm Prachárak*) ... 528

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VERNACULAR NEWSPAPERS

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I.—Politics.

(*a*)—*Foreign.*

The annexation of the Transvaal.

1. The *Paisa Akhbár* (Lahore), of the 15th September 1900, remarks that the Boers are still fighting, but that signs are not wanting that the end of the war is near at hand. There can, however, be no denying the fact that the valour and bravery with which they have fought will find a permanent record in the pages of history. Lord Roberts' proclamation annexing the Transvaal has been generally condemned, inasmuch as the Boers are stillfighting and President Krüger has neither surrendered himself nor submitted to England. The Continental Press has denounced the annexation to be contrary to international law on the ground that Boer opposition has not yet been crushed and their Commander-in-Chief Botha is still bent on prosecuting the war. The responsibility for the proclamation in question does not, however, rest with Lord Roberts alone as it is impossible that he could have taken such a step without the concurrence of the Cabinet. In any case the proclamation marks the end of the little republic of the Transvaal.

The Boer War.

2. The *Sat Dharm Prachárak* (Jullundur), of the 7th September 1900, while expressing admiration for the deeds of bravery and valour shown by Paul Krüger and General Botha, asks its readers to compare them with Indian patriots who do not hesitate to betray their countrymen merely for the sake of gaining the title of Rái Bahádur.

China and the European Powers.

3. The *Wakil* (Amritsar), of the 15th September 1900, remarks that the European Powers have repeatedly disclaimed all intention of partitioning China and expressed themselves anxious to withdraw from that country as soon as peace and order are restored. But having regard to the fact that they are pushing on their military preparations with great vigour, it is impossible to resist the conclusion that these professions are anything but sincere. The action of the Powers in protesting against the landing of British forces at Shanghai

shows how jealous they are of England. Russia is pursuing a selfish policy in China. France will of course support her, while Germany, judging from the remarks made by the German Emperor when presenting the baton of Field Marshall to Count Waldersee, is not likely to oppose her, in her designs on Manchuria. In short, the interests of the Powers are not identical, and every one of them desires the question to be settled according to its own wishes. In these circumstances it would not be a matter for surprise if the European Powers, instead of solving the Chinese imbroglio, should fall out among themselves.

The Hedjáz Railway.

4. The *Wakil* (Amritsar), of the 15th September 1900, dwells on the advantages likely to accrue from the construction of the Hedjáz Railway, but regrets that, while the Muhammadans of Afghánistan, Turkistán and other countries have subscribed large sums for the line in question, the Indian Muhammadans have, as yet, made no liberal response to the appeal made for subscriptions. It is a crying shame that the Indian Muhammadans, who waste lacs of rupees on marriages, &c., should be chary of subscribing towards so noble an object. Lacs of rupees have already been subscribed for the purpose and if the followers of the Prophet in India remain behind their co-religionists they will cover themselves with shame, both in this world and in the next.

(*b*)—*Home.*

Eurasians and the Public Service.

5. The *Wakil* (Amritsar), of the 15th September 1900, remarks that Lord Curzon is, it is stated, making enquiries from the Local Governments as to whether any arrangements exist for the admission of Eurasians to the Public Service. The Editor has no objection to the admission of Eurasians to the Public Service, but fails to see why any special arrangements should be made for the purpose. As a matter of fact, special arrangements already exist for the employment of members of that community who monopolise all appointments in the Traffic Department as also the higher posts in the Postal and Telegraph Departments, while special concessions are made to them in connection with the Roorkee College. The Hindús and Muhammadans have no objection to the employment of Eurasians provided that the restrictions imposed in the case of natives are enforced in their case also.

The language question in the North-Western Provinces.

6. The *Chaudhwin Sádi* (Ráwalpindi), of the 8th September 1900, publishes a communication from Nazir Ahmad, Pleader, who states that Mr. Abdulla, B. A., Pleader, Aligarh, has issued a pamphlet in which he has attempted to answer the question "what will be the effect of the language resolution of the North-Western Provinces Government." The pamphlet in question gives a historical account of the controversy, dwells on the strenuous efforts of the advocates of Nágri, the indifference of the Muhammadans, the success of the former and the "disgrace" of the latter. The writer is of opinion that the Muhammadans have not pondered over the consequences of the *ex parte* orders issued by Sir Antony Macdonell's Government. He uses the word *ex parte* advisedly, inasmuch as, so far as he is aware, no opportunity was

given to the Muhammadans to refute the misrepresentations indulged in and the mis-statements made by, the advocates of Nágri in their memorials to Government. Moreover, they were under the impression that the case of Nágri was so weak that no enlightened Government would ever take it into serious consideration and that their interests were safe in the keeping of the British Government. This being so, the resolution of the 18th April last came to them like the proverbial bolt from the blue. The writer then goes on to say that he is at a loss to understand how the question of language can be treated as separate from that of character. The connection between a language and its character is as close as that between the body and the soul, and it is impossible that the soul should not suffer along with the body. It is therefore apparent that the advocates of Nágri aim at sweeping the Urdu language off the face of the earth, a language with which the progress and prosperity of the Muhammadan nation is indissolutely bound up. The writer then goes on to observe that the Urdu language was the one great link that bound together the two nations that differ from each other in religion, customs, manners, &c., and it is a pity that the Hindús should not have thought over the consequences likely to result from the removal of this link. Urdu is the *lingua franca* of India, seeing that there is no part of the country where it is not understood by all classes. The writer then refers to the language spoken by the illiterate classes in the North-Western Provinces, and remarks that the pronunciation of some of the words differs slightly from the polished Urdu used by educated people, but in all other respects the language used by both classes is exactly the same. This, however, is not the case with the Urdu language alone. In England the pronunciation of a sweeper differs from that of an educated Barrister, but this difference does not justify the inference that the language spoken by the two is different. The writer also ridicules the idea that the introduction of the Nágri character will in any way conduce to the convenience of the litigants. The latter, as a rule, always consult a lawyer or petition-writer before filing a complaint or suit. This is the case not only with the illiterate classes but also with the educated. The introduction of the Nágri character will not enable suitors to dispense with the necessity of consulting legal practitioners and petition-writers. The writer has heard that certain legal practitioners have engaged Nágri writers to write all applications free of extra cost. This will doubtless prove very useful to the Hindús but not to the Muhammadans. In view of the facts stated above, it is the imperative duty of Muhammadans throughout India to make united efforts in this connection because Urdu is the language of the whole country and not of one part. Moreover, as the advocates of Nágri have succeeded in securing the partial displacement of Urdu in the land of its birth, there is every reason to fear that they will have a much greater chance of success in other parts of India. Indeed, rumours are already afloat that a similar agitation is about to be set on foot in the Punjab, and it behoves the Muhammadans to shake off their apathy in a matter of such vital importance. As already stated, the orders passed by the North-Western Provinces Government are *ex parte*, and it is the duty of the Muhammadans to expose the misrepresentations indulged in by the advocates of Nágri. If this is done the writer feels certain that Government will find no difficulty in cancelling the said *ex parte* orders.

7. The *Sat Dharm Prácharak* (Jullundur), of the 14th September 1900, remarks that certain graduates are in the habit of advocating the claims of Panjábi, but they forget that it is a mere dialect and not a language. The Editor is of opinion that efforts should be made for the cultivation of Hindi Bhásha.

Panjábi *versus* Hindi.

II.—Afghanistan and Trans-Frontier.

8. The *Chaudhwín Sadi* (Ráwalpindi), of the 8th September 1900, remarks that the rumours set afloat to the effect that the Amír of Kábul is preparing for a *jehád*, are entirely without foundation. The Anglo-Indian papers smell *jehád* whenever they happen to write about a Muhammadan State. Even if the rumours in question turn out to be true, it is apparent that the preparations which the Amír of Kábul is alleged to be making are directed against Russia which has mobilized an army of 30,000 men near Kushk. The Editor then quotes the remarks made on the subject by the *Aín-ul-Akhbár* and the *Pioneer* in support of his own views.

The Amír's war preparations.

9. The *Sat Dharm Prácharak* (Jullundur), of the 7th September 1900, remarks that the Amír of Kábul is like a double-edged sword. On the one hand he takes twenty-four lacs of rupees annually from the British Government and on the other he appears to have an understanding with the Russian Government also. But it seems that the Amír has now become suspicious of Russia and has ordered all the unemployed youths of his country to be enlisted in the army, though it is not known as yet against whom these preparations are directed. If they are aimed against India the fact bodes no good to the country, the impoverished state of which requires that there should be no disturbances for at least half a century to come.

The Amir's double dealings.

III.—Native States.

10. A correspondent of the *Wafádár* (Lahore), of the 15th September 1900, writing about the deposition of the *ex* Mahárája of Bhartpur, remarks that tyrants of His Highness' stamp should never be placed in authority over their fellowmen. To such persons as have disapproved of the punishment inflicted on Rám Singh, the writer would merely say that this Prince had been guilty of several objectionable practices previous to his deposition, and that he was deprived of his ruling powers very soon after his accession to the *gaddi* of Bhartpur. Again, it is an open secret that he has been suffering from some mental derangement for years past, and that but for this malady he would not have shot one of his own personal attendants. It will, therefore, be readily believed that his retention in power would have given rise to serious political dangers in his dominions. It may also be mentioned here that the fact that the minor son of the *ex*-Mahárája has been appointed to succeed His Highness should convince every fair-minded person that Government has not dealt harshly by the Bhartpur State, and that it has deposed Rám Singh merely in the interests of the State subjects. The writer then goes on to say that Government is making every effort to bring Native Chiefs to their senses, and impress on their minds the truth that they are the protectors, and not the

Government and the Native States.

taskmasters, of the people committed to their charge. Indeed, rulers were not made to plunder or oppress their subjects, and those Indian Princes who indulge in such pastimes should be sent about their business without loss of time. He concludes by remarking that, were high education imparted to the rulers of Native States, they would make as competent administrators as Governors and Lieutenant-Governors in British India.

The same.

11. The *Paisa Akhbár* (Lahore), of the 8th September 1900, remarks that the peace and security as well as the freedom from anxiety which the Native Chiefs enjoy under British rule was never even dreamt of by their ancestors under any former rule. Indeed, it is no exaggeration to say that the Native Chiefs are the only rulers on the face of the earth whose territories are secure against internal and external foes. It is, however, a matter for regret that these Chiefs, instead of benefitting by the Pax Britannica and devoting all their energies to ameliorating the condition of their subjects, are becoming slaves of sensual pleasures. Of late, visits of Native Chiefs to Europe have become very frequent and it has been noticed with great regret that these visits, instead of inducing these Chiefs to govern their territories after the manner of Europeans, have filled them with contempt for natives. In the interests of the poor subjects of Native States it was desirable that some restrictions should be placed on such visits. The Viceroy has therefore done well to issue a circular in this behalf and ordered the Local Governments to refer all such cases to him in which permission to visit Europe is applied for by a Native Chief.

V.—Native Societies and Religious Matters.

Muhammadan Political Conference.

12. The *Chaudhwin Sadi* (Ráwalpindi), of the 8th September 1900, in continuation of its previous article on the advisability of holding a Muhammadan Political Conference, remarks that if the English were to leave the country, the result would be that the Hindús and Muhammadans would fight each other and there would be no orderly government in the country till one of the two parties succeeded in conquering the other. Moreover, it is quite possible that in that case the Afgháns would invade the country from the north and shed rivers of blood. Nor is this all. In the event of the English leaving India, other European nations would invade the country with their fleets and ironclads, and no Asiatic nation would be in a position to repell such an invasion Moreover, would the people of India prefer the German, French or Russian rule to British rule? For these reasons the Editor is of opinion that India is bound to remain under foreign rule for a long time to come. As regards representative Government for India the Editor observes that the English, being the conquerors of the country, cannot be expected to make such a concession to a people whom they have conquered, inasmuch as there is no precedent on record in which a conqueror has conferred representative Government on a subject race. With reference to the discussion of the Budget, the *Chaudhwin Sadi* observes that the case of India is different from that of England. The English nation are bound to find funds for the requirements of the Government and have therefore an unquestionable right to full control over the revenues of the country. The Government of India is entitled only to a fixed land tax and

the *Zamindárs* are not bound to pay more than the fixed amount even in war time. Moreover, the Government of India is not at all extravagant and practises the most rigorous economy in every department. It must not be forgotten that if the revenues of Government amount to a very large sum, the expenditure they have to incur is equally large. They are responsible for the defence of the country and must be allowed a free hand to spend the revenues at their disposal in such a way as they may deem proper.

The Arya Samáj.

13. One Mír Hámad Shah of Siálkot, writing to the *Hakam* (Kádián), of the 31st August 1900, after giving a short sketch of the religions professed in the world, remarks that the Aryás have come into existence with a determination to practise oppression and to raise disturbances. They deny to God the attribute of making revelations and believe that God once opened his mouth at some unknown period and conversed with certain nameless persons in the Sanskrit language, and that His revelation is known by the name of Vedás. Notwithstanding the fact that the Aryas are unable to show that the knowledge of the Vedás ever spread beyond the four walls of India they believe that all those persons outside India who have at various times claimed to have been favoured with Divine inspiration were liars, and that the only true revelation is the Vedás, which among other teachings enjoin the practising of Niyoga. The Aryás further believe matter and soul to be equally eternal with God and say that the Almighty has no more power over them than a mason has over the materials with which he builds a wall. The writer concludes his remarks by expressing a desire to resume the subject at an early date.

The Sikhs and the *Rahtids*.

14. The *Hamdard-i-Khálsa* (Amritsar), for May and June 1900, writing about the conversion of *Rahtia* Sikhs to the Arya religion, remarks that when certain Sikh reformers endeavoured to enter into social relations with some *Mazhabi* Sikhs, a great outcry was raised about the matter with the result that the Sikhs did not allow the *Mazhabis* to mix socially with them. But do they not feel ashamed now that many of the *Mazhabi* and *Rahtia* Sikhs have forsaken the Sikh religion and embraced others. If the followers of Guru Gobind Singh have any moral courage left in them they should, instead of objecting to the removing of caste restrictions with the *Mazhabis* and *Rahtias*, encourage those who are working towards that end.

An attack on the Sikh religion by a Sikh convert to Islám.

15. The *Hamdard-i-Khálsa* (Amritsar), for May and June 1900, says that one Maulvi Fazal Haq, who only last year forsook the Sikh religion and became a follower of Mirza Ghulám Ahmad, has recently issued a pamphlet entitled Fazal-Haq in which he has raised some unfounded objections against the Sikh religion. The Editor, however, says that the author of the pamphlet, before finding fault with the religion of his forefathers, ought to have reflected for a moment whether his newly-accepted religion,—Islám, the God of which was incessantly repealing His commandments and took oaths without number in His revealed book—the Qorán, regarding the keeping of about half a foot of beard and the cutting of the hair on the upper lip as the road to salvation, could be a God-ordained religion? But the Maulvi is not much to blame for making these

attacks seeing that he is the follower of the Mirza who has made hundreds of prophecies none of which have been fulfilled. The Editor further says that the Maulvi has also found fault with *Jhatka* and regards the killing of animals according to the method in vogue among the Muhammadans as a means of pleasing God. The Maulvi should, however, bear in mind that the *Jhatka* and *Halál* question has no connection with the religious convictions of a man. It is a social practice and not a religious observance as enjoined by Islám. The Editor, after remarking that the Muhammadan paradise is no better than a brothel where a man will receive 70 *houries* in addition to handsome lads who will serve the residents of paradise with wine, asks the Maulvi to consider if he did well to forsake his old religion and embrace Islám.

Mirza Ghulám Ahmad of Kádián.

16. The *Sat Dharm Prácháraḱ* (Jullundur), of the 14th September 1900, commenting on the manifesto recently issued by Mirza Ghulám Ahmad of Kádián, gives credit to the Mirza for the cleverness he has shown in making a number of disciples from whom he makes a good deal of money, but ridicules the preposterous claims put forward in the manifesto in question. The Editor endeavours to show that the prophecies made by the Mirza have all turned out to be false, and remarks that he has ceased to publish revelations threatening his opponents with death and disgrace ever since he has been warned by the authorities against such conduct. Now if the Mirza had been really entrusted with a Divine mission he would have paid no heed to such warnings, but would have gone on with his Divine work. Since the Mirza claims to be a prophet he should be able to perform any miracle. Indeed the Editor would be glad to become a follower of the prophet of Kádián, if he could, after a month from this date, repeat the text of the Vedás before an assembly.

The same.

17. The *Hakam* (Kádián), of the 31st August 1900, remarks that although every right-minded person in the Province knows that Pír Mehr Ali Shah has acknowledged his inability to hold a controversy with Mirza Ghulám Ahmad of Kádián, the latter has through his mercy forgiven the tactics to which the Pír resorted in order to cover his shameful defeat, and has with a view to giving the public another opportunity of distinguishing between right and wrong, issued a notice in which very easy terms have been proposed to the Pír.

The same.

18. The *Núr Afshán* (Ludhiána), of the 14th September 1900, after reproducing the article containing an exposure of the tactics adopted by Mirza Ghulám Ahmad of Kádián, from the *Akhbár-i-'Am* (Lahore), dated the 7th September 1900, *vide* Selection No. 37 for 1900, remarks that the notice recently issued by the Mirza, in which he challenged the *Ulemás* to write commentaries of the Qorán in opposition to him, has met the fate which all such notices issued by deceitful persons are bound to do, *i. e.*, it has been treated with contempt.

The Mirza's pamphlet on *Jehád*.

19. The *Hakam* (Kádián), of the 24th August 1900, is much gratified to learn that some very able officers of the Government, such as the Commissioner of the Peshawar Division, have expressed a very high opinion of the pamphlet on

Jehád issued by Mirza Ghulám Ahmad of Kádián. The Editor intends to publish a translation of the letter of the Commissioner received by the Mirza in a future issue. At present he only wishes to say that if Government will assist in the circulation of the pamphlet in question among the frontier *Paṭháns*, the Mirza will supply as many copies as are required at his own cost.

The doctrine of Trinity.

20. The *Hakam* (Kádián), of the 24th August 1900, says that the promulgation of the doctrine of Trinity has done much mischief in the world. It has led people astray from the right path with the result that the worship of the Son of Mary has been substituted for that of the Almighty. The amount of the mischief done cannot be overstated, seeing that while on the one hand it consigns God to the position of a mere non-entity, on the other it declares that salvation can be obtained by faith in Christ alone.

Christian bigotry.

21. The *Sat Dharm Prácháraḳ* (Jullundur), of the 7th September 1900, says that although the Christian nations of Europe represent themselves to be free from prejudice, yet as a matter of fact they are the most bigoted people on the face of the earth. While admitting the universal brotherhood of Christians, the Americans bear such intense hatred towards the coloured races that even France hesitated to send an army to China under the command of the son of a negress, for fear of offending America. The British Government which has allowed Mahárája Sir Praṭáb Singh and the Mahárája of Bikáner to take part in the China war did not allow any Native Chief to join the British army against the Boers, because it was against international law to allow black men to fight against white men. A white foe is therefore regarded as more respectable than a black friend. The Editor while confessing his inability to understand the principle on which the distinction is based cannot but ascribe it to bigotry.

A complaint against the Manager, Golden Temple.

22. The *Hamdard-i-Khálsa* (Amritsar), for March 1900, asks if it is true that the Manager, Golden Temple, Amritsar, has spent the funds collected for the purpose of erecting a canopy over the bridge leading to Harmandar, in purchasing land on the Chenab Canal. The Editor hopes that the Manager will clear himself from the charge by rendering an account of the money alleged to have been misappropriated in this way.

The Editor also asks the Manager to explain why the pair of panels, the preparation of which was commenced by Sardár Bahádur Arjan Singh and which were to be fixed to a certain door of the Harmandar after being covered with a gold plate, have not as yet been set in their place, and hopes that he will assure the public that the money in question has not been misappropriated.

VI.—Legislation.

The Punjab Land Alienation Bill.

23. The *Rafiq-i-Hind* (Lahore), of the 15th September 1900, says that the amended Bill regarding the alienation of agricultural land in the Punjab leaves much room for improvement, and that certain parts of it are such as should not be

passed in their present form. The Editor then makes the following observations on the law under contemplation :—

Section 2.—The proposed definition of the expression "agriculturist" is still far from being flawless, and stands in need of further amendment. It will exclude from its scope quite a number of persons, who were originally agriculturists but own no land now. It is, therefore, very necessary that the definition in question should be so amended as to include not only the aforesaid persons but also those named below :—

1. Persons who were recorded as owners of land at the first regular settlement, but hold no agricultural land now.
2. Persons whose lands were washed away previous to, or at the time of the regular settlement, and who were not consequently shown as owners of land in the settlement papers.
3. The Andaman convicts whose lands have passed into the hands of their collaterals during their enforced absence from the Province.
4. Persons who inherit land from their female relations.
5. Persons who acquired land after the first regular settlement, and are now, or were originally, solely engaged in agriculture.
6. Persons who parted with their lands by sale or gift before, or at the time of, the first regular settlement, but have since acquired new lands.

If this is not done, thousands of deserving persons will be deprived of their just rights, and hereditary agriculturists will be involved in utter ruin. It is, therefore, desirable that the words "holding agricultural land" occurring in clause (1) of Section 2 of the Bill should be either left out altogether, or replaced by the phrase "who either holds land himself, or whose ancestor held land before him." In short, the definition should be so extended as to include real and hereditary tillers of the soil.

The same clause empowers the Local Government to extend or restrict the definition under reference. The Editor is, however, at a loss to understand why the Punjab Government should be given the power to *restrict* the definition, and is of opinion that it will be nothing short of an injustice to exclude from the term "agriculturists," persons who have once belonged to that community. It is no exaggeration to say that the empowering of the Local Government to include among, or exclude from, the term "agriculturists" any person or bodies of persons at its pleasure, is calculated to give the proposed law an arbitrary character and limit its sphere of usefulness. The defect can be removed by making the definition of "agriculturist" exhaustive, and basing the grouping of agricultural tribes on some rational principle. The Editor then suggests that the grouping should be decided with regard only to the following questions :—

1. What persons were and are agriculturists and owners of lands according to the summary and other settlements?
2. What persons can be regarded as such according to the Settlement of 1870.

It may be mentioned here that Kanwar Sir Harnám Singh's remarks in his Minute of Dissent regarding the exclusion of artisan and menial classes from the definition of "agriculturist" seem to convey the idea that the Kanwar is of opinion that, whatever their hereditary occupations, all persons engaged in the work of cultivation previous to the passing of the proposed law should be treated as agriculturists. It is, however, an open secret that the real object of the Bill is to protect the *Zamíndárs* from their own failings and shortcomings, as well as from the usurious practices of certain fellow-subjects of theirs. This can be done only by separating agriculturists from other cultivators. It will, therefore, be a mistake to include the aforesaid classes among agriculturists, nay, the step will be nothing short of defeating the very object of the law under contemplation. Besides, the number of persons belonging to these classes is not so large as the Kanwar represents it to be, while none of them seems to have acquired land to any large extent, either previous to the regular settlement or since then. The Editor has, however, no objection to such of them as are engaged solely in agricultural work being formed into a separate group of agriculturists. The same procedure should be followed in regard to those Rájpúts, Sayads, Patháns, Moghals, Gujjars, &c., whose forefathers were *Zamíndárs* and founded villages, but who do not own any land at present.

Section 3.—The condition regarding an alienee holding land "in the village where the land alienated is situated" is open to serious objections. There are quite a large number of villages in the Punjab which are inhabited by collaterals or *Zamíndárs* of the same tribe; or the lands whereof are irrigated from the same wells or *rájbáhás*. It is, therefore, clear that the retention of the aforesaid condition in the Bill will entail great hardship on the agriculturists of these villages, and prevent them from buying lands which they have an indisputable right to acquire. Likewise, there are not a few villages some of whose lands are owned and cultivated by persons living in neighbouring villages; and there can be no doubt that this condition will also affect the persons in question in an injurious manner. After suggesting that the collaterals living in different villages should be allowed to sell their lands to one another, and that persons unable to dispose of their lands in the village in which they reside should be free to do so in favour of the *Zamíndárs* of neighbouring villages, the Editor remarks that no restrictions should be placed in the way of a *Zamíndár*, who cannot maintain himself on the produce of his holding, acquiring land in a village other than his own. The same concession should be made in favour of villages whose lands are not sufficient for the requirements of the agriculturists residing in them. The *Rafiq* then goes on to say that the condition under reference is calculated to create a panic among the *Zamíndárs* and reduce the price of their lands to an alarming extent. It will also have the effect of leading to the abandonment of the cultivation of extensive areas, especially in the Mooltan, Montgomery, Muzaffargarh and Jhang Districts, where, owing to the scantiness of population,

it is usual for the *Zamíndárs* of one village to undertake cultivation work (and thereby acquire occupancy rights in another village on the system of *Adhyáli*, &c.

The condition requiring both the alienor and the alienee to be "members of a tribe in the same (agricultural) group" is also objectionable. If a *Zamíndár* belonging to a certain group cannot find a buyer for his land in the same group, he should be at liberty to sell his land to a member of some other group, as in either case the land will pass into the hands of an agriculturist. At any rate, every tiller of the soil should be free to sell his holding to an agriculturist professing the same religion as himself. It may be mentioned here that unless the *Zamíndárs* if not of the whole Punjab, at least of each division, are left free to sell their lands to any *Zamíndár* they like, the proposed law will, so far from benefitting the agriculturists, prove detrimental to their best interests. The Editor further remarks that a resident of a village, who happens to part with his land through some misfortune or otherwise, should not be prevented from acquiring land in the same village at some future time. Again, those *Zamíndárs* of a district whose lands adjoin the boundary of another district should be allowed to sell their possessions to the agriculturists of the latter *iláka*.

The vast powers proposed to be conferred on Revenue Officers in connection with alienations of land are certain to prove a source of inconvenience to the public. It should, therefore, be decided once and for all, that the members of an agricultural tribe shall have the right of effecting alienations among themselves without having to obtain the sanction of Revenue Officers thereto. The Editor wishes to mention in this connection that in places (*e g.* in the *iláká*s of Manjha, Amritsar, Lahore, Gurdáspur, Hoshiárpur, Ferozepore, Jullundur, Ludhiána and Umballa) where Hindu and Muhammadan Játs belong to the same caste and *gôt*, their separation into distinct agricultural groups will be nothing short of involving them in ruin. Should, however, such a division be considered necessary, Sikh and Mussalmán Játs should be classed in the same group; for if the former are also separated from the latter, the interests of the Muhammadan tillers of the soil will suffer. Again, in villages where some Hindu Játs have embraced Islám, and are the only Muhammadan residents thereof, the separate grouping of such converts will be a source of great hardship and loss to them.

Section 6.—The Editor is strongly opposed to the introduction of mortgage in form (*c*) of the Bill, and suggests that the evil can be mitigated by fixing a period for such mortgages as well. Provision should, besides, be made to enable a mortgagor to give up the cultivation of the mortgaged land in case he finds himself unequal to the task. Indeed, when it is proposed to convert such mortgagors into occupancy tenants, it is only just that arrangements should also be made to safeguard their rights under Section 35 of the Punjab Tenancy Act of 1887. It should, therefore, be clearly laid down in the Bill that in the event of a mortgagor being unable to carry on the work of cultivation he shall have the power to resign his occupancy rights in favour of the mortgagee.

Section 7.—The Bill does not say if the provisions of Section 7 (4) also apply to mortgages in form (*c*). If they do, the question arises as to whether, in the event of the mortgaged land being washed away, the mortgagor will continue personally responsible for the repayment of the mortgage debt. The *Rafiq* is of opinion that it will be unjust to hold him so responsible, as the washing away of his land can never be due to any fault on his part. At any rate, this has been the practice up to the present.

The same.

24. A correspondent of the *Siraj-ul-Akhbár* (Jhelum), of the 17th September 1900, writing on the same subject remarks as follows :—

Section 2 (1).—The proposed definition of the term "agriculturist" is calculated to result in confusion and complications. The condition basing a person's claim for inclusion among agriculturists on his having been a landowner at the time of a settlement to be specified by the Local Government is certain to lead to endless worry and disputes. It, therefore, appears advisable that this condition should be left out, and that it should be decided once and for all that every person, who was recorded as an owner of land 20, 25 or 30 years (whichever term may be fixed in the Bill) before the commencement of the proposed Alienation Act, shall be entitled to be considered an agriculturist.

Clause 3 *of Section* 2.—This class does not say whether such agricultural lands as are situated within the *abádi* fall under the definition of "land," and whether they can be alienated permanently for other than agricultural purposes.

Clause (2), *Section* 9.—This clause lays down that if a *Zamindár* has before the commencement of this Act made a mortgage of his land in which there is a condition intended to operate by way of conditional sale, the Deputy Commissioner shall be empowered to require the mortgagee to elect whether he will agree to the said condition being struck out, or to accept in lieu of the said mortgage, a mortgage in form (*a*) or form (*b*). It is not, however, clear what is meant by "the said condition being struck out :" whether, with the exception of this condition, the mortgage will continue to remain in force, or whether the mortgagor will be required to pay off the mortgagee and, in the event of the former being unable to do so, the latter will be compelled to accept a mortgage in form (*a*) or form (*b*). The point should be clearly explained.

Section 16 (1) —The prohibition regarding the sale of agricultural land in execution of decrees of Civil and Revenue Courts, whether made before or after the commencement of the proposed Act, is very hard on the decree-holders, and it is to be hoped that the Legislature will not perpetrate such an act of injustice.

In conclusion, the writer suggests that no restrictions should be placed in the way of the people buying land on which to erect factories and dwelling houses.

25. The *Victoria Paper* (Siálkot), of the 16th September 1900, says that the amended Bill has met with the approval of every Punjábi agriculturist, mortgagor of land, &c. The one or two meetings, which have been held in the Province to protest against it, were merely the result of wire-pulling on the part of legal practitioners, who have been prohibited from appearing in all proceedings before Revenue Officers under the proposed Act. But for this prohibition, no opposition would have been offered to the amended Bill, which is perfectly flawless and leaves no room for improvement. To the best of the Editor's knowledge the passing of the measure in its present form will not give offence to anybody in the Punjab. He adds that the assertion that the law under contemplation will lead to an increase of heinous crime in the Province is wholly unfounded. On the contrary, it is no exaggeration to say that it will put an end to the present strained relations between the *Zamíndárs* and money-lenders. The Editor concludes by remarking that the proposed Act adequately safeguards the interests of both these classes, and that its passing cannot give rise to any political danger in the Province.

The same.

VII.—General Administration.

(*e*)—*Agriculture and questions affecting the land.*

26. The *Victoria Paper* (Siálkot), of the 14th September 1900, says that it is strange that even in the Chenab Colony where land produces immense quantities of crops, the cultivators cannot manage to live without the *Sáhúkárs*. The latter lend money to the cultivators at usurious rates which ultimately prove their ruin. If the people desire to save the cultivators from indebtedness, they should establish agricultural Banks for lending money to them at moderate rates.

Zamínddrs and agricultural Banks.

(*g*)—*Postal Matters.*

27. The *Táj-ul-Akhbár* (Lahore), of the 15th September 1900, alleges that several of its subscribers complain that their papers are frequently lost in transmission. The Editor adds that the *Táj* is packed and despatched to out-stations in a careful manner, and that the Post Office alone is to blame for the loss under reference. He, therefore, suggests that steps should be taken to put an end to such complaints, and that postal peons should be warned to be more careful in the delivery of letters, &c., entrusted to them.

A postal complaint.

(*h*)—*Miscellaneous.*

28. One Pandit Kirpa Rám of Gujrát, writing to the *Táj-ul-Akhbár* (Ráwalpindi), of the 15th September 1900, remarks that bribery and corruption are fearfully rampant in the Public Service, and that if prompt steps are not taken to put down the evil, Government will soon come to acquire a bad

Bribery and corruption in the Public Service.

name in this connection. Indeed, it is a matter for shame that the law courts in India should be at the beck and nod of the rich, and that the judiciary should practise gross oppression on the poor and extort bribes right and left. The writer is of opinion that the Government's highly-placed Anglo-Indian officials are to blame in this respect, as they neither care to see things for themselves nor do they allow the people free access to them. Consequently these servants of the Crown do not know what is going on in the country, and how cruelly their subordinates oppress the people. After exhorting them to realize their duty in the matter, the Editor calls upon the Indian Press to interest itself in the subject, and to cease writing about it only when the evil has been remedied. He then deprecates the exclusion of religious instruction from public schools and colleges, and remarks that were this not the case persons educated at these institutions would be more honest and God-fearing. He concludes by promising to revert to the subject at some future time.

Western civilization.

29. *The Sat Dhárm Práchárak* (Jullundur), of the 7th September 1900, says that while in ancient Aryávarta, peace and quiet were considered as the essential features of civilization, the Europeans of to-day regard warfare and bloodshed as its necessary accompaniments. This perhaps, to some extent, accounts for the fact that a newspaper which does not contain news of bloodshed is considered dull and insipid. The people of India ought not therefore to be over anxious in introducing Western civilization in this country inasmuch as it is not the true remedy for the evils the country is suffering from.

Punjab Government Press, Lahore—12-10-1900—70.

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[Vol. XIII.] [No. 40.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 6th October 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

Nil.

(b)—*Home*—

1. The Urdu-Hindi question (*Paisa Akhbár*) ... 531

II.—Afghanistan and Trans-Frontier.

2. The Amír of Kábul and the British Government (*Akhbár-i-'Am*) 531

III.—Native States.

3. Administration Reports on Native States (*Victoria Paper*) 532
4. Government and the Native States (*Ibid*) ... 532
5. The same (*Ibid*) 532

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

6. The Eurasians and the Government (*Paisa Akhbár*) ... 532
7. The Guardianship of the Golden Temple, Amritsar (*Hamdard-i-Khálsa*) 533
8. The Guardian of the Golden Temple, Amritsar (*Ibid*) 533
9. Pír Mehr Ali Shah and Mirza Ghulám Ahmad of Kádián (*Akhbár-i-'Am*) 533
10. Islám and photography (*Alhakkam*) 533

VI.—Legislation.

11. The Land Alienation Bill (*Sialkot Paper*) 534
12. The same (*Koh-i-Núr*) 534

Page.

VII.—General Administration.

(a)—*Judicial*—

13. Closing of Registration Offices during the month of September (*Victoria Paper*) 534

(b)—*Police*—

Nil.

(c)—*Municipal and Cantonment affairs*—

14. Appointment of Civilians as Cantonment Magistrates (*Victoria Paper*) 535
15. Proposed demolition of the city gates at Ludhiána (*Núr Afshán*) 535

(d)—*Education*—

16. Boarding-house for the Lahore Medical College (*Koh-i-Núr*) 535

(e)—*Agriculture and questions affecting the land*—

Nil.

(f)—*Railways and Communications*—

Nil.

(g)—*Postal matters*—

Nil.

(h)—*Miscellaneous*—

17. Hindús in the Swát Canal Office (*Chaudhwín Sadí*) ... 535
18. The hard case of Settlement officials (*Koh-i-Núr*) ... 535
19. The sign board of the *Hamdard-i-Khálsa*, Amritsar (*Hamdard-i-Khálsa*) 536
20. An ancient building near the Rávi (*Akhbár-i-'Am*) ... 537

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH SEPTEMBER 1900.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU.			
	DAILY.			
1	Akhbár-i-'Am ...	Lahore ...	Govind Sahái ...	Between 2,000 & 3,000 copies.
2	Victoria Paper ...	Siálkot ...	Gián Chand ...	600 „
	WEEKLY.			
3	Aftáb-i-Punjab ...	Lahore ...	Díwán Aya Singh ...	140 copies.
4	Alhakam ...	Kádián, Gurdáspur District.	Yakúb Alí ...	300 „
5	Arya Gazette ...	Lahore ...	Atma Rám ...	200 „
6	Bahawal Gazette ...	Do. ...	Munshi Muhammad Ján ...	...
7	Chaudhwín Sadí ...	Ráwalpindi ...	Saráj-ud-dín Ahmad ...	1,200 copies.
8	Civil and Military News ...	Ludhiána ...	Ghulám Mohai-ud-dín ...	1,200 „
9	Curzon Gazette ...	Delhi ...	Mirza Hairat ...	950 „
10	Dost-i-Hind ...	Bhera, District Shahpur	Rám Labháya ...	300 „
11	General News ...	Delhi ...	Ganeshi Lál ...	...
12	Gham Khár-i-Hind ...	Lahore ...	Pandit Dáta Kishen ...	330 copies.
13	Gurgáon Akhbár ...	Gurgáon ...	Bhagat Rám ...	...
14	Gulzár-i-Hind ...	Lahore ...	Gulzár Muhammad ...	150 copies.
15	Hamdard-i-Hind ...	Do. ...	Kishen Chand & Co. ...	500 „
16	Kapurthala Akhbár ...	Kapurthala ...	Prág Naráin ...	125 „
17	Khair Kháh-i-Alam ...	Delhi ...	Mír Hassan ...	100 „
18	Khair Kháh-i-Hind and Rekhta Akhbár.	Do. ...	Maha Naráin ...	50 „
19	Khálsa Bahádur ...	Lahore ...	Rájindar Singh ...	500 „
20	Koh-i-Núr ...	Do. ...	Iláhi Bakhsh ...	116 „
21	Jain Dharm Patrika ...	Do. ...	Búr Singh ...	...

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH SEPTEMBER 1900—CONTINUED.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU—CONTINUED.			
	WEEKLY—*concluded.*			
22	Lahore Punch ...	Lahore ...	Abdul Rahmán ...	110 copies.
23	Malumat-i-Dunya ...	Do. ...	Pandit Girdhári Lál ...	100 „
24	Mashír-i-Hind ...	Siálkot ...	Muhammad Shafi Beg ...	50 „
25	Núr Afshán ...	Ludhiána ...	M. Wylie ...	450 „
26	Paisa Akhbár ...	Lahore ...	Mahbúb 'Alam ...	13,000 „
27	Patiála Akhbár ...	Patiála ...	Syad Rajab Ali Shah ...	300 „
28	Public Gazette ...	Amritsar ...	Jai Chand ...	650 „
29	Punjab Organ ...	Wazirabad (Gujránwála)	Diwán Atma Rám ...	772 „
30	Punjab Samachár ...	Lahore ...	Pohlo Mal ...	3,500 „
31	Rafíq-i-Hind ...	Do. ...	Muharram Ali, Chishti ...	1,000 „
32	Sada-i-Hind ...	Do. ...	Dín Muhammad ...	300 „
33	Sádiq-ul-Akhbár ...	Baháwalpur ...	Maulvi Abdul Qaddús ...	370 „
34	Sat Dharm Prachárak ...	Jullundur City ...	Munshi Rám ...	800 „
35	Siálkot Paper ...	Siálkot ...	Todar Mal ...	650 „
36	Siráj-ul-Akhbár ...	Jhelum ...	Maulvi Fakír Muhammad	475 „
37	Táj-ul-Akhbár ...	Ráwalpindi ...	Jíwa Rám ...	300 „
38	Wafádár ...	Lahore ...	Fazal-ud-dín ...	700 „
39	Wakíl ...	Amritsar ...	Ghulám Ahmad, Mukhtár	1,100 „
40	Wakíl-i-Hind ...	Delhi ...	Ahmad Mirza Khán ...	700 „
41	Wazír-i-Hind ...	Siálkot ...	Mirza Mawáhid ...	250 „
	TRI-MONTHLY.			
42	Ashraf-ul-Akhbár ...	Delhi ...	Muhammad Mirza Khán	50 copies.
	FORTNIGHTLY.			
43	Sanátan Dharm Gazette ...	Lahore ...	Pandit Gopi Náth ...	1,000 copies.

LIST OF NEWSPAPERS RECEIVED DURING THE QUARTER ENDING 30TH SEPTEMBER 1900—CONCLUDED.

No.	Name.	Locality.	Name of Publisher.	Circulation.
	URDU—CONCLUDED.			
	MONTHLY.			
44	Anwar-ul-Islám ...	Siálkot ...	Karím Bakhsh ...	1,200 copies.
45	Arya Musáfir Magazine ...	Jullundur ...	Munshi Rám ...	700 „
46	Háfiz-i-Sehat ...	Lahore ...	Hakím Ghulám Nabi ...	400 „
47	Hamdard-i-Khálsa ...	Amritsar ...	Suchet Singh ...	500 „
48	Jia Lál Parkásh ...	Delhi ...	Jia Lál ...	...
49	Rifáh-i-Am ...	Siálkot ...	Diwán Chand ...	600 copies.
50	Sarín Sabha Journal ...	Hoshiárpur ...	Ganesh Dás and Dev Ráj	250 „
51	Singh Sahái Punjab Gazette ...	Amritsar ...	Arjan Singh ...	200 „
	QUARTERLY.			
52	Journal of the Anjuman-i-Islámia, Lahore.	Lahore ...	Anjuman-i-Islámia ...	...
	HINDI.			
	FORTNIGHTLY.			
53	Lakshmishwar Samáchár ...	Kapurthala ...	Vishnu Dutt ...	...
54	Punjab Theosophist ...	Lahore ...	Lál Man ...	229 copies.
	MONTHLY.			
55	Jain Patrika ...	Lahore ...	Lál Man ...	100 copies.
56	Jia Lál Parkásh ...	Delhi ...	Jia Lál ...	...
	GURMUKHI.			
	WEEKLY.			
57	Khálsa Gazette ...	Lahore ...	Basant Singh ...	300 copies.

[Confidential.]

[Vol. XIII.] [No. 40.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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I.—POLITICS.

(*b*)—*Home.*

The Urdú-Hindi question.

1. A correspondent writing to the *Paisa Akhbár* (Lahore), of the 22nd September 1900, is at a loss to understand why the Government of the North-Western Provinces should endeavour to revive a dead language like *Nágri*, which an educated man feels ashamed to converse in. *Nágri* is easy neither to write nor to decipher. It takes nearly three or four times as much space to write the same amount of matter in *Nágri* characters as in Urdu. The vocabulary of *Nágri* is so small that hardly any scientific or historical subject can be fully expressed in it. Indeed, with the exception of a few religious books, *Nágri* has no literature. Its alphabet is also defective, seeing that it does not contain the equivalents of several Urdu letters. It will therefore be next to impossible to write correctly even a single sentence of Urdu in *Nâgri* characters. The Urdu-knowing public and particularly Government servants will be put to great trouble if the use of *Nágri* characters are allowed in Courts. The writer, therefore, hopes that Government will reconsider its resolution and thus save hundreds of persons from unnecessary inconvenience.

II.—AFGHANISTAN AND TRANS-FRONTIER.

The Amír of Kábul and the British Government.

2. The *Akhbár-i-'Am* (Lahore), of the 18th September 1900, remarks that the Amír of Kábul has for some time past been making great exertions in order to pursuade the Foreign Office of England to allow His Highness to have direct relations with England instead of through the Government of India, but that he has not succeeded in his object. The Amír should bear in mind that in this matter he cannot be treated like the Shah of Persia. He receives a subsidy of 18 lakhs of rupees per annum from the British Government, while the Shah of Persia is an independent sovereign. The fact that the Amír regards this sum of 18 lakhs of rupees as tribute paid to him by the Government of India does not affect the question at issue, inasmuch

as he cannot expect the British Government to regard the subsidy in that light. The Amír, however, deserves credit for the tactics to which he has resorted in order to gain his object.

III.—Native States.

Administration Reports on Native States.

3. The *Victoria Paper* (Siálkot), of the 12th September 1900, urges that the rulers of Native States should publish Annual Administration Reports in order to enable the public to form an exact idea of the state of things obtaining in the territories administered by them. These reports should show how much of the State revenues is spent on administration and how much on the personal expenses of the ruler.

Government and the Native States.

4. The *Victoria Paper* (Siálkot), of the 12th September 1900, remarks that the experience of the past fifty years has proved that the British Government, so far from desiring the annexation of Native States, is anxious to preserve their integrity and has, with that end in view, conferred on Native Chiefs the right of adoption on the failure of male heirs. All that it requires from these Chiefs is that their States should be properly administered, because the prosperity of the State subjects depends on good administration. If Government have imposed certain restrictions on the visits of these Chiefs to Europe, they have done so with a view to prevent waste of money and preclude the possibility of the State administration falling into confusion owing to the prolonged absence of the Chief. The rulers of Native States should fully appreciate the motives by which Government have been guided in taking the action they have done in regard to their visits to Europe ; they should not only forego these visits, but also abstain from visiting the hills except when absolutely necessary. They should take greater interest in the welfare of the people committed to their charge and see that their personal expenses do not exceed a fixed amount.

The same.

5. The *Victoria Paper* (Siálkot), of the 12th September 1900, in another article on the same subject suggests that Native Chiefs should reduce their private expenditure and invest the savings thus effected in some bank. The Editor further urges that titles of honor should only be conferred on those Chiefs who distinguish themselves by their political services or by taking an intelligent interest in the management of their States. If a Native Chief happens to be involved in financial difficulties, he should apply to Government to lend him money on the same terms as it does to Municipalities. These loans should be devoted to works calculated to promote the welfare of the people. In any case the Chiefs should not borrow money from banks or money-lenders who charge usurious rates of interest.

V.—Native Societies and Religious Matters.

The Eurasians and the Government.

6. The *Paisa Akhbár* (Lahore), of the 22nd September 1900, says that sometime ago the Eurasian community of India presented a memorial to His Excellency the Viceroy praying that some facilities might be afforded them

to enter Government service. Lord Curzon has now asked the Local Governments if any facilities are offered to the members of this community in order that they may obtain Government service. What right, asks the Editor, have the Eurasians to ask for special privileges when no such privileges have been granted to any other community in India? The Editor further says that the fact that Government has shown its readiness to grant such privileges to the Eurasians does not speak well for it, seeing that the higher posts in the Telegraph, Railway and Post Offices are already bestowed on this community and that the Roorkee College too is to a certain extent reserved for them.

The Guardianship of the Golden Temple, Amritsar.

7. The *Hamdard-i-Khálsa* (Amritsar), for July-August 1900, states that Sardár Arúr Singh who was appointed to act as Manager of the Golden Temple for a week during the absence of the permanent incumbent discharged his duties to the satisfaction of all concerned. The Editor is of opinion that if, pending the appointment of a General Committee, the Guardianship of the Temple were entrusted to an educated gentleman of good family like Arúr Singh, the Deputy Commissioner would be saved the trouble to which he is constantly put owing to Colonel Jowála Singh being illiterate.

The Guardian of the Golden Temple, Amritsar.

8. The *Hamdard-i-Khálsa* (Amritsar), for July-August 1900, asks the Guardian of the Golden Temple, Colonel Jowála Singh, to answer a number of questions touching the management of the Temple. The object of the Editor in asking these questions is to show that no account of the income and expenditure is rendered to the public by the Guardian, who spends any amount he likes over and above the sum sanctioned; that he meddles with religious matters; and that some of the persons to whom money has been lent are either the relations or servants of the Guardian, who is in the habit of sending *Karah*, intended for the *Sádh Sangat*, to officials, &c., &c.

Pir Mehr Ali Shah and Mirza Ghulám Ahmad of Kádián.

9. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 20th September 1900, while supporting the remarks made by a writer in the *Akhbár-i-'Am*, of the 7th September 1900, regarding Mirza Ghulám Ahmad of Kádián and Pír Mehr Ali Shah, says that the article on the same subject published in that paper of the 8th September 1900, over the signature of *Sádik*, contains nothing but a tissue of falsehoods published with a view to whitewash the Mirza. Indeed, *Sádik* is quite mistaken if he thinks that he can, even on this occasion, when the true circumstances of the case are known to every Muhammadan of Lahore, succeed in misleading the public. The Mirza's reputation has now been injured for ever, and no efforts on his part to win back those followers of his who have been disgusted with him will prove successful.

Islám and photography.

10. The *Alhakkam* (Kádián), of the 10th September 1900, publishes a communication in which the writer endeavours to show that the taking of photographs for educational and other useful purposes is not forbidden by Islám and that the rawing of pictures is only prohibited for purposes of idolatry.

VI.—Legislation.

The Land Alienation Bill.

11. The *Siálkot Paper* (Siálkot), of the 16th September 1900, remarks that the *Wakíl* newspaper takes exception to the new form of mortgage permitted under Section 6, and urges that Government may as well drop the measure if this form of mortgage is to be allowed. The Editor is, however, of opinion that the clause permitting the mortgage in question has been inserted with a view to enable the cultivator to meet his ordinary requirements without mortgaging large areas. The *Wakíl* objects to the clause in question on the ground that such mortgages will be made to *Sáhúkárs* and not to agriculturists. There is, however, no reason why *Zamíndárs* should not be allowed to mortgage their lands to *Sáhúkárs*, because mortgaged lands will be restored to them after the expiry of the term of mortgage free of all encumbrances. The Editor then goes on to observe that the word agriculturist should according to Rája Atta-ullah be so defined as to exclude *Sáhúkárs*, but it must be remembered in this connection that *Sáhúkárs* do not belong to any particular class or creed, and that if a Muhammadan takes to lending money on interest, he is as much a *Sáhúkár* as a Hindu money-lender. The definition should be a comprehensive one so as to include Government servants who get their lands cultivated by tenants and whose ancestors were cultivators, as also all persons who earn their livelihood by agriculture. The Editor further remarks that there is no provision in the proposed law to the effect that the sale and purchase of land will be freely permitted for building purposes. This defect should be remedied. If, however, a person purchases land for such purposes but subsequently cultivates the same, the deed of sale should be considered null and void. In conclusion, the *Siálkot Paper* remarks that even if the Bill is passed into law, it will not prove advantageous to the agriculturists, inasmuch as the holdings of small peasants will pass into the hands of big land-owners. In short, the object aimed at will not be attained, inasmuch as the land-owners will take the place of money-lenders. If Government really desires to ameliorate the condition of the agriculturists, it should fix a maximum rate of interest, prohibit the mortgaging of land for meeting extravagant expenses, and open agricultural banks.

The same.

12. A correspondent writing to the *Koh-i-Núr* (Lahore), of the 25th September 1900, says that the *Zamíndárs* in the Nawáshahr Tahsíl of the Jullundur District are glad at the prospect of the Punjab Land Alienation Bill being passed, but that the *Sáhúkárs* are very much dish eartened. The writer urges that the Bill may soon be passed into law.

VII.—General Administration.

(*a*)—*Judicial.*

Closing of Registration Offices during the month of September.

13. The *Victoria Paper* (Siálkot), of the 24th September 1900, is at a loss to understand why Registration Offices should be closed during the month of September, seeing that all kinds of commercial business is transacted as

usual during that month. The Editor is of opinion that those offices should not be closed except on ordinary holidays.

(*c*)—*Municipal and Cantonment affairs.*

14. The *Victoria Paper* (Siálkot), of the 22nd September 1900, urges that Civilians should be appointed as Cantonment Magistrates. Military Officers when appointed to that post should be men of some experience. The Editor further urges that when Government receives a complaint against a Cantonment Magistrate to the effect that he owes debts to a banker residing in the Cantonment it should at once transfer him from that Cantonment.

Appointment of Civilians as Cantonment Magistrates.

15. The *Núr Afshán* (Ludhiána), of the 21st September 1900, publishes the following extract from the *Tribune* (Lahore): "The Municipal Committee of Ludhiána has passed a resolution directing all the gates of the city to be pulled down. These gates have been standing for 50 years and assist a great deal in preventing the entrance of bad characters into the town. The residents of the town have determined to appeal to the Commissioner and even to the Lieutenant-Governor against the said resolution. The members of the Committee should reconsider the resolution which has caused a great excitement in the city." Commenting on this the *Núr Afshán* remarks that the gates were built in the days of the Mutiny and have ever since proved of great use to the residents. The Editor hopes that the members of the Committee will first look to the convenience of the townspeople before taking any such step.

Proposed demolition of the city gates at Ludhiána.

(*d*)—*Education.*

16. The *Koh-i-Núr* (Lahore), of the 18th September 1900, dwells on the inconvenience to which the students of the Lahore Medical College are subjected for want of a boarding-house in connection with that institution, and calls upon the authorities to take steps to supply this long-felt want.

Boarding-house for the Lahore Medical College.

(*h*)—*Miscellaneous.*

17. The *Chaudhwín Sadi* (Ráwalpindi), of the 15th September 1900, complains that almost all the appointments in the Swát Canal Office are held by Hindús. The Head Clerk, the Accountant, the Sub-Divisional Munshi, the Head Munshi, the Ahlmad and the clerks, with one solitary exception, are all Hindús who do not allow any Muhammadan to be appointed. Even if a Muhammadan succeeeds in getting an appointment, the Hindús subject him to so much annoyance that he is compelled to resign. In support of this assertion the Editor cites the case of certain Muhammadan Patwárís, &c., who have been compelled to resign and have been replaced by Hindús, and calls upon the authorities to remedy the evil complained of.

Hindús in the Swát Canal Office.

18. The *Koh-i-Núr* (Lahore), of the 18th September 1900, publishes a communication in which the writer complains that the subordinate officials employed on Settlement work are required to work from sunrise till sunset with the exception of

The hard case of Settlement officials.

an interval of two hours in which to take their meals. As these officials draw very small salaries, they cannot afford to keep a servant to cook their food, &c., with the result that most of them have to eat parched gram or stale bread. Nor is this all. They are required to turn out a fixed amount of work daily and are fined if they happen to be late even by a quarter of a minute. The writer is of opinion that the lot of these poor wretches is worse than that of prisoners in jail, inasmuch as they are allowed no time either for taking food or recreation. He therefore calls upon the native newspapers to call the attention of Lord Curzon to their hard case.

The sign board of the Hamdard-i-Khálsa, Amritsar.

19. The *Hamdard-i-Khálsa* (Amritsar), for the month of July-August 1900, states that (a few days ago) the Tahsíldár of Amritsar informed the Editor that the Deputy Commissioner had directed the removal of the sign board of the *Hamdard-i-Khálsa* and asked him to comply with the order. The Editor who was greatly surprised at the order asked the Tahsíldár to give him time to think over the matter, with the result that the latter allowed him four hours within which to make a reply. When on the expiry of the four hours the Editor repaired to the Tahsíldár's Court he was informed that the removal of the sign board appeared to have been ordered in consequence of a *murásila* addressed by Colonel Jowála Singh, Guardian of the Golden Temple. On being again pressed for a reply, the Editor pointed out that he (the Editor) had been exposing the doings of the Guardian who was squandering public money and that it was for that reason that he had deceived the Deputy Commissioner into passing such an order. He further pointed out that the Colonel and the Editor's father were engaged in litigation and were consequently at enmity with each other. The next day the Editor received an order to the following effect :—

"The Deputy Commissioner desires you to remove the sign board within two days and then report the fact. Acknowledge receipt of this (order)."

The Editor was much surprised at this order which was passed without giving him an opportunity of stating his objections. The next day, 26th July, he submitted a petition stating his objection against the order. The Deputy Commissioner, however, replied that he had already passed orders and declined to listen to him. He (the Editor) then asked for a copy of the Colonel's *murásila* and the Tahsíldár's report to enable him to appeal to the higher authorities and told the Deputy Commissioner that he would remove the board in case the higher authorities should decide that he should do so. The Deputy Commissioner ordered copies of the documents in question to be granted, but as these were not likely to be prepared soon on account of certain holidays, the Editor proceeded to Mauza Dhand Kasil to take part in a marriage. The next day, however, he was sent for, and on appearing before the Deputy Commissioner was questioned as to whether he had removed the board. He replied that he had just got the copies ; that an appeal would be lodged in a day or two ; and that in the event of the appellate authorities deciding, after visiting the spot, that the board should be removed, he would do so at once. The Deputy Commissioner replied that he himself would visit the spot. Accordingly he paid a visit on the morning of the 7th August and then proceeded to Bába Tal where the Guardian presented him with *pugrees* and loaves

of sugar in addition to garlands of roses. When the Editor went to the District Court he was informed that he would be prosecuted under Section 188 of the Indian Penal Code, inasmuch as he had failed to obey the orders of the Deputy Commissioner. He was also called upon to execute a recognizance for Rs. 100 to appear in the Court of Mr. Malan on the following day. The Editor pointed out that the Deputy Commissioner had himself cancelled his first order by agreeing to visit the spot; that after his visit he had given no order for the removal of the board; and that consequently he (the Editor) was not guilty of disobeying orders. The Deputy Commissioner, however, declined to listen to him. The next day on appearing before Mr. Malan the latter directed him to attend his Court on the 13th August. The Editor thereupon filed a petition for the revision of the Deputy Commissioner's order in the Divisional Court, which called for the record of the case and fixed the 28th August for its hearing.

An ancient building near the Rávi.

20. The *Akhbár-i-'Am* (Lahore), of the 18th September 1900, says that to the north of the city of Lahore and just on the bank of the river there is an ancient building known as the *bárádari*. It is not known when it was built, but the fact that it has for a long time defied the encroachments of the river shows that it is a good building and deserves to be protected from the action of the river. A portion of it has now actually been submerged, and if no steps are taken to save it, it will in a short time be carried away by the river. Many people would purchase it if Government wished to sell it. It would, however, be better if Government were to repair it at its own cost and keep it in its own possession.

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[Confidential.

[Vol. XIII.] [No. 41.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 13th October 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. Affairs in China (*Sidlkot Paper*) 541
2. Deterioration of the British nation (*Sat Dharm Prachárak*) 541
3. The Hedjáz Railway (*Wakil*) 542
4. The Suiltán's Silver Jubilee and the Indian Muhammadans (*Paisa Akhbar*) 542
5. Indian Muhammadans and the Turks (*Wakil*) ... 542

(b)—*Home*—

6. A proposal to establish Military Colleges in India (*Victoria Paper*) 542
7. India and the Liberal party (*Akhbár-i-'Am*) ... 543
8. The Nágri Resolution (*Wakil*) 543
9. Prosecution of the *Kalidás* for sedition (*Akhbár-i-'Am*) 543

II.—Afghanistan and Trans-Frontier.

10. A suggestion to construct armoured trains for service on the frontier (*Civil and Military News*) ... 543

III.—Native States.

11. Patiála affairs (*Singh Sahái*) 544
12. The same (*Victoria Paper*) 544
13. The Rája of Kapurthála's trip to Europe (*Victoria Paper*) 544
14. Biláspur affairs (*Punjab Samáchár*) 544

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

15. Defects in the Congress movement (*Sat Dharam Prachárak*) 544
16. Work before the Arya Samáj (*Sanátan Dharám Gazette*) 545
17. Attacks on Christianity by the Aryás (*Ibid*) ... 545
18. The Aryás and the Sanátanists (*Ibid*) 546
19. The bigotry of the Aryás (*Ibid*) 546
20. The Aryás and the Mirza of Kádián (*Akhbár-i-'Am*) ... 546
21. The same (*Alhákam*) 547
22. Mirza Ghulám Ahmad and Pír Mehr Ali Shah (*Hakam*) 547
23. The same (*Akhbár-i-'Am*) 547
24. The same (*Lahore Punch*) 548

Page.

VI.—Legislation.

25. The Punjab Land Alienation Bill (*Táj-ul-Akhbár*) ... 548
26. The same (*Rafiq-i-Hind*) 548

VII.—General Administration.

(a)—*Judicial*—

27. Pandit Gopi Náth's conviction (*Sanátan Dharam Gazette*) 548
28. The same (*Ibid*) 549

(b)—*Police*—

29. Police administration in the Punjab (*Victoria Paper*) 549

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

Nil.

(e)—*Agriculture and questions affecting the land*—

30. Agricultural banks (*Victoria Paper*) 550

(f)—*Railways and Communications*—

31. A suggestion to provide separate first and second class carriages for European and Native passengers (*Sialkot Paper*) 550
32. Grievances of third class passengers (*Akhbár-i-'Am*) .. 550
33. Grievances of the Clerks of the office of Examiner, North-Western Railway (*Punjab Samáchár*) ... 550

(g)—*Postal matters*—

34. Postal Inspectorships and Muhammadans (*Chaudkwin Sadi*) 551
35. A Postal complaint (*Siráj-ul-Akhbár*) 551

(h)—*Miscellaneous*—

36. The attitude of Hindu and Muhammadan Government officials towards their respective co-religionists (*Singh Sahái*) 551
37. Grievances of Government Clerks (*Sidlkot Paper*) ... 552
38. The Kasauli Pasteur Institute (*Sat Dharm Prachárak*) 552
39. A proposal for the suppression of quackery (*Wakil*)... 552
40. The study of Persian in India (*Curzon Gazette*) ... 553
41. Lunar months and the Meteorological Department (*Wafádár*) 553

[Confidential.]

[Vol. XIII.] [No. 41.]

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I.—POLITICS.

(a)—*Foreign.*

Affairs in China.

1. The *Sidlkot Paper* (Siálkot), of the 1st October 1900, remarks that just now China is in the position of the lamb in the fable, and that she is utterly powerless in the hands of the European Powers. Although the allied forces entered Pekin long ago, and can exact from the "heathen Chinee" whatever indemnity they like, negotiations for peace have not yet been opened. Again, foreign troops continue pouring into China, while Russia is taking city after city in Manchuria. It is, therefore, evident that certain European Powers entertain sinister designs against the Celestial Empire, and that its days are numbered. The Editor adds that China's only hope lies in the dissensions existing among the Powers, and the improbability of her enemies coming to an agreement regarding the treatment to be accorded to her. He further remarks that Great Britain should do her utmost to prevent the partition of the Chinaman's land, as this would have the effect of lowering her prestige and injuring her trade in Asia.

Deterioration of the British Nation.

2. The *Sat Dharm Prachárak* (Jullundur), of the 28th September 1900, remarks that there can be no disputing the truth that good deeds are the lever whereby a people rises in the scale of nations, and that reprehensible practices invariably prove the undoing of a country. The Editor is afraid that the British Nation has already begun to deteriorate, and says that the South African War leaves no room for doubt on this point. At any rate, the fact of twenty thousand Boers keeping in check lakhs of British soldiers proves conclusively that a sad deterioration has taken place in the physique of Great Britain's troops. And when her soldiers are in such a deplorable condition, the less said about British traders, clerks, &c., the better. The Editor adds that drunkenness, flesh eating, &c., are responsible for this state of affairs, and that if the evil is not remedied betimes, the greatest nation in the world is likely to sustain a heavy fall one of these days. He therefore calls upon men of light and leading in Great Britain to look into the matter and take immediate steps to avert the disaster.

3. The *Wakil* (Amritsar), of the 1st October 1900, regrets to have to record that so far the Muhammadans of India have evinced no great interest in the construction of the proposed Hedjáz Railway. Nor do they seem willing to render the Sultan any pecuniary help in making the project a success. The Editor understands that certain niggardly Musalmáns are dissuading their co-religinists from subscribing towards the Hedjáz Railway Fund on the pretext that this will be the surest way to offend Government. It is, however, most unfair to represent Government as being so narrow-minded,—a charge which no well-informed person can have the hardihood to prefer against it. It will be within the memory of the *Wakil's* readers that during the Russo-Turkish War the authorities raised no objection to the Indian Muhammadans forwarding money to Constantinople in aid of the wounded Turkish soldiers, although the contest was between a Christian Power, nay one of Her Majesty's kinsmen (the Czar Alexander II) and a Muhammadan Kingdom. This being so, it is preposterous to suppose that Government will take offence at Musalmáns contributing their mite towards the cost of the construction of the Railway under reference, more especially as the work is of a purely religious character and has nothing political about it. The Editor therefore calls upon his co-religionists to loosen their purse strings and subscribe at least Rs. 20,00,000 towards the Hedjáz Railway Fund.

The Hedjáz Railway.

4. The *Paisa Akhbár* (Lahore), dated the 29th September 1900, remarks that this is the first occasion on which rejoicings have been held in India in connection with the celebration of the Jubilee of a Turkish ruler. It is due to the fact that the present Sultan of Turkey has by his wisdom and foresight won the hearts of the Muhammadans residing in every quarter of the globe. The Editor then enumerates the reforms which have been effected in several departments under the rule of the present Sultan.

The Sultan's Silver Jubilee and the Indian Muhammadans.

5. The *Wakil* (Amritsar), of the 1st October 1900, publishes a communication from one Ahmad Husain, of Lucknow, who says that certain mean Muhammadans are endeavouring to prejudice their co-religionists against the Turks. They are of opinion that the followers of Islám in India should not imitate the Turks in the matter of dress, &c., or have any sympathy with the latter. In short, these persons would uproot from the minds of the Mussalmáns of this country the feeling of Islámic brotherhood, which Muhammad and his successors did their utmost to foster. It may be mentioned here that the Indian Muhammadans' sympathy for the Turks has nothing to do with politics; but that it owes its existence merely to the fact of the latter being the guardians of the Holy Ka'ba, which is held in reverence by every follower of the Prophet.

Indian Muhammadans and the Turks.

(*b*)—*Home.*

6. The *Victoria Paper* (Siálkot), dated the 28th September 1900, asks whether, in view of the loyalty and bravery of the Sikhs, it is not desirable that Military Colleges should be established in India for the education of the natives.

A proposal to establish Military Colleges in India.

India and the Liberal party.

7. A Correspondent, writing to the *Akhbár-i-'Am* (Lahore), of the 29th September 1900, remarks that many Indians regard the Liberal party of England as the friend of India and expect that party to redress the grievances of the people of this country on its coming to power. But they are quite mistaken in holding such a view. So far as India is concerned, both parties are alike. No Liberal Minister has up to this time done anything for India, nor is there any hope of any one doing anything for this country in future. Recently, Sir Henry Fowler, the late Secretary of State for India, and one of the recognised leaders of the Liberal party, made a great speech against Sir William Vedderburn when he moved for a grant from the British Exchequer in support of the famine-stricken people of India. Lord Elgin was also a member of the Liberal party; but all he did for India was to pass the Calcutta Municipal Bill and the law of sedition. Indians should not therefore in future blindly sing the praises of the Liberal party.

The Nágri Resolution.

8. One Abdur Rahmán of Hoshiárpur, writing to the *Wakíl* (Amritsar), of the 1st October 1900, says that the Nágri Resolution is calculated to prove injurious not only to the interests of the residents—both Hindu and Muhammadan—of the North-Western Provinces, but also to those of Government, inasmuch as it will have the effect of increasing the expenditure incurred in connection with the law courts in that part of the country. It is clear that Sir Antony MacDonnell has been misled into adopting this Resolution; and were His Honor made acquainted with the true facts of the case, he would withdraw his orders at once. The writer consequently impresses on the minds of the Muhammadans the desirability of enlightening Government on the point, and preventing the introduction of Nágri characters in the courts of the United Provinces.

Prosecution of the *Kálidás* for sedition.

9. The *Akhbár-i-'Am* (Lahore), of the 3rd October 1900, writing about the prosecution for sedition of the *Kálidás* newspaper, says that it cannot advise its Benares contemporary to pit itself against Government and attempt a defence of the charge laid to its door. Showing fight is the surest way, not of mollifying, but of intensifying, Government's anger, and the *Kálidás* will be ill-advised in trying conclusions with the powers that be, for in a tug of war Government is certain to come out victorious. That paper should, besides, remember that Mr. Chalmers' law of sedition is in force now, and consequently the best policy for it would be to acknowledge its error and throw itself on Government's mercy. The Editor has only this advice for every journalist, for no newspaper can stand in opposition to Government.

II.—Afghanistan and Trans-Frontier.

A suggestion to construct armoured trains for service on the frontier.

10. The *Civil and Military News* (Ludhiána), of the 3rd October 1900, suggests the advisability of constructing armoured trains for service on the frontier. It is possible, the Editor adds, that no rising may take place on the border for years to come; yet the lessons of the Tirah Campaign of 1897 should not be lost sight of. Had the tribesmen gained victories at Malakand and Chakdara

on that occasion, they would assuredly have raided into the neighbouring British territory and wrecked the railway between Attock and Pesháwar. It is therefore highly desirable that, having regard to future contingencies, armoured trains should be constructed for the defence of Frontier Railways.

III.—Native States.

Patiála affairs.

11. The *Singh Sahái* (Amritsar), of the 20th September 1900, remarks that a sensible man hesitates to believe the rumours which are now-a-days current regarding the mal-administration prevailing in the Patiála State. It does seem strange that in spite of the presence of so many able officers in the State Patiála should have fallen a prey to the mischief-makers. The Editor hopes that the Mahárája will endeavour to steer clear of all shoals and sandbanks, and will devote greater time to the administration of his State.

The same.

12. The *Victoria Paper* (Siálkot), of the 1st October 1900, remarks that if Government were to appoint the Hon'ble Rája Súraj Kaul as Financial Minister of the Patiála State, it would not only oblige the Mahárája, but would also silence the opposition which the rumours regarding the appointment of a European to the State have evoked.

The Rája of Kapurthala's trip to Europe.

13. The *Victoria Paper* (Siálkot), of the 30th September 1900, says that the Rája of Kapurthala will return to India in November next, and suggests that the Viceroy should ask him how much he spent in England and whether this expenditure was necessary. The Editor also asks if the Rája will in future be at full liberty to leave India for Europe whenever he likes.

Biláspur affairs.

14. A correspondent writing to the *Punjab Samáchár* (Lahore), of the 22nd September 1900, says that the Political Officer, Biláspur, has in his annual report to the Government made unfounded remarks regarding one Dr. Thákur Dás (who was employed by the State only for 15 days) and his influence upon the Rája. It is clear from this that the report must have represented the Rája in a very bad light. It is needless to say that Dr. Thákur Dás is a very honest and scrupulous man, and that he has been greatly misrepresented by the Political Agent. The writer concludes by remarking that Political Officers should be very careful in making remarks calculated to prejudice Government against a Native Chief.

V.—Native Societies and Religious Matters.

Defects in the Congress movement.

15. The *Sat Dharm Prachárak* (Jullundur), of the 21st September 1900, says that like every other human institution the Congress movement is not free from defects and shortcomings, and that the most prominent of these are the following :—

(1). The Congress is more fond of show than of work. Although all the delegates who take part in its annual gatherings claim to represent the masses, very few of them take the trouble of ascertaining the wants and

requirements of their supposed constituents. At least one hundred Congresswállas should devote their entire time to the service of the masses, and work night and day to ameliorate the latter's condition. It is true that public opinion in every country is represented by the educated community, yet it is very necessary that that community should be in touch with the masses.

(2). The Congress slavishly imitates the methods of political warfare in vogue in Europe, with the result that several young Congressionists have come to believe that hypocrisy and deception are inseparable from politics.

(3). Although Muhammadan sympathy with the Congress is only nominal, every year a number of Musalmán vagabonds are got hold of and made to stump on the Congress platform. The Editor does not mean to say that no Muhammadan sympathizes with the objects of the Congress: on the contrary, he can assert without fear of contradiction that the entire population of India fully approves of these. It is that body's methods of work which are disliked by certain Hindús and the majority of the Musalmáns. The Congresswállas should try to win over such people to their side, instead of ignoring their very existence.

(4). The practice of disallowing delegates to propose amendments to the draft resolutions laid before a meeting of the Congress is also highly objectionable.

(5). The speeches made by the delegates are not faithfully reproduced in Congress newspapers. Were they published as they are delivered, the speakers would carefully weigh their words before opening their lips.

(6). The money, time and energy spent on Congress meetings are hardly commensurate with the poor results obtained.

Work before the Arya Samáj.

15. The *Sanátan Dharam Gazette* (Lahore), for August 1900, says that the *Arya Gazette* of the 30th idem, writing about the work before the Arya Samáj, expresses satisfaction that the Samáj has already completed its work of destruction. "It has," boasts that paper, "torn to tatters the doctrines of *Shradha*, idol-worship, &c; made educated Hindús turn their backs on the Bible and the Qurán, and study their own scriptures; and exposed to the public gaze the enormities committed at Hindu places of pilgrimage" (*vide* paragraph 15, Selections No. 36). Were, however, the *Arya Gazette* to ascertain the number of new temples and mosques which have been erected since the establishment of the Samáj, it would find that its remarks are wholly unfounded. The Editor wishes to mention here that the number even of the Arya Samájists who have given up performing *shrádhás* is extremely small, and that the practice of offering food to the manes will continue to be observed as long as there is a Hindu on the face of the earth.

Attacks on Christianity by the Aryas.

17. The *Sanátan Dharam Gazette* (Lahore), for the month of August 1900, remarks that Lála Munshi Rám is indignant that Christianity should be the religion of the Government in India. In his paper—the *Sat Dharm Prachárak*—of the 6th Sáwan (20th July 1900), the Munshi observes that nowhere have the doctrines

of Christianity been subjected to so much ridicule as in India, and that even the Missionaries have been compelled to admit in their reports that Christianity has been driven into a tight corner by the Arya Samáj. Indeed but for the fact that Christianity is the religion of the Paramount Power in India thousands of Christians would have embraced the Arya religion. The Munshi is of opinion that most people profess Christianity merely because it is the religion of the Powers that be, but that it is idle to expect that this state of things will last for any great length of time. Commenting on these remarks, the Editor wonders when the day will come when Christianity ceases to be the religion of the rulers of India, and when countless Christians will come under the Vedic standard of Lála Munshi Rám.

The Aryas and the Sanátanists.

18. The *Sanátan Dharam Gazette*, for August 1900, publishes some verses in which the writer calls upon the rising generation of the Hindús to come forward to the support of the Sanátan Dharma and to throw dust (*sic*) on the creed preached by Daya Nand, who has misled and deceived the world by attempting a strange interpretation of Hindu scriptures The writer further remarks that the founder of the Arya religion has declared that there is no difference between a she-ass and a cow, and that it is lawful to kill the last named animal. The writer then states that Mahárái Gokal Ji, who recently came from Delhi, has given very able lectures on the excellences of the Sanátan Dharm and exposed the deceptions practised by Daya Nand on the Hindús.

The bigotry of the Aryás.

19. A correspondent writing to the *Sanátan Dharam Gazette* (Lahore), for August 1900, remarks that the Aryás are so bigoted that although in their hearts they believe that God is capable of becoming incarnate, they do not publicly avow such a belief. Indeed, so great is their bigotry that even if God himself were to ask them to believe a certain doctrine they would not do so unless they had the authority of their leader Daya Nand for it The writer then cites a poem in support of his assertion, in which the Aryás are represented to be the most bigoted people on the face of the earth.

The Aryás and the Mirza of Kádián.

20. The *Akhbár-i-'Am* (Lahore), of the 25th September 1900, publishes a communication in which the writer endeavours to refute the comments made by the *Sat Dharam Prácharak* on the manifesto issued by Mirza Ghulám Ahmad of Kádián and advises the Aryás to ask the latter to work some miracle instead of challenging him to repeat the Vedas. Even if the Mirza accepted the challenge, no good would accrue, inasmuch as the repetition of that book would in no way tend to the reformation of the world. What benefit has the founder of the Arya Samáj conferred on the world by means of the *Vedas* beyond preaching the doctrine of Nayog and misinterpreting passages relating to idol-worship, and why should the Aryás ask the Mirza to repeat the text of the Vedas? The writer is not at all surprised at the language used against the Mirza by the Aryás, seeing that their leader denounced a good man like Nának to be an impostor, &c., and thereby injured the religious feelings of thousands of Sikhs.

21. The *Alhakam* (Kádián), of the 16th September 1900, remarks that the Editor of the *Sat Dharm Prácháraḳ*, who is an advocate of the most shameless and indecent doctrine of Nayog, under which a wife is allowed to cohabit with strangers for the sake of begetting children, has made some impudent comments on the first of a series of manifestos published by that true friend of humanity, the Mirza of Kádián. The *Prácháraḳ* takes exception to the claim of the Mirza that he has been commissioned by God to remove moral and religious weaknesses, &c., and observes that an idea of the moral reforms effected by the Prophet of Kádián can be formed from a perusal of his writings, in which the most abusive and scurrilous language has been used against the opponents of the so-called Messiah. Before answering this objection, the Editor asks the *Prácháraḳ*, who pointed out the shameless character of the doctrine of Nayog preached by the Vedas, and the founder of the Arya creed, and who exposed the utter absurdity of the doctrine of transmigration of souls. It was the Mirza who pointed out that if this doctrine were true, it was quite possible for a man to marry his own mother or sister because those who believe that doctrine have no means of knowing into whose body the soul of their mother or sister has migrated. Suppose a man's soul entered the body of a dog after his death, and that of his mother or sister that of a slut, there would be nothing to prevent the latter from having intercourse with the former. In addition to this, the Mirza pointed out that if the doctrine of transmigration were believed, it would be necessary to denounce God as a tyrant. As regards the charge that the Mirza is in the habit of using abusive language against his opponents, the Editor refers the *Dharm Prácháraḳ* to the works of the late Pandit Lekh Rám, which are full of the most scurrilous abuse. The *Dharm Prácháraḳ* further states that the Muhammadans have denounced the Mirza to be an infidel, but it forgets in what light Daya Nand is regarded by the followers of the Sanátan Dharam, and in what colours he has been painted by Pandit Shiv Naráin, Agnihotri, and Indarman of Morádabad. Is not Daya Nand regarded as a reformer in spite of his shameless teachings? and is it not surprising that the Editor of the *Prácháraḳ* should question the claim of the Mirza to be called a reformer? The Editor promises to answer the other objections raised by the *Prácháraḳ* in a future issue. He has always treated such writings with the contempt they deserve, inasmuch as he cannot return abuse for abuse, but as his silence has emboldened the Editor of the *Prácháraḳ*, he has felt it incumbent upon himself to refute his utterances.

The same.

22. The *Hakam* (Kádián), of the 16th September 1900, publishes a letter written by one Abdul Karím to a correspondent in which the writer endeavours to show that it is a mistake to suppose that the Mirza declined to compete with Pír Mehr Ali Shah of Golra by writing a commentary on the Korán at a public meeting.

Mirza Ghulám Ahmad and Pír Mehr Ali Shah.

23. The *Akhbár-i-'Am* (Lahore), of the 24th and 28th September and 5th October 1900, also publishes communications similar to the above.

The same.

24. The *Lahore Punch* (Lahore), of the 19th September 1900, remarks that Pír Mehr Ali Shah accepted the challenge of the Mirza, on the conditions proposed by the latter, and came to Lahore on the 24th August 1900, where he remained for six days waiting the arrival of the Mirza who, however, did not come. After the departure of the Pír, the Mirza and his followers began to publish notices to the effect that the Pír had proposed an additional condition. The fact, however, is that the Pír waived this condition subsequently, and accepted the terms originally proposed by the Mirza.

The same.

VI.—Legislation.

25. The *Táj-ul-Akhbár* (Ráwalpindi), of the 29th September 1900, publishes a communication in which the writer (one Kirpa Rám of Gujrát) praises the authorities for introducing the Land Alienation Bill in the Viceregal Council, and says that the measure will have the effect of improving the present wretched condition of the *zamíndárs*, and putting an end to their emigration to foreign countries in quest of bread. He also feels certain that the law under contemplation will banish famines from the Punjab and usher in a reign of contentment and prosperity in the Province. After remarking that the proposed Act will further help to decrease crime, the correspondent observes that the objections so far raised against the Bill are childish in the extreme. He concludes by promising to revert to the subject at some future time.

The Punjab Land Alienation Bill.

26. "A Punjabi Tahsíldár" writing to the *Rafiq-i-Hind* (Lahore), of the 22nd September 1900, endeavours to refute the arguments advanced against the Land Alienation Bill by Kanwar Sir Harnám Singh in his Minute of Dissent, which the writer characterises as a piece of special pleading.

The same.

VII.—General Administration.

(*a*)—*Judicial.*

27. The *Sanátan Dharam Gazette* (Lahore), for August 1900, begs to assure the Government that it is sincerely sorry for the article published in a recent number under the head of "Holi Jokes." This article was written during the excitement of the Holi festival, when the Editor was carried away by the desire to give the Aryás tit for tat. On a calm and dispassionate consideration of the matter he, however, feels convinced that the article in question was not in accord with the requirements of decency or good taste, and he regrets that he should have been led to commit an act calculated to displease the Government. The authorities are bound to discourage such writings in the interests of morality, and were perfectly justified in prosecuting the Editor. These writings were doubtless provoked by the attacks which the Aryás are in the habit of making against the Sanátanists, but the fact of one person committing an unlawful act does not justify another in following his example. The Hindús indulge in a good deal of indecent talk during the Holi festival, and

Pandit Gopi Náth's conviction.

although such conduct is connived at in the same way as gambling during the Dewáli, yet this fact does not justify any person in transgressing the laws of decency. Moreover, it is one thing to indulge in indecent and scurrilous language in private talk and another to publish in a newspaper an article couched in such language. The circulation of the *Sanátan Dharam Gazette* is confined to the Sanátanists, not a single Arya being among its subscribers. The Government was, however, under the impression that the article in question gave great offence to the Aryás. But be that as it may, there can be no denying the fact that the *Sanátan Dharam Gazette* is after all a journal, and that Government could not connive at an objectionable article published by it without neglecting its duty as the guardian of public morality. The Government stands in the relation of a parent to its subjects, and if it punishes the latter for any misconduct it has an indisputable right to do so, because whatever punishment it awards it does so for the good of those who offend. The Editor then goes on to remark that in spite of the severity of the sentence passed against him he cannot help thanking Mr. Atkins for affording a practical proof of the fact that a Court of Justice can, in the exercise of its judicial functions, entirely ignore the recommendations of Government itself. Another lesson which the Editor has learnt from the case is that one must not place too much reliance on his own unaided efforts, and that no one can say what the future may have in store for him. The Editor after trying his best felt assured as to the result of the prosecution launched against him, but Mr. Atkins' order at once dispelled the illusion and taught him the never-to-be-forgotten lesson that a person is bound to reap the fruit of his actions (*karma*). Mr. Atkins was in no way to blame; he was a mere instrument for punishing him for his *karma*.

The same.

28. The *Sanátan Dharam Gazette* (Lahore), for August 1900, states that several Hindu Sabhas have passed resolutions expressing their sympathy with the Editor in consequence of his prosecution and conviction on certain charges preferred against him by the Government in connection with "Holi Jokes" published in a recent number of the *Sanátan Dharam Gazette*. The Editor tenders his heartfelt thanks to the Sabhas in question, and to others who have sympathised with him in the misfortune that has befallen him.

(*b*)—*Police*.

Police administration in the Punjab.

29. The *Victoria Paper* (Siálkot), of the 20th September 1900, doubts whether Police administration has in any way improved since it has been placed under the supervision of Commissioners of Divisions. A question on the subject should be asked in the Provincial Council or the Imperial Council. In the opinion of the Editor the administration of the department would be carried on with greater efficiency if District Magistrates were relieved of all judicial work and required to look after the general management of the district and the supervision of the department in question. It should be the duty of every District Magistrate to keep a strict watch over the private character of his subordinates, and to see that no Police Officer endeavours to conceal

cases or to get up false ones against any one residing within his jurisdiction. He should also see that the Police are not afraid of *badmáshes*, and are able to keep them in check, and behave well towards the public, and particularly respectable members thereof. In short, the District Magistrate ought to be fully acquainted with the doings of each Police Officer under him, and should always be in touch with the people.

(*e*).—*Agriculture and questions affecting the land.*

Agricultural banks.

30. The *Victoria Paper* (Siálkot), of the 20th September 1900, remarks that if Government were to realize land revenue in kind instead of in cash for five years all need for the establishment of agricultural banks would disappear.

(*f*)—*Railways and Communications.*

A suggestion to provide separate first and second class carriages for European and Native passengers.

31. The *Siálkot Paper* (Siálkot), of the 24th September 1900, cannot find sufficient words to praise Government for its efforts to promote union and friendship between the rulers and the ruled. Indeed, were every member of the ruling race to treat natives in a considerate manner on all occasions, British rule in India would be placed on the soundest and most unshakable of foundations. It is, however, to be regretted that the ill-treatment of Natives by British soldiers is a standing bar in the way of the accomplishment of this object. The evil is nowhere more rampant than on railways, and cases are on record in which even Native Civilians, Magistrates, &c., travelling first or second class have been assaulted and beaten by Europeans wearing Her Majesty's uniform. It is therefore very necessary that Government should take immediate steps to put an end to the evil under reference. The Editor is of opinion that the best way to do so would be to provide separate first and second class carriages for European and Native passengers.

Grievances of third class passengers.

32. The *Akhbár-i-'Am* (Lahore), of the 24th September 1900, learns that the North-Western Railway authorities have ruled that third class tickets shall not be issued to passengers travelling by mail or quick passenger trains for less than a hundred miles. The result of this will be that a much larger number of passengers will travel in intermediate carriages, while those bound for distant stations will prefer to travel in the third class, and consequently the income of the line will probably suffer to some extent. In any case the authorities should see that a larger number of intermediate carriages are attached to quick trains, otherwise the inconvenience that passengers will be subjected to can be better imagined than described.

Grievances of the Clerks of the office of Examiner, North-Western Railway.

33. A correspondent writing to the *Punjab Samáchár* (Lahore), of the 22nd and 29th September 1900, says that certain Clerks of the office of Examiner, North-Western Railway, who were in fear of their doings being exposed by the inquiry that is being made into the grievances of the Clerks, prevented the heads of the several branches from making such inquiries or ascertaining the truth of the statements made in the *Punjab Samáchár* by representing to them that

the *Samáchár* was an Urdu paper, and that no notice had ever been taken of its writings. The writer, however, says that the heads in question were mistaken in holding that no importance was attached by the public to the articles published in the *Samáchár*. As a matter of fact these articles have already created a sensation in the office of the Examiner, and those concerned are making strenuous efforts to prevent an exposure of their misdeeds, and to find out the name of the writer. The correspondent then reminds Mr Yeats that he is quite mistaken in holding that the Clerks in the Local Goods Section are not overworked, and that he is insincere in expressing a desire to remedy the grievances of the Clerks if they or any one of them make a representation to him. The Clerks dare not adopt this course for fear of incurring the displeasure of their heads and running the risk of being fined or dismissed. The writer concludes by asking the Clerks to submit a memorial direct to the Manager, North-Western Railway, if no notice is taken of their grievances by their immediate superiors.

(*g*)—*Postal matters.*

Postal Inspectorships and Muhammadans.

34. The *Chaudhwin Sadi* (Ráwalpindi), of the 1st October 1900, complains that the number of Muhammadan Inspectors of Post Offices in the Punjab is very small, and that of the 43 Inspectorships in the circle only 13 are held by Musalmáns. This is very hard on the Muhammadans, who, on account of their superior physique, are specially fitted for the posts under reference. The Editor therefore urges upon the Postal authorities the advisability and justice of giving at least half the appointments to the Musalmáns of the Province.

A Postal complaint.

35. A correspondent of the *Siráj-ul-Akhbár* (Jhelum), of the 1st October 1900, remarks that it is only right that no notice should be taken of anonymous petitions. The public will, however, be surprised to learn that the present Postmaster-General, Punjab, is in the habit of returning even signed petitions to their authors, with the remark that they should not have been submitted to him direct, although the petitioners may be only nominally connected with the Postal Department. This is done even in cases in which the petitioners cannot be expected to obtain justice from their Native Suprintendents or Inspectors of Post Offices, nay even when the petitions are complaints against these officials. It will be readily conceded that in such circumstances it is nothing short of trifling with the petitioners to require them to submit their representations through the aforesaid officials, *viz.*, the very persons whose conduct is sought to be brought to the notice of the Postmaster-General. The writer concludes by alleging that a petition of this nature was recently returned to its author with the Postmaster-Generals' Office No. $\frac{2027}{112-117}$.

(*h*)—*Miscellaneous.*

The attitude of Hindu and Muhammadan Government officials towards their respective co-religionists.

36. The *Singh Sahái* (Amritsar), of the 25th September 1900, remarks that it has been invariably noticed that when a case or some other matter is pending before a Muhammadan Judge, Magistrate, Police or other officer in which one of the parties belongs to the Muhammadan and the

other to the Hindu community, the Judge or Magistrate will always decide in favour of the patry who professes the Muhammadan religion. On the other hand, if the same case were pending before a Hindu Magisrate or officer, the latter, either for fear of the Muhammadans or in order that he may be considered impartial, will always try to injure the Hindús. The Hindu community has therefore no reason to rejoice over the appointment of a Hindu as Judge of the Chief Court, Member of Council or Extra Assistant Commissioner. The Muhammadans, however, have every reason to rejoice when a co-religionist of theirs is promoted to a post of trust, for their community is sure to benefit at his hands.

Grievances of Government Clerks.

37. The *Siálkot Paper* (Siálkot), of the 24th September 1900, in commenting on the recent circular prohibiting the infliction of fines on Government Clerks by way of punishment, says that certain officers have put a wrong interpretation on the circular, and have begun to degrade and dismiss their office hands for the most trivial faults. The Editor feels confident that this could not have been Lord Curzon's intention in issuing the circular under reference, seeing that His Excellency takes a genuine interest in the welfare of Clerks. He then alleges that the office of the Inspecter General of Police, Punjab, is very seldom closed even for Gazetted holidays, and that its clerical staff is the most hardworked in the Province. The *Paper* therefore calls upon the Local Government to look into the matter and put an end to the scandal.

The Kasauli Pasteur Institute.

38. The *Sat Dharm Prácharak* (Jullundur), of the 28th September 1900, writing about the Kasauli Pasteur Institute, remarks that whenever anything repugnant to the feelings of the people is done in England or France a public agitation is at once set up against it, and no stone is left unturned to make the popular voice heard. It is, however, to be regretted that the natives of India have grown so hard-hearted and callous that they are not to be moved even by the most outrageous practices. Those, adds the Editor, who know what a Pasteur Institute means, cannot be unaware that the existence of such an unholy thing in India is a standing disgrace to her. Indeed, when kind-hearted people in France and England cannot stand such an institute (where it is the commonest practice to torture animals to death), the natives, who regard the wanton destruction even of an ant as a sin, cannot be expected to put up with it quietly. The Editor then exhorts his fellow-countrymen to agitate against the Kasauli Pasteur Institute and stop the agitation only when the institute has been closed.

A proposal for the suppression of quackery

39. The *Wakíl* (Amritsar), of the 1st October 1900, says that quackery is assuming formidable proportions in India, and that quacks are responsible for more deaths than cholera, fever, &c. Every person who cannot earn his bread in any other walk of life buys a few medicines and sets up as a *hakím*. To remedy this evil the Editor suggests that in every Province there should be at least one college for the teaching of the Greek system of medicine, and that Government should be requested to pass a law forbidding all but the graduates of these colleges to practise medicine.

40. A correspondent writing to the *Curzon Gazette* (Delhi), of the 15th September 1900, remarks that Government is making a great mistake in discouraging the study of Persian in India. This language is spoken in Persia, Central Asia, Afghánistán and parts of China. Having regard to the political relations of Government with these countries it is desirable that the study of this language should as far as possible be encouraged in this country. The writer therefore hopes that Government will consider the matter and take steps to encourage the study of Persian.

The study of Persian in India.

41. A correspondent writing to the *Wafádár* (Lahore), of the 22nd September 1900, says that as it is desirable for the performance of certain Muhammadan religious rites that the exact date of the lunar month should be known, Government should direct the Meteorological Department to publish with their daily report, at the end of each lunar month, the names of the towns at which the new moon appeared and also of those at which she was not visible.

Lunar months and the Meteorological Department.

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[Vol. XIII.] [No. 42.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 20th October 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The Sultan's services to the Turkish Empire (*Wakíl*) ... 557
2. The Hedjáz Railway (*Ibid*) 557
3. The same (*Ibid*) 558
4. The same (*Ibid*) 558

(b)—*Home*—

5. The Urdu-Hindi question (*Civil and Military News*) ... 558
6. The same (*Wakíl*) 559
7. The same (*Rafíq-i-Hind*) 559

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

8. Patiála affairs (*Khálsa Bahádur*) 560
9. The same (*Ibid*) 560

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

10. The plague and the pilgrimage to the Hedjáz (*Paisa Akhbár*) 560
11. Rahtiás and the *Mahátma* Aryás (*Arya Gazette*) ... 561
12. Christ and salvation (*Arya Musáfir Magazine*) ... 561
13. Christ and Muhammad: a contrast (*Anwar-ul-Islám*) 561
14. Muhammadan hell and paradise (*Arya Musáfir Magazine*) 562
15. The Qorán (*Ibid*) 562
16. Islám and the Mullás (*Curzon Gazette*) 562
17. The teachings of the Vedás (*Anwar-ul-Islám*) ... 562
18. Idol-worship (*Arya Musáfir Magazine*) 563

Page.

VI.—Legislation.

19. The Punjab Land Alienation Bill (*Táj-ul-Akhbár*) ... 563
20. The same (*Rafíq-i-Hind*) 563
21. The Jagírdárs' Primogeniture Act (*Paisa Akhbár*) ... 563

VII.—General Administration.

(a)—*Judicial*—

22. Prosecution of certain Government servants under the Gambling Act (*Hamdard-i-Hind*) 564
23. The Punjab Chief Court and the Dusehra holidays (*Akhbár-i-'Am*) 564
24. A proposal to revise the Punchayat system (*Siálkot Paper*) 564

(b)—*Police*—

25. The Siálkot Police (*Siálkot Paper*) 564

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

26. The study of Persian in India (*Paisa Akhbár*) ... 565
27. The study of Persian in Anglo-Vernacular Schools (*Anwar-ul-Islám*) 565

(e)—*Agriculture and questions affecting the land*—

Nil.

(f)—*Railways and Communications*—

28. The Lahore Railway Station (*Akhbár-i-'Am*) ... 565

(g)—*Postal Matters*—

Nil.

(h)—*Miscellaneous*—

29. Cruelty to animals (*Dost-i-Hind*) 566
30. Bribery and corruption in the public service (*Táj-ul-Akhbár*) 566

[Confidential.]

[Vol. XIII.] [No. 42.]

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VERNACULAR NEWSPAPERS

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Received up to 20th October 1900.

I.—POLITICS.

(*a*)—*Foreign.*

1. The *Wakíl* (Amritsar), of the 15th October 1900, writing about the Sultán's Silver Jubilee remarks that when His Imperial Majesty ascended the Turkish throne, the Ottoman Empire was tottering to its fall, and it seemed an Herculean task to hold it together. It is, however, a matter for congratulation that during the short period of 25 years Abdul Hamid has succeeded in breathing quite a new spirit into his subjects, and that since his accession Turkey has been making wonderful progress all round. Again, there was a time when the Sultán was denounced as an assassin and a murderer, and Christian Missionaries were never tired of throwing mud at him; but to-day all Europe is ringing with his praises, and the Powers are vying with one another in holding up to the world's admiration the good work done by His Majesty. The Editor then endeavours to show that Abdul Hamid has been eminently successful in placing Turkey's foreign relations on a satisfactory footing, improving her financial conditions, military resources, developing and expanding her trade and industries, and placing education within easy reach of her children.

The Sultán's services to the Turkish Empire.

2. The *Wakíl* (Amritsar), of the 8th October 1900, writing about the proposed Hedjáz Railway says that certain selfish and misguided persons have begun to find fault even with such a noble project, and are dissuading Muhammadans from giving money for the work. One of the opponents of the said Railway is the Editor of an Egyptian newspaper, while the rest are natives of India. The argument advanced by the Egyptian journalist in support of the position taken up by him is that the employment in connection with the pilgrimage to Mecca of means of locomotion which were not in vogue during the life-time of the Prophet is strictly forbidden in the Qurán. The *Wakíl* endeavours to show that this is not the case, and that the Editor in question, who is a Christian, has merely attempted to throw obstacles in the way of the construction of the projected Railway. As for the Indian opponents of the scheme, the objections

The Hedjáz Railway.

raised by one of them (Háji Muhammad Mustafa Khán) in the *Oudh Akhbár* of Lucknow are nonsensical in the extreme. His contention is that it is more comfortable to travel on camelback than in a Railway train; that the former means of locomotion absolves one from his sins; that the speed with which Railway trains run smacks of pride; that the noise made by a moving train, as well as the sound produced by the whistle of a locomotive engine, is condemned by the Muhammadan religion; and that consequently the followers of Islám should not subscribe towards the Hedjáz Railway Fund! Nothing can be more absurd than this; and it is scarcely worthwhile to waste words in demolishing such arguments. Another Native of India, Maulvi Azíz-ud-dín by name, who is perhaps a Deputy Collector in the North-Western Provinces, has also opposed the project in a letter to the *Pioneer* of the 23rd September last. He says that charity should begin at home, and that if the Muhammadans of India are suffering from a plethora of wealth, their first duty should be to co-operate with the authorities in affording relief to their famine-stricken fellow-countrymen. He should, however, remember that by giving money for the construction of the Hedjáz Railway the Mussalmáns will also be aiding their fellow-subjects, numbers of whom go on a pilgrimage to Mecca every year. The Maulvi further suggests that the Muhammadans should not subscribe towards the Railway Fund in question except with Government's permission. The Editor does not, however, see any necessity for this, as the work is purely of a religious nature and has nothing political about it.

The same.

3. The *Wakil* (Amritsar), of the 15th October 1900, publishes a communication from one Bashír Ahmad, of Attáwa, who says that, as the Muhammadan public in India is aware, the Hedjáz is infested by highwaymen, and that these gentlemen of the road are in the habit of plundering the Hájís travelling through their land. It needs no pointing out that the proposed Railway will put an end to this evil, and render travelling in the Hedjáz more safe and comfortable. The writer adds that pilgrims from India being the greatest sufferers at the hands of the Bedouin robbers, the Mussalmáns of this country should make the largest contribution towards the cost of the construction of the Hedjáz Railway. He further remarks that Great Britain, which is the greatest Muhammadan Power in the world, ought also to give money for the work.

The same.

4. The *Wakil* (Amritsar), of the 15th October 1900, publishes a communication from one Maulvi Muhammad Ismaíl, who says that he is doing his utmost to induce the residents of Jodhpur to subscribe towards the Hedjáz Railway Fund. His father and uncle also take great interest in the movement, and, although burdened with the maintenance of large families, have managed to give Rs. 25 towards the Railway. The writer himself has subscribed half a month's pay, and promises to make a further contribution later on.

(*b*)—*Home.*

The Urdu Hindi question.

5. The *Civil and Military News* (Ludhiána), of the 10th October 1900, says that Sir Antony MacDonnell has been misled into stating that the agitation against the

Nágri Resolution is confined to a few Muhammadan legal practitioners. It is a wonder that His Honor should be unaware of the widespread discontent which his orders of the 18th April last have caused in the North-Western Provinces. The fact of the Oudh Talukádárs and other big wigs having abstained from joining the agitation should not be taken to mean that they see nothing objectionable in the Resolution. It is an open secret that native *Raises* and grandees refrain from taking part in popular movements under the impression that by so doing they would give offence to the powers that be. The Editor then goes on to say that the introduction of Nágri characters in the law courts of the United Provinces will arrest the progress of Urdu literature for a century to come, and that consequently it is the duty of every Muhammadan to protest against the innovation.

The same.

6. The *Wakil* (Amritsar), of the 15th October 1900, says that the answers vouchsafed to Nawáb Muhammad Hayát Khán's questions in the Viceregal Council leave no room for doubt that the scope of the agitation over the Urdu-Hindi question has been wholly misrepresented to both Sir Antony MacDonnell and the Government of India. Had not this been the case, Mr Rivaz would not have stated in the Council that the agitation was confined to a certain class of Muhammadan lawyers. The authorities should know that all sections of the population of the United Provinces are opposed to the Nágri Resolution, and that if a few Mussalmán lawyers have also joined the opposition, the incident should not be used to minimise the importance of the agitation. The Editor then ridicules the *Tribune's* remark that if Urdu can be killed by a Government Resolution, it does not deserve to live; and enquires of that paper if Sanskrit and Hindi did not receive their death blow by the introduction of Persian in India by her Muhammadan conquerors.

The same.

7. The *Rafiq-i-Hind* (Lahore), of the 6th and 13th October 1900, says that the address, which Nawáb Mohsin-ul-Mulk read before the meeting recently convened at Lucknow to protest against the Nágri Resolution, is full of irrelevant matter and contradictory statements. Nay, in the course of his utterances the Náwab has made certain admissions, which are fatal to the interests of Urdu and cut the ground from under the feet of the champions of that language. After remarking that it was a mistake to elect a timid man like the successor of the late Sir Sayad Ahmad Khán to preside over the Lucknow meeting, the *Rafiq* observes that in his address the Nawáb has attempted a two-fold task, *viz.*, (1) to sing the praises of Sir Antony MacDonnell, and (2) to impress the public with a sense of his own independence and outspokenness. There can, however, be no denying the fact that the speaker has failed to accomplish either object, and that he has thereby considerably weakened the cause of Urdu. The Editor further remarks that Nawáb Mohsin ul-Mulk's allusion to the Muhammadans' capacity for wielding the sword was both inopportune and irrelevant, seeing that the Nágri Resolution has not been issued out of regard for any of the martial races of India. Again, in one part of his speech the Nawáb asserts that the Resolution cannot add to the convenience of those for whose benefit it is intended; but in another place he admits that if only those persons, who know Hindi,

were allowed to present their petitions, &c., in that language, Sir Antony MacDonnell's orders would undoubtedly prove a source of convenience to that part of the population of the North-Western Provinces. These statements not only contradict each other, but also constitute a fatal admission; and it is doubtful if the advocates of Urdu, who are hostile to the introduction of the Nágri character in the courts of the United Provinces in *any* form, will acquiesce in the Nawáb's remarks. The *Rafiq* then refers to certain other conflicting assertions in the address, which it characterises as a bundle of contradictions, weak arguments and irrelevant statements. The paper is also of opinion that the methods of agitation adopted by the Alígarh clique in connection with the Urdu-Hindi controversy have had the effect of creating misunderstandings between Government and the Muhammadans, and straining the relations between the latter and the Hindús still further.

III.—Native States.

Patiála affairs.

8. The *Khálsa Bahádur* (Lahore), of the 1st (received on the 10th) October 1900, remarks that if the rumour is true that on the application, which the Mahárája was recently compelled to submit to Government on the subject, the Hon'ble Mr. H. C. Fanshawe has been appointed Financial Adviser, Patiála, with Fakír Iftikhár-ud-dín as his assistant, the arrangement will, so far from resulting in an improvement of the State Administration, constitute an unbearable burden on the Patiála Treasury It is a matter of surprise to the Editor that Government should think of adding to the expenditure of a State, the financial condition of which it represents to be extremely unsatisfactory. Besides, it is not easy to understand why the aforesaid officials shou'd be sent to Patiála on salaries of Rs. 5,000 and Rs 1,000 respectively, when several servants of the State are competent enough to hold the posts which, according to rumour, have been conferred on these gentlemen. The Editor, therefore, expresses the hope that Lord Curzon, whose watchword is justice, will look into the matter, and prevent the imposition of an unnecessary burden on the Patiála Treasury.

The same.

9. The *Khálsa Bahádur* (Lahore), of the 1st (received on the 10th) October 1900, writing on the same subject, remarks that, having regard to the fact that the Mahárája has contributed Rs. 25,00,000 towards the finances of the State from his private purse; that His Highness is averse to any European Officer being sent to Patiála; and that it was under pressure that he applied for the services of a Fina cial Adviser, it appears desirable that Government should abstain from interfering in the State Administration for at least two years to come. The Editor feels confident that Lord Curzon, who is not unaware of the loyal services rendered to the British throne by Her Majesty's Sikh subjects, will give the Mahárája another trial, especially as His Highness is a man of parts and seems determined to improve the financial condition of Patiála.

V.—Native Societies and Religious Matters.

The plague and the pilgrimage to the Hedjáz.

10. The *Paisa Akhbár* (Lahore), dated the 13th October 1900, expresses a hope that His Excellency the Viceroy will favourably consider the memorial which has

been submitted to him by the Anjuman Islámia, Bombay, praying for the removal of certain restrictions on the pilgrims to Hedjáz which have been necessitated by the outbreak of plague.

Rahtiás and the "Mahátma" Aryas.

11. The *Arya Gazette* (Lahore), of the 11th October 1900, says that a few days back the "Mahátma" Samáj at Rúpar admitted some Rahtiás into the Vedic religion, and that certain of its members commenced eating with the converts. This, it is rumoured, has created a profound sensation in that town. The weekly meetings of the Samáj have had to be discontinued, and its members have been ostracised from their respective *birádaris* and forbidden to draw water from Hindu wells. A correspondent informs the *Gazette* that after a great deal of discussion the Deputy Commissioner has set apart two wells for the "Mahátmas'" use, and that the present plight of the Secretary of the Rúpar Samáj is pitiable in the extreme. After requesting the *Sat Dharm Práchárak* to publish the true facts of the case, the Editor alleges that the Rahtiás of Banga (Jullundur District), who were purified at Lahore some time back, are also not allowed to use the local Hindu wells.

Christ and salvation.

12. The *Arya Musáfir Magazine* (Jullundur), for July 1900, publishes an article in which it endeavours to prove that God, matter and soul, all three are eternal, and that ignorance being the cause of sin, salvation can only be obtained by the removal of ignorance. This can be attained by first acquiring a knowle lge of the causes that bring it about and then by abstinence from those actions which stand in the way of acquiring true knowledge, that is to say, by good and meritorius deeds and not by faith in any human being. That Christ was a human being is proved by the fact that he was born of a woman and was crucified. It is, therefore, impossible to obtain salvation through faith in him. Besides, people should not wonder at Christ being born of a virgin or correctly speaking of a woman whose marriage was not publicly and formally celebrated. For, the late Pandit Lekh Rám, conclusively proved in his work entitled the "Christian Mat Darpan" that there was a custom among the Jews by which the betrothed could have intercourse with each other even before marriage, and that this was the reason why Mary became pregnant before she was actually married to Joseph. The Christians should also remember that Adam was not the first human being created on this earth, nor did the world come into existence only 7,000 years ago. As geologists and the Aryas believe, the earth has been in existence for hundreds of millions of years, and thousands of millions of men have lived before Adam. These latter cannot therefore be punished for the sin of Adam, nor can they obtain salvation by faith in Christ, inasmuch as according to the Bible, the origin of sin dates from the time of Adam. Therefore when millions have obtained salvation without the assistance of Christ, the latter cannot be the means of salvation. *Mukti* or salvation can be obtained by means of true knowledge and not by faith in men like Jesus who wanted to raise a rebellion in the country of the Jews.

Christ and Muhammad: a contrast.

13. The *Anwár-ul-Islám* (Siálkot), dated the 15th August 1900, remarks that the noblest teaching contained in the Bible and one that has been much praised by the Christians, is that which enjoins its followers to turn the left cheek to

a smiter on the right. The question, however, is whether a man can live for any length of time in this world by acting up to this advice. No. The Editor is of opinion that it would be impossible for a Christian to live, even for one day, if he were to adopt this maxim. Besides, it is not known if Christ himself acted up to it. As a matter of fact, Christ possessed no moral sublimity. He was neither brave nor generous. Nor is this all. He was neither sincere, nor of a forgiving disposition. The only man who possessed all these qualities was Muhammad. He was the model of perfection, and the noble example set by him helped a great deal in spreading Islám during his lifetime. On the other hand, it is an undeniable fact that Christ could not during his lifetime make more than twelve disciples and they too did not believe in him firmly. Besides, Christ died an accursed death while Muhammad was buried in a most decent manner.

Muhammadan hell and paradise.

14. The *Arya Musáfir Magazine* (Jullundur), for August 1900, reproduces the remarks made by the *Sat Dharam Prácharak*, Jullundur, dated the 10th August last (*vide* Selections No. 34 for the week ending the 25th August, paragraph 18), regarding the Muhammadan hell and paradise.

The Qorán.

15. The *Arya Musáfir Magazine* (Jullundur), for August 1900, after giving an account of the Prophet's (Muhammad's) journey to the heavens, remarks that the story is no better than a tale of the Arabian Nights, and that by its perusal one can fully understand how apt the founder of Islám was in coining stories of this kind.

Islám and the Mullas.

16. The *Curzon Gazette* (Delhi), of the 8th October 1900, publishes a long article lamenting the present degradation of the *Mullas*, and deprecating their insolent attitude towards the poor. Cursed of both God and man, says the Editor, are the *Mullas*, who create divisions among the Muhammadans, and look upon the Qorán as a means for gaining their personal ends. Blessed, however, are the *Ulemás* who follow the teachings of Islám and preach union to its followers. The *Gazette* concludes by exhorting every *Mulla* to devote his life to the service of God and the Prophet, and do his utmost to restore Islám to its pristine purity and vigour.

The teachings of the Vedás.

17. The *Anwár-ul-Islám* (Siálkot), dated the 15th September 1900, remarks that it proved in its last issue that the Vedás neither preach the unity of God, nor are they written in eloquent language. Being offended at these remarks an Arya has endeavoured to prove in the *Arya Musáfir Magazine* for September 1900 that the Vedás preached nothing but monotheism, and in support of this contention has quoted passages from the Vedás with their translation made by Swámi Daya Nand. The writer must, however, remember that it is idle to expect non-Aryás to accept such translations as correct. This translation has been made with an express purpose and does not correspond with any previous ones made by learned Hindús hundreds of years ago. According to these earlier translations the Vedás preach nothing but polytheism and the

worship of the elements. Besides several of their *mantrás* appear to have been borrowed from the sacred books of the Zoroastrians, while many others preach immoral doctrines like those of Niyoga and transmigration of soul. Such a book, therefore, has little claim to be called a revelation.

Idol-worship.

18. The *Arya Musáfir Magazine* (Jullundur), for August 1900, commenting on a tract on idol-worship, remarks that the Hindús cannot ignore the fact that their temples are the source of all wicked deeds. How can a man help being influenced by the obscene stories contained in the Puránás, such as the wanton talk of Krishna with milkmaids, his looking at their naked bodies, the seduction of the chaste wife of Jullundhar by Vishnu, Brahma's love with his own daughter, &c., &c. Indeed, the most pious person would turn into a profligate by reading or hearing such tales. It would not, therefore, be out of place to say that a visit to a Hindu temple is sure to condemn a man to everlasting hell.

VI.—LEGISLATION.

The Punjab Land Alienation Bill.

19. One Bakhshi Mathra Singh, a Resáldár-Major, writing to the *Táj-ul-Akhbár* (Ráwalpindi), of the 13th October 1900, says that Pandit Kirpa Rám, of Gujrát, is wrong in according unqualified approval to the Land Alienation Bill (*vide* paragraph 25, Selections No. 41), and that the measure is certain to render it extremely difficult for the *zamindárs* to borrow money for their requirements, especially in days of famine. The correspondent adds that the moneyed classes invest their savings in land, not because such investments yield extraordinary profits, but merely because they are safe ones, for land cannot be lost or stolen. It may be mentioned here that it is unjust to blame *Sáhúkárs* for the present pitiable condition of the agriculturists, and that the latter themselves are responsible for their poverty.

The same.

20. The *Rafiq-i-Hind* (Lahore), of the 6th October 1900, says that it did all in its power to point out to the authorities the defects which existed in the original Bill; and praises Sir Mackworth Young and Nawáb Muhammad Hayát Khán for taking pains to make the measure a flawless one The Editor then expresses satisfaction at the necessary alterations having been made in the third form of mortgage permissible under the proposed law.

The Jágírdárs' Primogeniture Act.

21. The *Paisa Akhbár* (Lahore), of the 6th October 1900, writing about the Jágírdárs' Primogeniture Act recently passed by the Punjab Legislative Council, says that the measure will render material help in the preservation of old families, and enable them to prove of use to Government in its hour of trial. It may be mentioned here that Native Chiefs and Jágírdárs stand to Government in the relation of bones to a body, and that if their patrimony were to become divided into numberless petty estates, they would no longer be in a position to render any valuable help to the authorities in times of emergency. The Editor, therefore, welcomes the Act, and prays that it may answer the purpose for which it has been passed.

VII.—General Administration.

(*a*)—*Judicial.*

Prosecution of certain Government servants under the Gambling Act.

22. The *Hamdard-i-Hind* (Lahore), of the 6th October 1900, says that the local Police recently raided a gambling den, and that the following Government servants were among the persons arrested on the occasion:—

1. Lála Nihál Chad, Sethi (*owner of the raided house*),
2. Lála Pheru Mal,

} employed in the Government Press.

3. Lála Jagnáth *alias* Bhagat Jagnáth,
4. Lála Shiv Sahái,

} of the Postmaster-General's Office.

The case being *sub judice*, the Editor abstains from publishing any comments thereon, but he cannot refrain from calling upon the Postmaster-General and the Superintendent, Government Press, to take severe notice of the conduct of the aforesaid officials, and punish them in an examplary manner.

The Punjab Chief Court and the Dusehra holidays.

23. The *Akhbár-i-'Am* (Lahore), dated the 1st October 1900, remarks that the Chief Court, Punjab, was opened on the "Dusehra day" for hearing cases. Last year too the Court was not closed on the occasion of this festival and the fact was noticed in the newspapers (para. 12 of Selections No. 42 of 1899). The Judges of the Chief Court have, however, disregarded the protest made by the papers as also the Circular recently issued by the Government of India in this behalf. It is really hard that Hindu clerks should be made to attend offices on so important a festival as the Dusehra.

A proposal to revive the Panchayat system.

24. The *Siálkot Paper* (Siálkot), dated the 8th October 1900, observes that the question of the introduction of the Panchayat system in India is now before the Government which has invited an expression of opinion from the High Courts in the matter. That this system would prove very beneficial to the country and would save the poor and ignorant people from ruinous litigation hardly admits of any doubt. Indeed, its introduction would save Government the trouble of passing such laws as the Punjab Land Alienation Act, seeing that the poverty of the agricultural classes, which is due to litigation, would disappear. The Editor, therefore, strongly urges the introduction of this system.

(*b*)—*Police.*

The Siálkot Police.

25. The *Siálkot Paper* (Siálkot), dated the 8th October 1900, remarks that in the case Empress *versus* Jabru, the Additional Sessions Judge of Lahore has made very favourable remarks regarding the Siálkot Police. All the credit for the good work done by the Police of that district is, however, due to Mr. Richardson, District Superintendent of Police, who has through his untiring

energy and zeal for the public good brought the local Police to its present state of efficiency. Indeed, it is due to Mr. Richardson that peace now reigns in the city of Siálkot which was formerly the haunt of bad characters.

(*d*)—*Education.*

The study of Persian in India.

26. The *Paisa Akhbár* (Lahore), dated the 13th October 1900, states that the Russian Government has established a school at Samarkand for the purpose of teaching Persian to officers likely to be posted on the frontier. The Editor is surprised at the stupidity of some educated Indians who are urging the exclusion of that language from the curriculum of studies, regardless of the fact that it has been the Court language in India for about seven centuries and still exercises great influence over the social and intellectual life of the people. They also forget that Persian is an aid to the study of Urdu, and is the Court and spoken language of several British possessions such as Kullát and Biluchistán.

The study of Persian in Anglo-Vernacular Schools.

27. The *Anwár-ul-Islám* (Siálkot), dated the 15th September 1900, expresses heartfelt gratitude towards His Honor the Lieutenant-Governor of the Punjab for rejecting the resolution passed by the Educational Conference for the abolition of the study of Persian from the Primary Classes of the Anglo-Vernacular Schools and also thanks the Director of Public Instruction for laying the matter in its true light before His Honor.

(*f*)—*Railways and Communications.*

The Lahore Railway Station.

28. The *Akhbár-i-'Am* (Lahore), of the 15th October 1900, says that the recent additions to the Lahore Railway Station do not appear to have been made with an eye to the comfort and convenience of the travelling public. At any rate, so far as 3rd class passengers, who contribute the major part of the Railway revenues, are concerned, the change cannot be too strongly condemned. A separate shed, which cannot afford adequate protection against heat, rain or cold, has been erected in an obscure corner of the station to serve as a waiting room for the passengers in question. To make matters worse, after purchasing their tickets and before being admitted to a platform, they are herded together inside an unroofed enclosure, where no one would shut up even cattle in all weathers. Again, they are not allowed to enter the main station building, and are admitted to the various platforms by circuitous ways and over long bridges. All this constitutes a source of indescribable inconvenience to 3rd class passengers, and at the departure or arrival of trains they may be seen running hither and thither like persons bereft of reason. It may be mentioned here that the amalgamation of the booking offices for the Pesháwar, Mooltan and Karachi lines is another source of inconvenience and confusion to intending railway passengers. In short, it is no exaggeration to say that the new arrangements are disliked, not only by the travelling public, but also by the station officials, who, however, dare not complain of them for fear of being set down as impertinent or idle. The Editor, therefore, calls upon the Railway authorities to look into the matter, and take prompt steps to remedy the grievances referred to.

(*h*)—*Miscellaneous.*

29. The *Dost-i-Hind* (Bhera), in a Supplement, dated the 12th October 1900, complains that it seems nobody's business to take notice of the cruelty to animals practised at Bhera The Editor alleges that although the horses attached to the local hackney carriages are in several cases so weak that their legs can hardly support the weight of their own bodies, their owners work them in a merciless manner. He, therefore, requests the Tahsíldár of Bhera to look into the matter, and take immediate steps to put an end to the scandal.

Cruelty to animals.

30. The *Táj-ul-Akhbár* (Ráwalpindi), of the 13th October 1900, publishes a communication from one Kirpa Rám, a book-seller at Gujrát, who in continuation of his previous remarks (*vide* paragraph 28, Selections No. 39), alleges that no department of the public service in India is free from corruption, and that in certain departments posts are openly sold to the highest bidders. But, as the public is aware, bribery is most rampant in the law courts, and even Divisional Judges have been accused and convicted of corrupt practices. It is, however, to be regretted that Government has not up to the present made any effort to stamp out the evil, and purge the public service of its corrupt members. The writer then calls on responsible Government officers to look into the matter, and do their utmost to remedy the evil complained of.

Bribery and corruption in the public service.

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SELECTIONS

FROM THE

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PUBLISHED IN THE PUNJAB,

Received up to 27th October 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The Hedjáz Railway (*Wakíl*) 568

(b)—*Home*—

2. Lord Curzon and the Viceroyalty of India (*Victoria Paper*) 568
3. The Urdu-Hindi question (*Paisa Akhbár*) ... 569

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

4. The Hindús and Muhammadans (*Paisa Akhbár*) ... 569
5. The Aryás and the Sanátanists (*Victoria Paper*) ... 569
6. The doctrine of *Nayog* (*Arya Musáfir Magazine*) ... 569
7. Swámi Dayánand's Mission (*Sat Dharam Parchárak*) 570
8. Islám and the Mullás (*Curzon Gazette*) 570
9. The Mirza of Kádián and Pír Mehr Ali Shah (*Akhbár-i-'Am*) 571
10. The same (*Ibid*) 571

VI.—Legislation.

Nil.

VII.—General Administration.

(a)—*Judicial*—

11. Original Civil Courts in the Punjab (*Paisa Akhbár*) ... 571

Page.

(b)—*Police*—

12. A complaint in connection with the quartering of punitive police in Kasúr (*Akhbár-i-'Am*) ... 571
13. The Police and the handcuffing of native gentlemen of position (*Dost-i-Hind*) 571

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

14. The study of Mensuration in village schools in the North-Western Provinces (*Paisa Akhbár*) ... 572
15. The want of a boarding-house for the students of the Lahore Medical College (*Koh-i-Núr*) 572

(e)—*Agriculture and questions affecting the land*—

16. Grants of land on the Jhelum Canal (*Victoria Paper*) 572

(f)—*Railways and Communications*—

17. A Railway complaint (*Sialkot Paper*) 573

(g)—*Postal matters*—

Nil.

(h)—*Miscellaneous*—

18. Sale of girls (*Siráj-ul-Akhbár*)... 573
19. Grievances of Native Medical Officers (*Sialkot Paper*) 573
20. The same (*Rafiq-i-Hind*) 574
21. Islám and plague (*Curzon Gazette*) 574
22. Cholera and the water-supply (*Victoria Paper*) ... 574
23. Captain Bradshaw, Deputy Commissioner, Jullundur (*Sat Dharm Parchárak*) 574

[Confidential.]

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SELECTIONS
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VERNACULAR NEWSPAPERS
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I.—POLITICS.

(*a*)—*Foreign.*

The Hedjáz Railway.

1. The *Wakil* (Amritsar), of the 15th October 1900, acknowledges the following subscriptions received by Miáns Ghulám Nabi and Habíbullah, Shawl Merchants, Amritsar, towards the Hedjáz Railway Fund:—

	Rs.	A.	P.
Amount already acknowledged	144	8	0
Munshi Ali Gauhar, Head Clerk, Office of the Border Military Police, Kohát (second instalment)	4	0	0
Munshi Muhammad Rahmatullah of Ludhiána ...	1	0	0
Total ...	149	8	0

(*b*)—*Home.*

Lord Curzon and the Viceroyalty of India.

2. The *Victoria Paper* (Siálkot), of the 16th October 1900, expresses a hope that there is no truth in the rumour that Lord Curzon will be asked to resign the Viceroyalty of India and to take up the Foreign Secretaryship on the reconstruction of the Cabinet. Lord Curzon assumed charge of the Government of India only a short time ago, and it is scarcely likely that he will be permitted to resign his present post before the expiry of his term of office. The present Viceroy has already introduced many important reforms in the administration of the country and has taken others in hand. The people of India are therefore anxious that not only should Lord Curzon remain Viceroy for the full term, but that he should receive an extension of five years so as to ensure the reforms initiated by His Excellency being carried to a successful issue.

The Urdu-Hindi question.

3. A correspondent, writing to the *Paisa Akhbár* (Lahore), of the 20th October 1900, says that Urdu is the *lingua franca* of India, and not the language of any particular community. It is, besides, a store house of knowledge, from which all sections of the population have been deriving diverse benefits for centuries past. The writer adds that the mutual jealousies existing between Hindús and Muhammadans are responsible for the present crusade against Urdu, and that its replacement by Hindi is certain to prove injurious to the best interests of both the Government and the people, as the latter language is still in an undeveloped state. He then calls upon the authorities to stand by Urdu, and prevent its banishment from the Law Courts and Government offices in the North-Western Provinces.

V.—Native Societies and Religious Matters.

The Hindús and Muhammadans.

4. One Ahmad Hassan, Kakezai, of Naushahra, writing to the *Paisa Akhbár* (Lahore), of the 20th October 1900, remarks that the end of all religions is the same, and that the Vedás, the Qurán and all other sacred books inculcate the worship of the same God. It is, therefore, to be regretted that Hindús and Muhammadans should quarrel with each other, and thereby fall away from God still further. After remarking that the differences existing between the two communities are bound to lead to undesirable consequences one day, the writer exhorts natives of all classes to live in peace and amity, and participate in the sorrows and joys of one another. It is only by leading such a life that they can prove of any use either to themselves or to their rulers. The correspondent adds that if the Congresswálás had left politics alone and addressed themselves to the task of promoting union between the Hindús and Muhammadans, they would have proved themselves much better servants of the country.

The Aryás and the Sanátanists.

5. The *Victoria Paper* (Siálkot), of the 14th October 1900, states that a Pandit of the Sanátan School remarked in the course of a lecture at Jagraon that in the event of a Hindu embracing the Arya religion it behoved his wife to obtain Tiág (separation) from him. The Editor abstains from discussing the merits of the question lest he should be considered a partisan of either of the parties, but he cannot help remarking that it is lectures like these that tend to create disunion among the people. Lecturers should remember that their mission ought to be to unite and not to separate.

The doctrine of *Nayog*.

6. The *Arya Musáfir Magazine* (Jullundur), for September 1900, in continuation of its previous remarks (*vide* paragraphs 16 and 17 of the Selections, No. 38) says that Mirza Ghulám Ahmad's objection, that the entering into *Nayog* of a married woman owing to her husband being impotent is an insult to civilization, must be regarded as merely an appeal to human prejudices. The Mirza should know that, in the first place, it is not obligatory on such a woman to perform *Nayog*, and that, in the next, entering into *Nayog* in the prescribed manner has nothing dishonourable about it. The "prophet" of Kádián is

also wrong in likening the institution to prostitution, and holding that the doctrine of *Nayog* is an invention of Swámi Dayanánd's. It is a wonder that he should have failed to realize that, as very few men and women are able to subdue their carnal passions, and as the desire to beget children is very strong in every human being, the prohibition and not the observance of *Nayog* is calculated to spread immorality in the world. As to the objection that a widower should marry a second time and not perform *Nayog*, Mirza Ghulám Ahmad seems to be ignorant of the doctrine that only bachelors and virgins can enter into the state of matrimony, and that a widower or widow desirous of producing children can merely perform *Nayog*.

Swámi Dayánand's Mission.

7. One Karta Rám, of Karnál, writing to the *Sat Dharm Parchárak* (Jullundur), of the 19th October 1900, says that Swámi Dayánand came into this world at a time when the Vedic religion had reached its lowest depth of degradation, when its followers had well-nigh forgotten the very name of God, and were engaged in the worship of idols, tombs, gold, women, &c., and when the immoral teachings of the Puránás had inclined the Hindús to take to drunkenness, flesh-eating and fornication. The Swámi was quick to perceive that this state of affairs was due to the Vedás being interpreted in a perverse way, and resolved to cambat the evil by publishing a Hindi translation of the sacred books in question. He was strengthened in this resolve by the conviction that the Vedás preached the only true and divine religion in the world. Indeed, false must be the faiths which teach that God can forgive sins on the intercession (of a prophet) and that the inmates of paradise will be supplied with houris, wine, &c., and which hold God responsible for the good as well as the evil deeds of man, and consider it lawful to sacrific animals, kill the same for the sake of their flesh, gratify one's lust by taking a plurality of wines, practise oppression on mankind, and kill those whose religious beliefs differ from one's own. It is, however, to be regretted that the founder of the Arya Samáj was called over to the majority before he could finish the translation undertaken by him The correspondent then takes those to task who find fault with Swámi Dayánand's interpretation of the Vedás, and says that one Pandit Bhím Sain has used very strong language towards the Swámi in this connection. He concludes by suggesting that the best way to spread the Vedic religion in India is to appoint a committee of Arya Pandits to complete the aforesaid translation, as also to create greater union among the Arya Samájists by establishing prayer-houses, &c., for their daily use.

Islám and the Mullás.

8. The *Curzon Gazette* (Delhi), of the 15th October 1900, remarks that according to Muhammadan beliefs the Prophet will rise from the dead on the Day of Judgment and intercede on behalf of his followers. The Editor is, however, of opinion that the present is the time when the Prophet should rise and prevent his followers from being led astray by unscrupulous Mullás who have sown the seed of disunion among the followers of Islám and caused them to be split into numerous sects each hostile to the other. The *Gazette* dwells at considerable length on the evil practices of the Mullás and denounces their conduct in the most vehement language.

9. The *Akhbár-i-'Am* (Lahore), of the 12th October 1900, publishes a communication in which the writer endeavours to prove that the account published in the *Alhákam*, dated 24th September 1900, of the circumstances which led Mirza Ghulám Ahmad of Kádián to decline to have a controversy with Pír Mehr Ali Shah of Golra is wrong and misleading.

The Mirza of Kádián and Pír Mehr Ali Shah.

10. The same paper of the 19th October 1900 publishes another communication in which the writer endeavours to prove that it was the Mirza and not the Pír who is to blame in the matter of the controversy, &c., inasmuch as the Pír came to Lahore and remained there for several days in the hope that the Prophet of Kádián would come and compete with him by writing a commentary on the Qurán.

The same.

VII.—General Administration.

(*a*)—*Judicial.*

11. The *Paisa Akhbár* (Lahore), of the 20th October 1900, writing about the administration of civil justice in the Punjab remarks that if District and Divisional Judges were to inspect original civil courts from time to time, many a salutary reform would be introduced in these courts. It is, however, to be regretted that in several ilákás the work of the Judges in question is so heavy that they can hardly spare time for such inspections, although the courts subordinate to them are in very bad odour with the public. It may be mentioned here that the notices published by the Munsif's Court, Pind Dádan Khan, are sent only to a certain local newspaper, and that for some time past the Punjab Press has been full of complaints against the Munsif's Court at Kasúr. Had these courts been periodically inspected by the District and the Divisional Judges concerned, such complaints would never have arisen.

Original Civil Courts in the Punjab.

(*b*)—*Police.*

12. The *Akhbár-i-'Am* (Lahore), of the 24th October 1900, publishes a communication, in which the writer complains that great oppression is being practised in connection with the realization of the punitive police tax recently levied on the residents of Kasúr, Lahore District, and requests the local Tahsíldár not to leave the work entirely in the hands of the Tahsíl *Amla*.

A complaint in connection with the quartering of punitive police in Kasúr.

13. The *Dost-i-Hind* (Bhera), of the 19th October 1900, says that the Inspector-General of Police, Central Provinces, has issued orders prohibiting the local police force from handcuffing native gentlemen of position involved in criminal cases, on the ground that this subjects them to unnecessary disgrace in the eyes of their fellow-men. The Editor is of opinion that this example should be followed in the Punjab, and that only such persons as may reasonably be expected to give the Police trouble should ever be handcuffed.

The Police and the handcuffing of native gentlemen of position.

(*d*)—*Education.*

14. The *Paisa Akhbár* (Lahore), of the 20th October 1900, publishes a communication in which the writer alleges that the study of Mensuration in the Upper Primary classes of the village schools in the North-Western Provinces has been abolished, and says that the change is calculated to prove injurious to the interests of the students of such schools. The majority of these students are *Zamindárs'* sons, for whom a knowledge of Mensuration is very necessary for success in life. Perhaps the step has been taken under the impression that a knowledge of Geometry is essential for mastering the rules of Mensuration, but it is an open secret that Elementary Mensuration, which alone is taught in village schools, can be learnt without having to study Euclid. The correspondent, therefore, feels confident that Sir Antony MacDonnell's Government will give the matter its most careful attention.

The study of Mensuration in village schools in the North-Western Provinces.

15. The *Koh-i-Núr* (Lahore), of the 16th October 1900, says that a few days back it endeavoured to impress on the authorities the desirability of erecting a boarding-house for the students of the Lahore Medical College. It is, however, to be regretted that so far only one or two newspapers have evinced any interest in the matter, and that the fact of the only Medical College in the Province being without a boarding-house does not seem to strike the Punjab Press as disgraceful. It should, besides, be remembered that students are an unruly section of the population, and that unless they are kept well in hand, they are certain to degenerate into moral lepers. The Editor, therefore, requests the Director of Public Instruction in the Punjab to get the required boarding-house erected without delay.

The want of a boarding-house for the students of the Lahore Medical College.

(*e*)—*Agriculture and questions affecting the land.*

16. The *Victoria Paper* (Siálkot), of the 14th October 1900, publishes a communication in which the writer remarks that lands are to be granted for colonization on the Jhelum Canal to Military Officers and *Raises* who have rendered conspicuous services to Government. The writer urges that Military Officers, &c., can easily maintain themselves and their families on their pensions and savings, and that the claims of those whose lands have been washed away by rivers or passed into the hands of money-lenders, in liquidation of debts, or whose holdings have been reduced in area owing to sub-division, are much stronger than those of the classes to whom it is proposed to show special favour.

Grants of land on the Jhelum Canal.

The Editor commenting on the above agrees with the writer that the poorer classes have stronger claims on the consideration of Government than those who are well able to take care of themselves. He is, however, of opinion that those who have rendered good service, either as paid or Honorary servants of the Government, should also receive grants of land according to merit, care being taken that no such grants are made in favour of those who have made large sums of money by corrupt practices.

(*f*)—*Railways and Communications.*

17. The *Siálkot Paper* (Siálkot), of the 16th October 1900, says that it cannot be denied that the inordinately long stay of an official at one and the same station is undesirable for more than one reason. It is, however, to be regretted that Bábu Múl Ráj, a Goods Clerk, has been allowed to stay at Siálkot for not less than ten years. The incident assumes a serious aspect when one takes into consideration the fact that the Bábu is extremely unpopular with the local public. The Editor, therefore, requests the Railway authorities to transfer Múl Ráj to some other place at an early date, or to make public the reasons for his prolonged stay at Siálkot.

A Railway complaint.

(*h*)—*Miscellaneous.*

18. One Mirza Muhammad Fazal Iláhi, Mumtáz, son of Bábu Bahádur Khán, writing to the *Siráj-ul-Akhbár* (Jhelum), of the 1st October 1900, holds up to the world's derision such parents as are in the habit of arranging the marriages of their daughters from considerations of money, and says this reprehensible practice embitters the lives of its victims, and plunges them into endless grief and sorrow. He adds that it makes his blood boil to think how certain shameless parents sell their daughters to old men, who have already enjoyed two or three women (*do do tín tín rándon ke sánd*) and cannot be expected to gratify the sexual cravings (*arzuen purí karenge*) of their young wives. He then makes the following remarks :—

Sale of girls.

"It is an open secret that the evil practice of selling girls obtains among the Hindús to such an extent as to take one's breath away. Even extremely rich and well-to-do *Mahájans* and Sáhúkárs when disappointed at the birth of a daughter instead of a son console themselves by saying : 'Oh ! it does not matter if we have not been blessed with a son, at all events we are certain to make money out of it.' Indeed, like *Kanjars* (prostitutes and their procurers) they feed them with all sorts of delicacies in order to make them attain puberty prematurely. Good heavens ! Are such people (*i.e.* Hindús) one whit less (shameless) than *Kanjars* ? It, however, draws tears from our eyes to see daily that certain followers of our dear and true religion—Islám—are growing so foolish as to take pride in falling a victim to this fatal malady. Readers ! is there no one among you so God-fearing and so great a well-wisher of the nation and country as to step into the arena of social reform, grapple with the evil, and deliver the country and the nation from its deadly grasp. God grant, that some brave man may soon be forthcoming for the task. Amen !"

19. The *Siálkot Paper* (Siálkot), of the 16th October 1900, alleges that the Medical Department does not observe even gazetted holidays, and that Native Assistant Surgeons and Hospital Assistant—whether Hindu, Muhammadan or Christian—are not relieved of their duties even on days of great religious festivals. These officials are also treated in a very shabby manner in the

Grievances of Native Medical Officers.

matter of leave. It is very seldom that they succeed in obtaining even privilege leave, while the Inspector-General of Civil Hospitals in the Punjab has recently issued a circular prohibiting the grant of casual leave to subordinate Medical Officers. The Editor concludes by expressing a hope that Government will do something to better the lot of the officials in question.

The same.

20. The *Rafiq-i-Hind* (Lahore), of the 20th October 1900, also publishes a communication to the same effect.

Islám and plague.

21. The *Curzon Gazette* (Delhi), of the 15th October 1900, publishes a communication in which the writer states that according to the tenets of Islám, no person should run away from a place where plague is prevalent, nor should a person living in a healthy locality go to a place infected with plague. This doctrine is a very useful one, even from a sanitary point of view, for if people living in an infected place were allowed to emigrate to healthy localities, they would carry the infection from place to place and thus the epidemic would become widespread. As regards the treatment for plague, the writer observes that it is the duty of every person afflicted with this terrible malady not only to resort to proper remedies, but also to offer prayers for the removal of the scourge.

Cholera and the water-supply.

22. The *Victoria Paper* (Siálkot), of the 16th October 1900, publishes a communication in which the writer takes exception to the remark of a certain newspaper that cholera cannot be banished from Siálkot until water-works are constructed. The writer remarks that cholera outbreaks occur at rare intervals at Siálkot and cannot be attributed to impurity of water, inasmuch as places where water-works are in existence have not enjoyed immunity from the disease. Even granting that cholera outbreaks are due to an impure water-supply, it would be undesirable on financial grounds to erect water-works at Siálkot. These works would cost something like Rs. 70,000 or Rs. 80,000 and the Municipality cannot afford to incur so heavy an expenditure.

Captain Bradshaw, Deputy Commissioner, Jullundur.

23. The *Sat Dharm Parchárak* (Jullundur), of the 19th October 1900, says that during the present sickly season Captain Bradshaw has proved himself an angel to the people committed to his charge, and that he has spared neither money nor himself in alleviating the sufferings of the sick. The Editor adds that Jullundur has never before known such a pious Deputy Commissioner, and suggests that the Captain should be appointed personal adviser to some Native Chief.

Punjab Government Press, Lahore—2-11-1900—70.

[Confidential.]

[Vol. XIII.] [No. 44.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 3rd November 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The achievements of the present Sultán of Turkey (*Wakil*) 579
2. The Hedjáz Railway (*Ibid*) 579
3. The same (*Ibid*) 580
4. The same (*Ibid*) 580
5. The recent General Elections (*Paisa Akhbár*) ... 580

(b)—*Home*—

6. Lord Curzon and the Viceroyalty of India (*Wafaddr*) 580
7. The Urdu-Hindi question (*Rafiq-i-Hind*) ... 580
8. Prohibition against delivering public lectures at Kálpi (*Sat Dharm Prachárak*) 581
9. The *Kdlídás* sedition case (*Sidlkot Paper*)... ... 581

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

10. Faridkot affairs (*Public Gazette*) 581
11. Famine-stricken *zamíndárs* in Native States (*Victoria Paper*) 582

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

12. The coming Congress (*Rafiq-i-Hind*) 582
13. A complaint against the Manager, Golden Temple (*Public Gazette*) 582
14. The Aryás and the coming Census (*Sat Dharm Prachárak*) 582
15. The Aryás and the *chhut* system (*Hakam*) 583
16. Islám and the *Mullás* (*Curzon Gazette*) 583
17. The Mirza of Kádián and Pír Mehr Ali Shah of Golra (*Chaudhwin Sadi*) 583
18. The same (*Ibid*) 584
19. The Mirza of Kádián on Christianity and the Shia religion (*Hakam*) 584

VI.—Legislation.

20. The Punjab Alienation of Land Act (*Akhbár-i-'Am*) ... 584
21. The same (*Public Gazette*) 584

Page.

VII.—General Administration.

(a)—*Judicial*—

22. A judicial complaint (*Akhbár-i-'Am*) 585

(b)—*Police*—

23 Mehta Arjan Dás, Inspector of Police, Siálkot (*Victoria Paper*) 585

(c)—*Municipal and Cantonment affairs*—

24. Delhi Municipal affairs (*Curzon Gazette*) ... 585
25. Amritsar do. do. (*Public Gazette*) 586
26. Prohibition against the election of convicted persons as Municipal Commissioners (*Victoria Paper*) ... 586
27. Cantonment Magistrates (*Ibid*) 586

(d)—*Education*—

28. The Muhammadans and the Education Department (*Chaudhwin Sadi*) 587

(e)—*Agriculture and questions affecting the land*—

Nil.

(f)—*Railways and Communications*—

29. Grievances of the Clerks of the Office of the Examiner, North-Western Railway (*Punjab Samáchár*) ... 587
30. The same (*Ibid*) 588
31. The same (*Ibid*) 588
32. The Lahore Railway Station (*Ibid*) 489
33 The same (*Paisa Akhbár*) 589

(g)—*Postal Matters*—

34. Hard lot of village postmen (*Public Gazette*) ... 589

(h)—*Miscellaneous*—

35. The Jhelum officials and the *Tribune* (*Sirdj-ul-Akhbár*) 589
36. How to banish famines from India (*Sidlkot Paper*) ... 590
37. The post of Superintendent, Government Press, Lahore (*Hamdard-i-Hind*) 590

[Confidential.]

[Vol. XIII.] [No. 44.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 3rd November 1900.

I.—POLITICS.

(*a*)—*Foreign.*

1. The *Wakil* (Amritsar), of the 22nd October 1900, states that

The achievements of the present Sultán of Turkey.

His Majesty the Sultán of Turkey has done much towards the development of the resources of that country and the improvement of its administration, besides giving a stimulus to trade. In 1900 the Sultán proclaimed the commencement of the construction of the Hedjáz Railway, which will run between Damascus and Mecca, a distance of 1,000 miles, and between Mecca and San'aá, a distance of 500 miles. It was the duty of the Sultan, as Khaílfa of the faithful and guardian of Harmen (Mecca and Medina), to undertake this task. This line besides proving a source of blessing to the pilgrims, will be found to be advantageous from a worldly point of view. The meeting of Muhammadans of various parts of the world every year will be productive of many good results. The Sultán, by the construction of this railway, has united all the Muhammadans of the world and strengthened the feeling of brotherhood among them. In fact the Sultán has opened the gates of Heaven to all Muhammadans, especially those who, from old age, could not bear the hardships which the pilgrims had to undergo. The Sultan, as Khalífa of the Muhammadans, has discharged his duty creditably and faithfully. The telegraph line has also been extended, and His Majesty has given further proof of his enlightenment by establishing direct telegraphic communication with India.

2. The *Wakil* (Amritsar), dated 22nd October 1900, thanks the *Hakam*, *Naiyar-i-Asafi*, *Riáz-ul-Akbár*, *Liberal*, and the *Jami'-ul-Ulúm* for writing on the Hedjáz Railway, and inducing the Indian Muhammadans to contribute towards its funds liberally; and complains that the *Chaudhwin Sadi*, the *Curzon Gazette*, &c., &c., have not moved in the matter, in spite of its being very important.

The Hedjáz Railway.

3. The *Wakíl* (Amritsar), of the 22nd October 1900, publishes the following list of subscriptions paid to Mían Gholám Nabi and Habíbullah, Shawl Merchants of Amritsar, on account of the Hedjáz-Damascus Railway :—

The same.

	Rs.	A.	P.
Total up to 15th October 1900 ...	149	8	0
M. Rahím Bakhsh, Jamadár, Akyari, Delhi	1	0	0
Bábu Allah Bakhsh, Overseer, Assam-Bengal Railway	68	8	0
Bábu Gholám Qásim, Canal Overseer ...	9	8	0
Muhammad Husain, Shang	1	0	0
Ahmad, Pesháwar	0	2	0
Abdul Hakím, employé of the Ganges Canal	1	0	0
Total ...	230	10	0

4. The *Wakíl* (Amritsar), dated 22nd October 1900, learns that Maulvi Ahmad Ali is collecting subscriptions for the Hedjáz Railway at Batála in the Gurdáspur District. He has already remitted Rs. 21 and annas 6, and has Rs. 10 and annas 15 in hand.

The same.

5. The *Paisa Akhbár* (Lahore), of the 27th October 1900, writing about the recent General Elections says that the people of India should not feel cast down at the Unionists' return to power, for so far as this country is concerned there is nothing to choose between the Liberals and Conservatives, and neither party has up to the present conferred any special benefit on Her Majesty's native subjects.

The recent General Elections.

(*b*)—*Home.*

6. The *Wafádár* (Lahore), of the 22nd October 1900, says that the rumour that Lord Curzon has been offered the Foreign Office portfolio and will shortly leave India to take up his new appointment has spread a gloom over the country. His Lordship's treatment of the children of the soil has uniformly been so considerate that the prospect of losing such a ruler has evoked feelings of profound sorrow. After praising the Viceroy for interesting himself in the welfare of the hard-worked and ill-paid Government clerks, and listening to the complaints even of the humblest of Her Majesty's native subjects, the Editor observes that His Excellency's love of justice and fair play has had the effect of bringing the rulers and the ruled nearer together. He is, therefore, of opinion that Lord Curzon's recall at the present juncture will be detrimental not only to the interests of the people, but also to those of Government.

Lord Curzon and the Viceroyalty of India.

7. The *Rafíq i-Hind* (Lahore), of the 27th October 1900, says that the *Tribune* has published a number of communications urging the discontinuance of the use of Urdu in the Law Courts of the Punjab. So far, however, its correspondents

The Urdu-Hindi question.

have not been able to agree as to whether that language should be replaced by Hindi or Punjábi. It is a wonder to the Editor that these gentlemen should have put forward such an absurd proposal, seeing that while both Hindi and Punjábi are mere dialects and can boast of no literature worthy the name, Urdu is the *lingua franca* of India and possesses books treating of every branch of knowledge. At all events, the supporters of Urdu should take warning from the controversy going on in the columns of the *Tribune*, and devise means to prevent the banishment of that language from the courts of the Province. The *Rafiq* then requests the *Tribune's* correspondents to drop the matter, which, it says, is calculated to create unnecessary unpleasantness between Hindús and Muhammadans.

Prohibition against delivering public lectures at Kálpi.

8. The *Sat Dharm Prachárak* (Jullundur), of the 26th October 1900, publishes a communication from one Narayan Parshád, who says that, in the course of his recent tour in the North-Western Provinces on behalf of the Gurúkul, he also paid a visit to Kálpi, but that he was not allowed to lecture in that town. The reason alleged for this extraordinary proceeding was that no one could deliver a lecture there without first obtaining the Tahsíldár's permission for the purpose. On inquiry, however, the writer found that there was no Government order in existence forbidding the delivering of public lectures at Kálpi. The practice of obtaining the local Tahsíldar's permission for doing so is, therefore, not only contrary to the wishes of Government, but also an infringement of the religious liberty conferred by the Queen-Empress on her native subjects. It is consequently to be hoped that Government will look into the matter, and put a speedy end to the scandal.

The *Kálídás* sedition case.

9. The *Siálkot Paper* (Siálkot), of the 24th October 1900, after referring to the sentence passed in the *Kálídás* sedition case, observes that the proprietor of the prosecuted newspaper has been dealt with in a very harsh manner. The court knew that he was a very poor man, but still it declined to give him time to furnish the security required of him. The Editor feels confident that Sir Antony MacDonnell will call for the file of the case, and mitigate the harshness of the sentence in order to remove the misapprehensions it has caused in the public mind.

III.—Native States.

Faridkot affairs.

10. The *Public Gazette* (Amritsar), of the 24th October 1900, reports that at the Darbár held by His Highness during the Dussehra celebrations the Rája of Faridkot expressed regret that certain affairs of State had so far prevented him from introducing reforms in the administration, and promised to take greater interest in the welfare of his subjects in future. He then declared that he had decided to establish a cattle market, &c., in Faridkot, and spread education in the State. The Editor hopes the Rája will walk in the footsteps of his late father, during whose time Faridkot was in a flourishing condition. For the present he would request His Highness to discontinue the practice of permitting gambling on the occasion of the Dewáli on payment of fees, as it does not become a ruler to encourage this vice in his subjects.

11. The *Victoria Paper* (Siálkot), of the 20th October 1900, says that the Government of India have won the hearts of the people of this country by making *taccávi* advances without charging any interest, with a view to helping the agriculturists in purchasing seed and bullocks. Those Native Chiefs whose territories are affected by famine should imitate the good and humane example set by the Government of India. The reign of Her Gracious Majesty the Queen and the Viceroyalty of Lord Curzon will always remain memorable in the history of India for the sympathetic treatment accorded to the people by their rulers.

Famine-stricken *zamíndárs* in Native States.

V.—Native Societies and Religious Matters.

12. The *Rafiq-i-Hind* (Lahore), of the 27th October 1900, says that the Reception Committee of the 16th Indian National Congress is doing its utmost to make the coming session a success. The Committee has also requested the Hon'ble Bábu Surendra Náth Bannerji to make a tour of the Punjab, and lecture in important towns on behalf of the Congress. The Bábu has acceded to the request, and will arrive at Lahore in the beginning of November, when he will lay the foundation stone of the hall which the local Congress Committee intends building in memory of the late Mr. Bradlaugh. After remarking that the rumour that the Hon'ble Pandit Bishamber Náth, a member of the Legislative Council of the North-Western Provinces, has been selected to preside over the Lahore Congress, is wholly unfounded, the Editor expresses surprise that the local Anjuman-i-Islámia has not as yet held its usual annual meeting at which a few Muhammadan gentlemen are in the habit of adopting resolutions to the effect that the Mussalmáns of the Punjab have no sympathy with the Congress movement.

The coming Congress.

13. A correspondent writing to the *Public Gazette* (Amritsar), of the 24th October 1900, alleges that several years ago one Naráyan Singh, then a Darogha of the Golden Temple, was dismissed for misconduct. Some time back, however, the Manager of the Temple reinstated this man in his former appointment, and posted him to the Gurdawára at Tarn Táran. The *Pujáris* at the latter place raised an outcry over the scandal, but the Manager won them over to his side by giving then some money from the funds of the Temple. Even this, however, failed to prevent the matter from reaching the ears of the Deputy Commissioner, who has again sent Naráyan Singh about his business. The writer further alleges that although sleeping in the Golden Temple is strictly prohibited, the Manager may frequently be seen taking a nap within the precincts of that sacred place. Again, for every visit paid by him to the Gurdawára at Tarn Táran he draws from the Temple Funds double the travelling expenses incurred by him. The writer concludes by requesting the Deputy Commissioner to look into the matter, and take prompt steps to improve the management of the Golden Temple.

A complaint against the Manager, Golden Temple.

14. One Lalta Parshád writing to the *Sat Dharm Prachárak* (Jullundur), of the 26th October 1900, says that Arya newspapers have more than once urged that in the coming Census the Arya Samájists should not be classed among Hindús.

The Aryás and the coming Census.

From the Census Rules framed by the Government of the North-Western Provinces, however, it would appear that the Aryás are to be treated as a sect of Hindús and not a separate religious body like Muhammadans, Christians, &c. This, the writer observes, is very hard on the followers of Dayánand, who regard the word "Hindu" as an extremely degrading and insulting epithet. Besides, when they do not believe in Hindúism, it is only just that in the Census papers they should not be returned as Hindús.

The Aryás and the *chhut* system.

15. The *Hakam* (Kádián), of the 10th October 1900, learns from the *Tuhfa-i-Sarhad* (Bannu) that on the occasion of the ninth anniversary of the Arya Samáj Master Atma Rám, Secretary, Arya Piratinidhi Sabha, Punjab, and six other Aryás dined with Dr. Panial on the latter promising to give up eating meat. The flour was kneaded by the Doctor, who brought the food and ate it in their company. It remains, however, to be seen how far such a practice is countenanced by the Arya Piratinidhi Sabha and to what extent other members of the Arya Samáj will follow this example. Master Atma Rám has clearly said that it is lawful to dine with a person who does not take meat and wine and keeps neat and clean. This shows that if a sweeper observed the above mentioned three conditions the Aryás would have no objection to dining with him. The sweepers and Chamárs should rejoice that the Aryás will before long be ready to dine with them if they observe the three conditions.

Islám and the Mullahs.

16. The *Curzon Gazette* (Delhi), dated 23rd October 1900, takes the Mullás of the present day to task for their conduct in setting the different sects of Islám by the ear. Every Mullah has not only turned his mosque into a house, but has also used it as a means for gratifying his unlawful desires. These Mullahs have converted the mosques into screens from behind which they prey upon the Muhammadans. They have desecrated the sacred places of worship. Fatwás declaring Muhammadans to be infidels are issued from these mosques. Blasphemies are uttered against the Prophet and innocent Muhammadans are abused. In short people cannot muster courage to repair to a mosque to say their prayers for fear of being involved in some criminal case. The Mullahs compile their daily accounts in the mosques where all sorts of intrigues are hatched. There is not a single mosque in which the ignorant portion of the followers of Islám have not at one time or other broken each others heads.

The Mirza of Kádián and Pír Mehr Ali Shah of Golra.

17. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th October 1900, publishes a communication in which the writer endeavours to show that Mirza Ghulám Ahmad of Kádián has been persistently challenging all Muhammadan Maulvís and spiritual leaders to enter in to a controversy with him and that he has invariably shifted his ground whenever the challenge has been accepted. The Editor then observes that Pír Mehr Ali Shah has turned the tables on the Mirza, who failed to come to Lahore to compete with him, by writing a commentary on a chapter of the Korán. The Pír has no doubt done a great service to Islám, seeing that many a follower of the Mírza has now renounced his lead.

18. Referring to the above communication, the Editor remarks that he has always refrained from giving publicity to articles on religious matters in the columns of the *Chaudhwin Sadi*, but that he considers it desirable to insert the article in question, which has been written by an old and able gentleman. Instead of giving his own opinion on the subject the Editor reproduces a letter from the pen of the late Sir Syad Ahmad Khán addressed to a Maulvi in December 1891 in reply to the latter's letter. In this letter the Syad advises the Muhammadans to leave the Mirza alone and take no notice of his preposterous claims.

The same.

19. The *Hakam* (Kádián), of the 17th October 1900, publishes an open letter from Maulvi Abdul Karím to the effect that a certain article contributed by one Imám-ud-dín of Lahore to the columns of the *Akhbár-i-'Am* having been brought to the notice of the Mirza of Kádián, the latter remarked that he had prophesied the death of four persons of whom three had died, but that strangely enough his opponents had the boldness to assert that his prophecies had not come true. It should be borne in mind that God Almighty grants long lives to the opponents of the truthful in order to shed the more lustre on the good work done by the latter. The Mirza also remarked that the Shía religion was about to die like Christianity owing to the foolish stories concocted by its followers regarding the bloody Mehdi.

The Mirza of Kádián on Christianity and the Shía religion.

VI.—LEGISLATION.

20. The *Akhbár-i-'Am* (Lahore), of the 27th October 1900, remarks that every Bill is sent to the Secretary of State for sanction after it is passed by the Supreme Legislative Council, but the Punjab Alienation of Land Act will not be so sent as the Secretary of State's sanction was obtained before hand in respect of this law. Hence efforts will be made to enforce the law at once. The passing of the measure in the teeth of the educated public opinion of the Province has practically proved that Government can pass any measure with the aid of its official majority. The Hon'ble Mr. Rivaz cut short the controversy by denouncing as common place the reasons put forward against the Bill. It has been impressed upon Government by Mr. Thorburn that the *Sáhúkárs* are thirsting for the blood of the agriculturists. The motives both of Government and the opponents of the law are undoubtedly above suspicion. It is, however, to be regretted that the matter has not been correctly explained to Government.

The Punjab Alienation of Land Act.

21. The *Public Gazette* (Amritsar), of the 24th October 1900, says that the supporters of the Punjab Land Alienation Bill are proclaiming to the world with a flourish of trumpets that, with the exception of Kanwar Sir Harnám Singh, not a single member of the Viceregal Council was opposed to the passing of the measure. These gentlemen should, however, remember that no servant dare go against his master, and it was impossible for the official members of the Council to oppose a Bill introduced by Government, especially when they knew that the Viceroy was bent on passing the same. The Editor then goes on to say that

The same.

the Land Alienation Act is certain to stop the further progress of the Punjábís, inasmuch as it is calculated to compel them to move in fixed grooves. He adds that the official members of the Supreme Council laid great stress on the fact that the new law was undertaken in order to avert a certain political danger. It is, however, a matter of surprise that so far the nature of this danger has not been explained to the public. Perhaps the danger was a myth, pure and simple, and was invented merely to silence opposition to the measure.

VII.—General Administration.

(*a*)—*Judicial.*

A judicial complaint.

22. The *Akhbár-i-'Am* (Lahore), of the 29th October 1900, says that it has received several complaints to the effect that certain Judges and Magistrates are in the habit of holding their courts at very inconvenient hours. Some others, it is alleged, dispose of their judicial work at their respective residences. Both these practices are a source of considerable inconvenience to the litigating public, and the authorities should take steps to remedy the evil.

(*b*)—*Police.*

Mehta Arjan Dás, Inspector of Police, Siálkot.

23. The *Victoria Paper* (Siálkot), of the 22nd October 1900, states that Mehta Arjan Dás, Inspector of Police, Siálkot, has not only succeeded in apprehending the dakaits who had been infesting the Siálkot District, but has at the same time arrested a number of others who had until lately been carrying on their depredations in the Lahore District. The Mehta has also recovered a large amount of stolen property. It is, however, strange, says the Paper, that Government has not as yet recognised the Mehta's valuable services, either by promoting him to the post of Assistant District Superintendent of Police or by conferring on him a suitable title of honor. It is the duty of Government to appreciate the services of such honest officers.

(*c*)—*Municipal and Cantonment affairs.*

Delhi Municipal affairs.

24. The *Curzon Gazette* (Delhi), dated 23rd October 1900, in its local columns complains that some Municipal Commissioners of Delhi entirely ignore the order of Deputy Commissioner to the effect that requisite permission to rebuild houses which collapsed during the floods should be given by the Ward Member without calling for a plan. As an instance in point the Editor states that one Mahmúd Hosain Khán made an application to Hakím Zahír-ud-dín on the 1st of October 1900 for permission to rebuild his house, which is situated on the road to Kassábpura and which had fallen during the floods. This poor man deals in saltpetre. The Hakím could have inspected the site in an hour and given the necessary permission, but instead of doing so he took no action on the application for 13 days, when the owner of the house was ordered to furnish a plan. This means a probable delay of about a month and a half. When the resolution referred to above clearly provides that a Ward Member

cannot compel any house proprietor to file a plan of the house to be built, there is no reason why so much oppession should be practised on the people. Hearing the complaints of the people the Reverend Thomas spoke to the Deputy Commissioner who issued peremptory orders for permission to be granted without delay. If this is true, says the *Gazette*, the Hakím should accept the hint and take pity on the people who have been rendered homeless and have to pass their nights in the open. The Hakím should desist from his oppressive and tyrannical habits, otherwise complaints will be made direct to the Government.

Amritsar Municipal affairs.

25. The *Public Gazette* (Amritsar), of the 16th October 1900, in its local column complains that little or no attention is paid by the Municipal Commissioners to the roads outside the Sultánwind and Chattiwind gates, which have not been repaired since the time of the late Khán Muhammad Shah, Khán Bahádur, Honorary Magistrate and Municipal Commissioner. The Editor then goes on to say that when Tára Singh was appointed Dárogha of the Municipal horses certain things happened which led the Municipality to prosecute him, but the matter was finally hushed up owing to a certain gentleman interesting himself on behalf of the Darogha. Najm-ud-dín was then appointed Darogha of horses by Mr. Nicholl and Tára Singh was appointed to some other post. It is said that a certain gentleman is again thinking of securing Tára Singh's appointment as Darogha of horses. This, however, should not be done. The Editor further complains that the Committee for the inspection of hackney cabs at a recent meeting passed certain worthless cabs.

Prohibition against the election of convicted persons as Municipal Commissioners.

26. The *Victoria Paper* (Siálkot), of the 20th October 1900, says that some time back Government framed certain rules prohibiting the appointment as Municipal Commissioners of persons who have ever been convicted, by a court of law in British territory, of offences which, in the opinion of the Local Government, imply a defect of character. The Editor suggests that the prohibition should also extend to persons convicted of similar offences by the law courts in Native States, and calls upon the Punjab Legislative Council to pass some law to that effect. He further remarks that persons expelled from, or convicted of, a criminal offence in British India should not be shown any mark of distinction in Native States, and *vice versâ*. Moreover, no officer in British territory should recommend any resident of a Native State living in his *iláka* for a token of honor at the hands of Government, before he has learnt the man's antecedents by a reference to the British Agent in that State.

Cantonment Magistrates.

27. The *Victoria Paper* (Siálkot), of the 22nd October 1900, observes that Cantonment Funds being public funds, there is no reason why Cantonment accounts should not be published for the information of the public. The Editor is also of opinion that no allowance of any kind should be granted to Cantonment employés such as Head Clerks, &c., without the special sanction of Government. Cantonment Magistrates who do not attend their courts regularly should formally

apply for leave whenever they are unable to attend court, and any Magistrate who remains absent without obtaining leave should be required to take sick leave if the state of his health does not admit of his attending court regularly. Moreover, these Magistrates should be required to certify on oath that they attend their courts for so many days in a month. Their salary bills should not be paid unless they are accompanied by a certificate of the kind suggested.

(*d*)—*Education.*

The Muhammadans and the Education Department.

28. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th October 1900, states that the Muhammadans form 60 per cent. of the entire population of the Punjab, but that they are sunk so low in the social scale that they dare not even ask for their just dues. Indeed, if a member of this community happens to secure a post in Government service their rivals; who consider it their duty to trample the rights of the Muhammadans under foot, raise an outcry to the effect that great partiality is being shown towards the Muhammadans.. As a case in point the Editor refers to the Education Department the present head of which has often taken the claims of the Muhammadans into consideration. Out of the 61 graded appointments the salaries of which range from Rs. 50 to Rs. 400, 50 are held by Hindús, 6 by Christians and only 5 by Muhammadans. This state of things is due to the fact that the number of Muhammadan teachers in Board Schools is very small. It is true that the appointments of teachers in Board Schools are made by Municipalities, but it cannot be denied that such appointments are always made subject to the sanction of the Inspector of Schools, whose recommendations carry great weight. As, however, out of the five Inspectors in this Province three are Hindús and none Muhammadan, it is idle to expect that Muhammadans will be treated in an equitable manner. Turning to the appointments made by the Director of Public Instruction, the Editor finds that the Head Masters of all the four Model Schools are Hindús and that the same is the case with their subordinate staff. It is very strange that even the staff of the Central Training College, which supplies teachers to the schools in the Province, does not contain a single Muhammandan. Since 1898, when Syad Maqbúl Shah was appointed District Inspector of Schools, four vacancies have occurred in that grade every one of which has gone to the Hindús. Under such circumstances the Muhammadans are justified in asking Government for justice, seeing that their practical exclusion from the Education Department is likely to frustrate all hopes of their regeneration.

(*f*)—*Railways and Communications.*

Grievances of the clerks of the office of the Examiner, North-Western Railway.

29. The *Punjab Samáchar* (Lahore), of the 20th October 1900, publishes a communication, in which the writer, in continuation of his previous remarks (*vide* para. 33 of the Selections No. 41), says that Government has directed the attention of the Examiner, North-Western Railway, to the grievances of his clerks, and that that officer has told certain of his office hands that the Chief Examiner is willing to give the aggrieved clerks a hearing. The correspondent is, however, surprised to learn that the Goods

Accountant has reported to the Chief Examiner that the hands employed in the Statistical, Coaching and Goods Sections, whose grievances have recently been published in the *Punjab Samáchar*, are neither overworked nor ill-treated. It is not easy to understand how this gentleman could have the hardihood to make such a report, seeing that the clerks in question daily complain to him of their unbearable lot. But he should rest assured that his efforts to misrepresent facts to the Chief Examiner are certain to prove fruitless. The writer then endeavours to show that work in the aforesaid Sections is so heavy that if every pair of clerks employed in them were to perform their share in a careful manner and according to the instructions laid down in the "Manual," they would require at leat 57 days to finish their month's work. He concludes by remarking that the present head of the Goods Sub-Section is wholly incompetent to perform his duties in an efficient manner.

The same.

30. The same correspondent, writing to the *Punjab Samáchar* (Lahore), of the 27th October 1900, wishes to bring to the notice of the authorities the following grievances of the clerks employed in the Goods Section:—

(1). Although the time appointed for the inspection of the attendance register kept in the Section is 10-10 A. M., clerks reaching the office even at four minutes past ten have to furnish explanations for coming late.

(2). The sorting of daily invoices is a source of unnecessary inconvenience to the clerks, as these invoices can serve no useful purpose.

(3). There are certain drones in the office who pass all their time in gossip and sauntering about, and whom the Accountant, &c., seem to hold in awe. The work of these clerks is divided among their already overburdened colleagues in the office, which renders the lot of the latter still more unbearable, Lála Durga Dat is one of the officials complained against.

(4). Almost every post falling vacant in the Section goes to the friends and relations of the "Sub-Head," &c., in utter disregard of the claims of candidates working in the Section.

The writer then enquires if the clerks in the Goods Section have no grievances, how it is that the majority of them, especially those in the "Local Goods" (Department), are resigning their appointments. He also wishes to mention here that these clerks can hope to get justice done to them only if their present immediate superiors are transferred to some other place.

The same.

31. The *Punjab Samáchár* (Lahore), of the 20th October 1900, is glad to learn that the Chief Examiner has been pleased to take notice of the communications recently published in its columns regarding the hard lot of the clerks employed in the office of Examiner, North-Western Railway, and that he has sanctioned promotions to the amount of Rs. 10,000 for these hard-worked servants of Government.

32. The *Punjab Samáchár* (Lahore), of the 20th October 1900, complains that the waiting shed for Third Class passengers recently erected at the Lahore Railway Station near the latrines is not only a source of extreme inconvenience to those for whose use it is meant, but also a very unsafe place to stop in at night. The Editor regrets that the passengers in question, from whose pockets comes the major part of the railway revenues, should be treated in such a shabby manner, and calls upon the Manager, North-Western Railway, to take immediate steps to put an end to the scandal.

The Lahore Railway Station.

33. The *Paisa Akhbár* (Lahore), of the 27th October 1900, writing on the same subject, remarks that the travelling public, especially *parda nashín* ladies, are greatly dissatisfied with the new arrangements. The Editor also wishes to point out that the waiting shed for third class passengers cannot afford much protection against rain or cold.

The same.

(g)—Postal matters.

34. The *Public Gazette* (Amritsar), of the 16th October 1900, publishes a communication in which the writer invites the attention of the postal authorities to the hard lot of village postmen, and says that they should be allowed privilege leave, like other public servants, and should also be granted a sword to defend themselves while on duty, especially in these days when thefts, robberies, and dakaities are so rife in the country.

Hard lot of the village postmen.

(h)—Miscellaneous.

35. The *Siráj-ul-Akhbár* (Jhelum), dated 29th October 1900, publishes a communication in which the writer observes that some newspapers consider it their primary duty to adversely criticise everything done by Government, and to regard the authorities as dishonest and partial. The *Tribune* recently learnt from a correspondent that Sardár Sher Ahmad Khán was about to be transferred as District Judge to Jhelum. The journal in question being an enemy of the Muhammadans at once began to complain that the Extra Assistant Commissioners, the Superintendent of the Deputy Commissioner's Office, the Tahsíldár and the Assistant Surgeon at Jhelum were already Muhammadans and that the District Judge selected was also a member of that community. What object has the *Tribune* in making such nonsensical remarks? Does it mean to say that Government makes such appointments in a haphazard way or that any injustice has been done to any Hindús in the disposal of their cases or in filling up appointments? It is strange that the *Tribune* should carp at officials in whose honesty and ability the Government place full confidence. Had the Editor of the *Tribune* taken the trouble to ascertain the names of the officers alluded to above he would never have given vent to his spleen. M. Nawáb Khán is Tahsíldár, Wazírzada Muhammad Akram Khán and Rája Jahándád Khán are Extra Assistant Commissioners, Muhammad Husain Khán is Superintendent of the Deputy Commissioner's Vernacular Office, and Mirza Yáqúb Beg is Assistant Surgeon at Jhelum. All these officials are very honest, able, just and God-fearing men.

The Jhelum officials and the *Tribune*.

36. The *Siálkot Paper* (Siálkot), of the 24th October 1900, remarks that so long as natives fail to learn the lesson of self-help, famines will continue to work havoc in India. After remarking that the frequent appearance of famine is neither due to the export of grain from the country nor to Government's heavy military expenditure, the Editor observes that the following are the surest means for stamping out the evil :—

How to banish famines from India.

(1). To induce rich natives to start factories in all parts of the country.

(2). To place prudential checks on the rapid increase of population in the land.

(3). To induce the surplus population of all Provinces to colonize uninhabited parts of India.

The *Paper* calls upon the National Congress to leave off dabbling in politics, and address itself to the task of rescuing the people from the clutches of famine.

37. The *Hamdard-i-Hind* (Lahore), of the 27th October 1900, learns that Mr. McGowan, Superintendent, Punjab Government Press, is dead. Lála Síta Rám, who has been acting for him for about a year, has efficiently and honestly discharged his duties during his incumbency. He has succeeded in pleasing his officers as well as his subordinates by promptness in turning out work and equitable treatment of the latter. The Editor asks the Chief Secretary to Punjab Government to confirm the Lála in the post of Superintendent of the Government Press.

The post of Superintendent, Government Press, Lahore.

Punjab Government Press, Lahore—10-11-1900—70.

[Confidential.]

[Vol. XIII.] [No. 45.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 10th November 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The Hedjáz Railway Fund (*Wakíl*) 593

(b)—*Home*—

2. Hindi *versus* Urdu (*Khálsa Bahádur*) 593

II.—Afghanistan and Trans-Frontier.

3. The Amír's autobiography (*Wakíl*) 594

III.—Native States.

4. The Rája of Jínd's marriage with a European girl (*Khálsa Bahádur*) 594
5. The same (*Lahore Punch*) 594
6. Kapúrthala affairs (*Ibid*) 595
7. Patiála affairs (*Sada-i-Hind*) 595

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

8. Congress meeting at Lahore (*Public Gazette*) ... 595
9. The Muhammadan Maulvís and the Nadwa (*Curzon Gazette*) 596
10. The *Curzon Gazette* and the Maulvís (*Wakíl*) ... 596
11. The Mirza of Ká'ián and Pír Mehr Ali Shah of Golra (*Akhbár-i-'Am*) 597
12. The same (*Ibid*) 597
13. The Brahmos and the Arya religion (*Arya Gazette*) ... 597

VI.—Legislation.

Nil.

Page.

VII.—General Administration.

(a)—*Judicial*—

14. The fixing of court hours (*Paisa Akhbár*) 598

(b)—*Police*—

Nil.

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

15. Mission Schools and the Hindús (*Arya Gazette*) ... 598
16. The age limit for appearing at the Entrance Examination (*Paisa Akhbár*) 598
17. The same (*Sidhot Paper*) 598

(e)—*Agriculture and questions affecting the land*—

18. The poverty of the agricultural classes (*Curzon Gazette*) 599
19. The famine (*Ibid*) 599

(f)—*Railways and Communications*—

Nil.

(g)—*Postal Matters*—

20. A postal complaint 599

(h)—*Miscellaneous*—

21. The establishment of a Press conference in the Punjab (*Sadá-i-Hind*) 599
22. Income tax assessment (*Victoria Paper*) 600
23. The same (*Sidhot Paper*) 600

[Confidential.]

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I.—POLITICS.

(*a*)—*Foreign.*

The Hedjáz Railway Fund.

1. The *Wakíl* (Amritsar), dated 29th October 1900, publishes the following list of subscriptions towards the Hedjáz Railway Fund paid to Míáns Ghulám Nabi and Habíbulla of Amritsar :—

		Rs.	A.	P.
Previous total		223	10	0
Bábu Ata Muhammad, Clerk of Court, Amritsar		1	0	0
M. Muhammad Azím, Agent of Seth Dwárka Dás, Samasatta ...		10	0	0
Maulvi Ghulám Muhammad, Simla		21	0	0
M. Tafazzul Husain, Rs. 5-2-0 ...	(Money Order Commission 4 annas deducted.)	15	0	0
Sheikh Abdul Karím, Re. 1-2-0 ...				
M. Muhammad Amír Hassan, Rs. 9				
Total ...		270	10	0

(*b*)—*Home.*

Hindi *versus* Urdu.

2. The *Khálsa Bahádur* (Lahore), dated 22nd October 1900, states that some of its contemporaries are urging Government to make Hindi the Court language in the Punjab. The mother tongue of this Province is Panjábi and not Hindi. Panjábi is written in Urdu characters, and thousands of Panjábi Books are printed in those characters. It cannot, however, be denied that some Urdu words are used in Hindi also. As the Panjábís have little or no taste for Sanskrit, it is not right that Hindi should be introduced into this Province. An illiterate Ját can easily understand Urdu, but he cannot understand an ordinary passage of Hindi. The Editor illustrates this by examples. Moreover,

says the Editor, Hindi is a very difficult language, and educated Hindús often read their religious books with the aid of Urdu translations. The Court language should be such as can be understood even by the most ignorant and illiterate Játs. Indeed it would be unjust to replace Urdu by Hindi, seeing that Urdu has made far greater progress than Hindi.

II.—Afghanistan and Trans-Frontier.

The Amír's autobiography.

3. The *Wakíl* (Amritsar), of the 29th October 1900, remarks that some English Papers are making too much of the fact that Amír Abdul Rahmán Khán has published an autobiography. Some of them attribute this act of His Highness to the fact of his being an enlightened ruler, while others hold that his object is self-aggrandizement. The fact, however, is that there is nothing extraordinary in the Amír's writing his own life. The Emperors Báber and Jahángír widely differed in their habits, character, position, mode of government, &c., but both wrote their autobiographies very honestly and did not fail to mention their shortcomings. These Oriental rulers are condemned as barbarians, &c, by European historians, but can the latter show a single European ruler of the present day, with the solitary and honourable exception of Her Gracious Majesty the Queen-Empress, who has written his diary honestly and conscientiously? In support of his view the Editor observes that the real cause of the death of the heir-apparent of the Emperor of Austria was very industriously concealed. The Editor then dwells on the immoral lives led by European Emperors, and states that they are called enlightened and civilized rulers, while Oriental Kings are denounced as tyrants, debauchees and barbarians, because they do not conceal their shortcomings. In short, Oriental rulers were accustomed to record a true account of their doings, &c., and it is the result of that habit which has led the Amír to write his autobiography, which should be accepted as giving a true account of his life.

III.—Native States.

The Rája of Jínd's marriage with a European girl.

4. The *Khálsa Bahádur* (Lahore), dated 29th October 1900, ironically remarks that Government is to be congratulated on the good results that have accrued from the English education imparted to Native Chiefs and the placing of those Chiefs under European Advisers. As an illustration of this the Editor refers to the case of the young Rája of Jínd, who has married a European balloonist, a girl 15 years of age, and named her Ráni Jaswant Kaur. It is to be presumed that such marriages are not considered politically objectionable, seeing that the marriage in question took place under the nose of the Political Adviser. Had His Highness married a European girl belonging to a high and respectable family it would have been a matter for congratulation indeed.

The same.

5. The *Lahore Punch* (Lahore), of the 31st October 1900, learns that the Rája of Jínd has married a European girl and christened her Sri Ráni Jaswant Kaur. The Editor is at a loss to understand in what way the Native Chiefs gain by marrying European girls. The only result of such marriages is that their expenditure is considerably increased. The Rája is said to be licentious, and

appears to have given himself up to debauchery on being invested with ruling powers. It is extremely improper for a Native Chief to indulge in licentious habits instead of attending to the administration of his State.

Kapúrthala affairs.

6. The *Lahore Punch* (Lahore), of the 31st October 1900, states that it is gratifying to learn that the Rája of Kapúrthala will return from his visit to Europe on the 22nd November 1900. Great disorder has prevailed in the State during the Rája's absence. The State subjects complain of being hardly dealt with. Corruption is rampant, and serious complaints are made against the Minister to whom the administration of the State was entrusted. The latter neither attends to State affairs, nor is he capable of managing the State. The complaints which have reached the Editor against the Prime Minister are of a very serious character. The Editor promises to give publicity to them after making further enquiries as to their truth.

Patiála affairs.

7. The *Sadai Hind* (Lahore), dated the 3rd November 1900, remarks that the *Deorhi* officer of the Mahárája of Patiála is an illiterate man and gives much trouble to those who go to the Palace to pay visits to His Highness. The Editor therefore hopes that the Mahárája will either pension off the officer in question or grant him some post in the army.

V.—Native Societies and Religious Matters.

A Congress meeting at Amritsar.

8. The *Public Gazette* (Amritsar), dated 1st November 1900, states that the Hon'ble Bábu Surendra Náth Banerji was enthusiastically received at the Amritsar Railway Station by the members of the Bar and other respectable people. The Bábu addressed a public meeting the same evening. As a proof of the popularity of the Bábu, it may be said that respectable members of all creeds and communities attended the meeting. Among others the following were present—

(1) Lála Gopál Dás, Bhandári, Pleader, and Municipal Commissioner.
(2) Lála Gopál Dás, Goldsmith, Pleader, and Government Prosecutor.
(3) Dr. Rám Kishan.
(4) Pandit Kashmíra Mal, Pleader.
(5) Lála Todar Mal, Barrister-at-Law.
(6) Sardár Tarlochan Singh, M. A., Pleader.
(7) Sardár Atar Singh, Pleader.
(8) Sardár Gurbakhsh Singh, Giyáni, Barrister-at-Law.
(9) Sardár Partáb Singh, Timber Merchant.
(10) Mahant Gopál Singh, Sikri.
(11) Sheikh Muhammad Shah, Pleader.
(12) Sheikh Muhammad Umar, Barrister-at-Law.

(13) Bábu Mírán Bakhsh, Mukhtár.

(14) Bábu Muhkam Dín, Mukhtár.

(15) Rái Pandit Manohar Lál, pensioner, Extra Assistant Commissioner.

(16) Pandit Pardúman Kishan, Pleader.

(17) Pandit Rámbhaj Dat, Pleader, Secretary, Arya Samáj.

(18) Lála Nand Lál, Secretary, Temperance Society.

(19) Bhái Mehtáb Singh, Banker.

(20) Lála Bihári Lál, Shawl Merchant.

(21) Lála Ishar Dás, Proprietor, Carpet Factory.

(22) Bábu Safdar Jang, Inspector of Police (who was probably on duty there).

The Muhammadan Maulvís and the Nadwa.

9. The *Curzon Gazette* (Delhi), of the 23rd October 1900, in the course of an article on the Muhammadan Maulvís, remarks that when the Nadwat-ul-Ulema was established and its aims and objects were published, hopes were entertained that this association would bring the Mullas to their senses and prevent them from making mischief. It is, however, to be regretted that these hopes have been frustrated, seeing that the Nadwa also acts just like the other Mullas. The Nadwa has wasted a good deal of the money collected by it from the Muhammadans. It holds its sittings for a day or two once a year, partakes of a dinner given in its honor, and takes away all the money collected. It has also opened an ordinary school at Lucknow for imparting religious education to the Muhammadans. The Nadwa should have gone through the length and breadth of the country and prepared a list of incompetent Mullas and made efforts to stop them from giving Fatwas. It should also have reconciled the Mukallids and Ghair-Mukallids and made arrangements for the proper management of the mosques. It should, further, have saved Muhammadan orphans from falling into the hands of the Missionaries by establishing an orphanage. In short, the Nadwa is nothing more than a collection of fanatical Mullas (with the exception of a few Maulvís) who are devoid of all manners.

The *Curzon Gazette* and the Maulvís.

10. The *Wakíl* (Amritsar), of the 29th October 1900, complains that the *Curzon Gazette* (Delhi) has taken to abusing the Maulvís as a class, Maulvi Hidáyat Rasúl of Lucknow and Maulvi Wali Muhammad of Jullundur being the chief victims of the Editor's wrath The former is very bold and outspoken besides being a learned man, while the latter is a great scholar, well-versed in Muhammadan theology. The latter, however, being a resident of the Punjab is hated by Mirza Hairat (Editor of the *Curzon Gazette*), who has used billingsgate in denouncing all Maulvís The Wakíl then observes that if Mirza Hairat honestly wishes that the Maulvís should mend their ways he cannot achieve that end by abusing them right and left. The only result that can accrue from the course adopted will be that the Maulvís will fall in the estimation of the public. If, however, he aims at lowering the Lucknowites

and the Panjábís in the eyes of his readers, the result will be that disturbances among the Muhammadans will occur. The Mirzá has, in a recent issue of his paper, gone the length of making an uncalled-for attack on the Nadwa (see above), a Committee of Maulvís who command the respect and reverence of the Indian Muhammadans and who view the conduct of the Mirza with contempt.

The Mirza of Kádián and Pír Mehr Ali Shah of Golra.

11. The *Akhbár-i-'Am* (Lahore), of the 1st November 1900, publishes a communication from one Muhammad Ali, M. A., who endeavours to show that Pír Mehr Ali Shah of Golra did not accept the terms proposed by the Mirza of Kádián. Instead of agreeing to write a commentary on a chapter of the Korán, the Pír suggested a controversy for which there was no necessity inasmuch as the Mirza has already proved his claims to be the Promised Messiah long ago; and refuted all the objections raised by his opponents, with the result that he counts no less that 30,000 men among his followers. The writer then goes on to show that the prophecy made by the Mirza regarding the late Abdullah Athem was fulfilled to the letter.

The same.

12. Muhammad Ali, M. A., writing in continuation of the above communication to the *Akhbár-i-'Am* (Lahore) of the 2nd November 1900, remarks that the Mirza's prophecy regarding Ahmad Beg resulted in the latter's death and that the portion relating to his son-in-law will also come true. The writer then goes on to state that Maulvi Muhammad Husain, who once boasted that he would bring the Mirza to grief, has himself been thrown into oblivion. His journal, the *Isha-at-ul Sannah*, has been stopped, and he himself has been denounced as an infidel by his own friends for not believing in the advent of a bloody Mehdi. He was also compelled to abstain from opposing the man whom he said he would bring into disgrace, and signed an agreement to the effect that he would not call the Mirza an infidel.

The Brahmos and the Arya religion.

13. The *Arya Gazette* (Lahore), of the 1st November 1900, remarks that a glance at the constitution of the Brahmo Samáj will show that this religion is composed of incoherent atoms which are liable to separate from one another on the slightest motion. It is only a superficial religion inasmuch as it does not rest on a substantial basis. It is true that a man sitting in the dark will find everything to be of the same dark colour. Similarly the Brahmos being themselves in the dark regard all religions to be equally true. It is, however, a self-evident fact that all religions cannot be true, seeing that in various vital points they materially differ from one another. The Brahmos, however, hold that all religious leaders are worthy of being worshipped. The Editor asks the Brahmos to reflect upon the nature of their religion so that they may see the light and follow the Arya religion.

VII.—General Administration.

(a)—*Judicial.*

The fixing of court hours.

14. The *Paisa Akhbár* (Lahore), dated 3rd November 1900, complains that most Magistrates and Judicial and Executive Officers are in the habit of attending

and leaving their courts according to their own sweet will. This irregularity is calculated to put litigants and other persons concerned to great inconvenience. In order to remedy the evil His Honor the Lieutenant-Governor of the North-Western Provinces has fixed the time of the courts from 11 A.M. to 5 P.M. The Editor trusts that the Punjab Government will also issue a Circular fixing the court time in the interests of the litigant public.

(*d*)—*Education.*

Mission Schools and the Hindús.

15. The *Arya Gazette* (Lahore), of the 1st November 1900, observes that some people erroneously imagine that the fact of a person receiving his education in a Mission School involves no disgrace. This conclusion they base on the ground that education in Mission Schools seldom leads one to embrace Christianity. But the question arises as to how many students who have been educated in Mission Schools remain firmly attached to their own religion. Such students generally cannot muster courage to speak disparagingly against Christianity. On the contrary they often stand up and speak in favour of that religion. There can be no denying the fact that Christian teachings produce their effect on the minds of Mission School students without the latter being conscious of that influence. Of course all students do not feel attracted towards Christianity. There are some whose minds remain free from the poisonous effect of the Christian faith, the reason being that the teachings of the Arya Samáj counteract that influence. The Editor concludes by stating that Hindús should never send their boys to Mission Schools for the reasons given above, especially now that Arya Schools have been established everywhere in the country.

The age limit for appearing at the Entrance Examination.

16. The *Paisa Akhbár* (Lahore), of the 3rd November 1900, states that some time ago the Allahabad University framed a rule to the effect that no student under 16 years of age should be allowed to appear at the Entrance Examination. This rule is undoubtedly prejudicial to the interests of many a hardworking and intelligent student inasmuch as it is calculated to prevent him from preparing for the Competitive and the Civil Service Examinations. The rule was strongly opposed at the time, but to no effect. It is said that a similar proposal will be laid before the Panjab University, but the Editor trusts that the Fellows of this University will not agree to a suggestion which is likely to waste the best portion of the life of promising students.

The same.

17. The *Siálkot Paper* (Siálkot), of the 1st November 1900, writing on the same subject observes that an age limit should be fixed before which no student should be admitted into a Lower School. If this is done there will be no fear of education telling on the constitution of young boys. It is, however, absurd that a boy of 12 or 13 should, after passing the Middle School Examination, have to wait for three or four years before he is allowed to go up for the Entrance Examination. If the resolution regarding the age limit is passed by the Panjab University the door of the Indian Civil Service will be shut in the face of the Panjábís.

(e)—*Agriculture and questions affecting the land.*

The poverty of the agricultural classes.

18. The *Curzon Gazette* (Delhi), dated the 1st November 1900, publishes a communication in which the writer, while mourning over the present wretched condition of the zamíndárs, remarks that in the days of the Muhammadan Kings they were the richest class in the country. The writer holds both the Government and the educated people responsible for the poverty of the agriculturists. The latter have established social and religious conferences for the attainment of various objects, but have not started a single Zamíndárs' association, whose duty it should be to devise and carry out plans for the improvement of agriculture. On the other hand, the Government, which is constantly devising plans for improving the Civil, Criminal, Police, Postal and Telegraph Departments, has entirely neglected the Agricultural Department. The writer, therefore, hopes that his remarks will be duly considered, and that Zamíndárs' associations will be established throughout the country.

The famine.

19. The *Curzon Gazette* (Delhi), dated the 1st November 1900, remarks that His Excellency the Viceroy has made a very opportune speech on the famine and its effects. The people, who previous to this knew only that so many men were on relief works, are now in a position to form an idea of the sacrifices which Government has made in money and of the timely assistance it has rendered in saving hundreds of thousands of lives. The Editor concludes by remarking that there is no doubt that none of the famines which have visited India have been so successfully combated as the recent one, and that this fact redounds greatly to the credit of the present Viceroy.

(g)—*Postal matters.*

A postal complaint.

20. A correspondent writing to the *Sada-i-Hind* (Lahore), dated the 3rd November 1900, complains that there are only two post offices and two postmen in the Naushera Tahsíl and that the postmen make rounds of the villages after every three weeks. The Post Master of Naushera is to a great extent responsible for this state of affairs. The writer therefore invites the attention of the Post-master-General, Punjab, to the matter and asks him to increase the number of postmen.

(h)—*Miscellaneous.*

The establishment of a Press Conference in the Punjab.

21. The *Sada-i-Hind* (Lahore), dated the 3rd November 1900, observes that the want of a Press Conference has long been felt in the Punjab, and that although several proposals have from time to time been put forward for the establishment of one nothing has come of them. Some journalists having now determined to lay the foundations of a permanent conference, a preliminary meeting of the *Anjuman Mumid-i-Akhbárát* was held in the office of the *Sada-i-Hind* Press on the 28th October 1900. The head office of the *Anjuman* will be at Lahore, and every journalist will be allowed to become a member on payment of an annual subscription of Rs. 3. The

Anjuman will hold a local meeting once a month and an annual meeting during the Christmas vacation. Its objects are to promote friendly relations between the conductors of Vernacular newspapers, to devise plans for their well being, to assist each other in time of difficulty, and to direct the attention of Government to important articles published by the Native Press.

Income tax assessment.

22. The *Victoria Paper* (Siálkot), of the 1st November 1900, states that the amount of income tax assessed on a person should neither be increased nor decreased unless his income has increased or decreased. Applications objecting to the assessment of the tax should be fully and duly considered. In the Punjab, where only 5 per cent. of these applications are accepted, the Tahsíldár or Collector should not be given promotion on the ground that he enhanced the income tax, but because he did justice in deciding the objections filed in his court.

The same.

23. The *Siálkot Paper* (Siálkot), of the 1st November 1900, remarks that the mode of assessing the income tax is most objectionable, seeing that it affords ample opportunities to the assessing officer and others who work as informants under him of extorting bribes. Moreover, although Government has to spend a considerable sum on the realization of the income tax, scarcely one-tenth of the sum levied from the people is credited to the Government Treasury. Other taxes, such as the marriage and succession taxes have been suggested in place of the income tax, but these too are not free from objections inasmuch as they will press hard upon the agriculturists, who are exempt from the payment of the income tax. The Editor promises to revert to the subject in a future issue.

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[Vol. XIII.] [No. 46.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 17th November 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The Shah and the Sultán (*Wakíl*) 603
2. The Hedjáz Railway Fund (*Wakíl*) 604
3. The same (*Wakíl*) 604
4. The same (*Rafiq-i-Hind*) 604

(b)—*Home*—

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

5. Patiála affairs (*Khádim-i-Hind*) 604
6. The same (*Lahore Punch*) 605
7. The late Mahárája of Patiála (*Sada-i-Hind*) ... 605
8. The same (*Rafiq-i-Hind*) 605
9. The same (*Civil and Military News*) 605
10. The Rája of Jínd (*Akhbár-i-'Am*) 606
11. The same (*Lahore Punch*) 606
12. The same (*Sada-i-Hind*) 606

IV.—Kine-Killing.

13. Kine-slaughter and the Muhammadans (*Sirdj-ul-Akhbár*) 606

V.—Native Societies and Religious Matters.

14. The Congress meeting at Delhi (*Akhbár-i-'Am*) ... 606
15. Inflammatory religious lectures (*Sidlhot Paper*) ... 607

VI.—Legislation.

16. The Punjab Land Alienation Act (*Rafiq-i-Hind*) ... 607

Page.

VII.—General Administration.

(a)—*Judicial*—

Nil.

(b)—*Police*—

17. Dakaiti in the Punjab (*Victoria Paper*) 608

(c)—*Municipal and Cantonment affairs*—

18. Hackney cabs at Amritsar (*Sirdj-ul-Akhbár*) ... 608

(d)—*Education*—

Nil.

(e)—*Agriculture and questions affecting the land*—

19. Agricultural Banks (*Victoria Paper*) 608
20. Revenue officials and agricultural improvements (*Victoria Paper*) 608
21. Zamíndárs and the export of grain (*Victoria Paper*) ... 608

(f)—*Railways and Communications*—

22. Muhammadan employés on the Bhatinda Railway (*Chaudhwin Sadi*) 609
23. A Railway complaint (*Sidlhot Paper*) 609

(g)—*Postal Matters*—

Nil.

(h)—*Miscellaneous*—

24. The outbreak of plague in the Gurdáspur District (*Sidlhot Paper*) 609
25. Sale of adulterated *ghi* (*Victoria Paper*) 610

[Confidential.]

[Vol. XIII.] [No. 46.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I.—POLITICS.

(*a*)—*Foreign.*

The Shah and the Sultán.

1. The *Wakil* (Amritsar), of the 5th November 1900, remarks that the alliance that has been concluded between the two great Muhammadan rulers, the Sultán and the Shah, is likely to prove beneficial to the Muhammadan world. Credit for this, however, is, in a great measure, due to the Shah who took the initiative in the matter, and visited the Sultán in Constantinople. The two rulers appear to be fully cognizant of the fact that Islám cannot hold its own in the world unless all Muhammadan Powers unite and lend a helping hand to one another in time of need. In other words they should make a defensive alliance and sink their petty and sectarian differences. The Christians are divided into numerous sects such as Protestants, Roman Catholics, &c., &c., but they have been taught by experience and civilization that they should live peacefully together in spite of their sectarian differences. The result of this has been that they have succeeded in every direction, and being desirous of propagating their religion they have pounced upon ancient empires. The only difference in this respect, between the Muhammadans and the Christians is that the former make conquests in order to spread their religion, while the latter spread Christianity in order to make conquests. First of all they send Missionaries to foreign lands who begin to interfere in politics and keep their own Governments apprised of what is going on in the land. When, however, their doings are revealed to the natives, the latter begin to treat them with contempt. And this fact, not infrequently is taken advantage of by the Christian Governments to declare war against the country, which is then awarded the same treatment which at one time Turkey experienced and which China is now receiving at the hands of the European Powers. It is strange, says the Editor, that while the murder of a German has led the armies of the whole of Europe to carry fire and sword into China, the overthrow of the kingdom of Ya'aqub Beg and the massacre of his subjects by the Chinese did not produce any stir in the Muhammadan world. After remarking that something should be done to safeguard the rights of three crores of Muhammadan residents in China, the Editor observes that Great Britain, which is the greatest Muhammadan Power in the world, can alone protect the lives and property of the followers of Islám in China.

2. The *Wakíl* (Amritsar), of the 5th November 1900, publishes the following list of subscriptions paid to Mián Ghulám Nábi and Hábibulla, Shawl Merchants of Amritsar, on account of the Hedjáz Railway :—

The Hedjáz Railway Fund.

	Rs.	A.	P.
Amount previously acknowledged ...	270	10	0
Syad Ghulám Mohaiy-ud-dín Headmaster, Núrmahal	3	8	0
Maulvi Ahmad Ali of Bolola	10	15	0
Maulvi Dost Muhammad Ilak Jawora ...	18	2	0
Total up to 30th October 1900	303	3	0

3. The *Wakíl* (Amritsar), of the 5th November 1900, states that the Sárti Muhammadans of Rangoon have collected Rs. 25,000 towards the Hedjáz Railway Fund, and calls upon the Indian Muhammadans to liberally contribute towards the said Fund. The Editor concludes by thanking the Jámi-ul-Ulúm, the Naiyári-Asafi, the Liberal and the Hindustáni for inducing Muhammadans to contribute towards the Fund, and calls upon the other Muhammadan papers and Ulemás to move in the matter.

The same.

4. The *Rafíq-i Hind* (Lahore), of the 10th November 1900, says that Mulla Abdul Qayúm, of Hyderabad, is busy collecting subscriptions in aid of the Hedjáz Railway. He has also submitted to the Nizám a representation on the subject asking His Highness to give for this railway the unexpended portion (for the last few years) of the amount annually budgeted for by the State to help the Hájís, as also to order all State officials to contribute one-tenth of their salaries for the same object. It may be mentioned here that copies of the aforesaid representation have been despatched to almost all Native Princes, and that the Mulla is also thinking of asking Indian noblemen to subscribe towards the Hedjáz Railway Fund.

The same.

III.—Native States.

5. One Shám Singh, of Patiála, writing to the *Khádim-i-Hind* (Lahore), of the 5th November 1900, says that Patiála is about the worst governed Native State in India, and that certain selfish officials prevent the Mahárája from introducing reforms in the administration. After remarking that the orders of the State Council are "honored more in the breach than in the observance," the writer alleges that gross oppression is practised on the residents of the State, and that their lot is pitiable in the extreme. He adds that the rumour that Government intends sending a European Financial Adviser to Patiála has revived the drooping spirits of the Mahárája's subjects, whom, by the way, the exactions of His Highness' private staff have reduced to very straitened circumstances. The correspondent further remarks that it draws tears from his eyes to think of the unbearable oppression which the Muhammadan population of Patiála has to suffer at the hands of the State authorities.

Patiála affairs.

As an indication of the attitude of responsible officials towards their Musalmán fellow-subjects, it may be mentioned that the officer in charge of the Deohrí considers it inauspicious to set eyes on a follower of Islám till 1½ *pahr** after sunrise. To make matters worse, his subordinates are also imbibing his spirit of fanaticism; and it goes without saying that such a state of affairs is certain to prove highly injurious to the best interests of Patiála.

Commenting on the above the Editor alleges that he has received several other similar complaints; but that he would prefer to give publicity to Shám Singh's communications alone, should that gentleman decide to lay before the public the true state of affairs in Patiála.

6. The *Lahore Punch* (Lahore), of the 7th November 1900, says that the existing mismanagement in Patiála is due wholly to the absence of able and loyal officials in the service of the State. The Mahárája himself is an intelligent man, and has the welfare of his subjects at heart. He is, however, powerless in the hands of certain selfish officials, who even go the length of throwing obstacles in the way of the smooth working of the Council which was recently established by His Highness to improve the administration of Patiála. The Editor further remarks that the Deohrí Department is entirely manned by incompetent officials, and that its present head is an unmannerly, gruff old man, who is an utter ignoramus into the bargain. The *Punch*, therefore, requests both the Mahárája and the Council to effect radical changes in the *personnel* of this important department, and thereby lay the Patiála public under a deep debt of gratitude.

The same.

7. The *Sadai Hind* (Lahore), of the 10th November 1900, writing about the death of the late Mahárája of Patiála, says that that sad event has come as a severe shock to both Hindús and Muhammadans throughout India. As for Patiála itself, it has been converted into a veritable mourning house owing to this melancholy death. And to tell the truth, the State subjects could ill-afford to lose an inoffensive ruler like the late Sir Rajindar Singh. The Editor concludes by expressing a hope that Government will lose no time in sending about their business certain officials of Patiála who draw handsome salaries, but do absolutely no work for the State.

The late Mahárája of Patiála.

8. The *Rafiq-i-Hind* (Lahore), of the 10th November 1900, also publishes a similar obituary notice, and praises the deceased Mahárája for his aimable and inoffensive disposition.

The same.

9. The *Civil and Military News* (Ludhiána), of the 14th November 1900, writing on the same subject observes that the minor ruler of Patiála should be educated and brought up in a very careful manner, and that he should not be allowed to grow up a mere imitation of the English gentleman. It is very necessary that he should receive an English education; but it is still more so that

The same.

* A space of time about three hours in duration.

he should be thoroughly conversant with native etiquette and mode of life, and should learn to revere his ancestral religion, as this is the only way to create a bond of sympathy between him and his subjects.

The Rája of Jínd.

10. The *Akhbár-i-'Am* (Lahore), dated 8th November 1900, learns from a Jullundur Paper, that the European girl who has been married to the Rája of Jínd, has embraced Sikhism and cannot be divorced according to that religion. The Government, however, it is said, has advised His Highness to turn her out, otherwise he will be deposed. The Editor, however, cannot vouch for the accuracy of the last statement.

The same.

11. The *Lahore Punch* (Lahore), of the 7th November 1900, remarks that the young Rája of Jínd has brought a host of troubles on his head by marrying a European girl. It is rumoured that the girl's father consented to the marriage only from money considerations; but that while he has not as yet touched a penny of the Rája's gold, a third party has already managed to fleece His Highness to the tune of Rs. 40,000. The father is also said to be thinking of instituting legal proceedings against the Rája, while it is reported that Government has asked His Highness to separate himself from his European wife on pain of deposition. The present plight of the ruler of Jínd would not, therefore, appear to be enviable, and it is devoutly to be hoped that there is no truth in the above rumours.

The same.

12. The *Sada-i-Hind* (Lahore), of the 10th November 1900, also publishes an article to the same effect.

IV—Kine-Killing.

Kine-slaughter and the Muhammadans.

13. The *Siraj-ul-Akhbár* (Jhelum), of the 5th November 1900, publishes a communication from one Ibráhím, Headmaster, Middle School, Phália (Jhelum), to the effect that the cow is a very useful animal. The writer calls upon the Muhammadans to give up eating beef, as kine-killing on their part has resulted in raising the price of the animal as well as of milk and *ghi*. The price of plough bullocks has also increased. Moreover the fodder famine which has existed for the last 5 or 6 years has caused destruction among the cattle. Muhammadan agriculturists should therefore stop kine-slaughter altogether. If they do this, they will, besides gaining in money, endear themselves to their Hindu fellow-countrymen.

V.—Native Societies and Religious Matters.

The Congress meeting at Delhi.

14. The *Akhbár-i-'Am* (Lahore), of the 8th November 1900, learns from a correspondent that the Hon'ble Bábu Surendra Náth Banerji arrived at Delhi on the 27th October 1900, and put up with Dr. Hem Chandra Sen. Lálás Girdhári Lál and Behari Lál had previously circulated notices in the city stating that the Hon'ble Bábu would deliver a lecture at the Museum the same evening.

Rái Bahádur Gursahái Mal, Honorary Magistrate was elected Chairman. The meeting was attended by about 1,800 Hindús and Muhammadans. Amongst others the following gentlemen were present :—

(1) Rái Bahádur Gursahái Mal, Honorary Magistrate.
(2) Do. Hardhián Singh, Honorary Magistrate.
(3) Do. Lála Ságar Chand, Pensioner.
(4) Dr. Faiz Ahmad Khán.
(5) Lála Jagdesh Rái.
(6) Rái Sáhib Lála Girdhári Lál.
(7) Mr. Rughnáth Parshád, Barrister-at-Law.
(8) Lála Pála Parshád, Deputy Inspector, Head Clerk, Police, Delhi.
(9) Lála Basheshari Dás.
(10) Dr. Hem Chandra Sen.
(11) Bábu Kidár Náth, Pleader.
(12) Lála Rádhe Mohan, son of Rái Bahádur Rám Kishan Dás.

The lecturer after prasing the Viceroy and explaining the aims and objects of the Congress advised the people of Delhi to attend the Congress session to be held at Lahore in large numbers and to liberally contribute towards the Congress Fund. He was then followed by Rái Sáhib Girdhári Lál and Bábu Kidár Náth, Pleaders. After a vote of thanks to the chair the meeting dispersed.

Inflammatory religious lectures.

15. The *Siálkot Paper* (Siálkot), of the 8th November 1900, says that is should be one of the duties of the Police to watch the doings of such persons as are in the habit of taking advantage even of insignificant religious disputes to work up the feelings of the people by means of lectures in order to serve their own selfish ends. The frequent occurrence of riots over such disputes is always traceable to these mischief-makers, who should consequently be carefully looked after by the authorities. The Editor also suggests that whenever danger is apprehended from the lectures of such persons, Deputy Commissioners should at once call upon them to furnish security to keep the peace.

VI.—Legislation.

The Punjab Land Alienation Act.

16. The *Rafiq-i-Hind* (Lahore), of the 3rd November 1900, remarks that in spite of the strenuous opposition offered to the measure the Punjab Land Alienation Bill has been passed into law. It has been established, after all, that the law will prove a boon to all classes of the *Zamíndárs*—Muhammadans, Sikhs and Hindús—who form the backbone of the country and on whom the Indian nation is dependent for their food. The Editor takes pride in the fact that his efforts in this connection have been crowned with success and is grateful to the Hon'ble Rája Súraj Kaul; the Hon'ble Mr. Justice Chatterji, Judge, Chief Court; Lieutenant-Colonel Rája Ataullah Khán and the Hon'ble Nawáb Muhammad Hayat Khán for supporting the Bill.

VII.—General Administration.

(*b*)—*Police.*

Dakaiti in the Punjab.

17. The *Victoria Paper* (Siálkot), of the 8th November 1900, says that not very long ago dakaiti was fearfully rampant in certain parts of the Punjab; but that it is a matter for congratulation that Sir Mackworth Young has been thoroughly successful in stamping out the evil. The remedy employed by His Honor (*viz.* the posting of able and vigilant officers in the *iláká*s under reference, and the quartering of punitive police in towns suspected of being in collusion with dakaits) has proved efficacious beyond expectation, and the residents of the Province are highly grateful.

(*c*)—*Municipal and Cantonment Affairs.*

Hackney cabs at Amritsar.

18. The *Siráj-ul-Akhbár* (Jhelum), of the 5th November 1900, learns from a correspondent that ekkas and hackney cabs which plied on hire at Amritsar, have been stopped by order of the Municipality. This has caused great dissatisfaction. The Municipal Commissioners should attend to the matter and take pity on the poor people who earn their livelihood by plying *gháris* on hire.

(*e*)—*Agriculture and questions affecting the land.*

Agricultural Banks.

19. The *Victoria Paper* (Siálkot), of the 8th November 1900, says that natives of light and leading should also be allowed to take part in the deliberations of the Committee, which has recently been appointed by Government to consider the question of establishing Agricultural Banks in India. The Editor then suggests that Rája Súraj Kaul and Nawáb Muhammad Hayát Khan should be selected to represent the Punjab.

Revenue officials and agricultural improvements.

20. The *Victoria Paper* (Siálkot), of the 8th November 1900, suggests that no Tahsíldár, Revenue Officer, or Collector should be given promotion unless he can show that he has always tried his best to expand the means of agriculture in his *iláka*. The Editor is, however, afraid that the judicial work which these officials are required to do makes it impossible for them to devote much of their time to the attainment of the above object. He, therefore, suggests that they should be relieved of this work, and thereby enabled to take more interest in effecting agricultural improvements in the tahsíls, &c., committed to their charge.

Zamíndárs and the export of grain.

21. The *Victoria Paper* (Siálkot), of the 8th November 1900, says that it cannot be denied that the export of grain from India is responsible for the high prices of food stuffs prevalent in the country. At the same time, however, it should not be forgotten that but for this export the *Zamíndárs*

would not realize fair prices for the produce of their lands, or be in a position to maintain themselves in comfort. The Editor is firmly convinced that the present prosperous condition of the agriculturists, who in pre-British days could hardly afford to wear a loin-cloth, but now go about dressed like gentlemen, is due wholly to the export of grain from the country.

(*f*)—*Railways and Communications.*

22. The *Chaudhwín Sadi* (Ráwalpindi), of the 1st November 1900, supports the views expressed by the *Punjab Observer* (Lahore), regarding the neglected and uncared for condition of the Muhammadan employés on the Bhatinda Railway, and remarks that this state of things is by no means a new instance of religious bigotry. The *Wakíl* also states that nine Muhammadan employés working in different capacities have in the time of a Hindu Chief Clerk been turned out and replaced by Hindús. Now there are only 10 Muhammadan Clerks against 52 Hindús. As long as the Chief Clerk continues to be all-powerful in the office owing to the majority of the clerks being Hindús, no Muhammadan can ever expect to get an appointment under him. When the office of the Bhatinda District Traffic Superintendent was first established at Delhi this very Chief Clerk behaved in a similar way and was consequently transferred to Ráwalpindi; and it is to be regretted that, having regained his old post, he has recommenced his old evil practice. The Editor trusts that the Railway authorities will turn their attention to this office and do justice to the Muhammadans.

The Muhammadan employés on the Bhatinda Railway.

23. The *Siálkot Paper* (Siálkot), of the 8th November 1900, says that passengers for Siálkot leaving the train at Wazírabad after 9 A. M. and before 4 P. M. have to wait at the latter station till 8-30 P. M. before they can catch any train for the former place. This is not only a source of considerable inconvenience to them, but also entails an unnecessary waste of time. The Editor, therefore, requests the Railway authorities to make arrangements for running a passenger train from Wazírabad to Siálkot in the afternoon. He adds that this can easily be done by attaching a few carriages to the goods train which now reaches Siálkot in the evening, and so timing it that it may leave Wazírabad at about 2 P. M.

A Railway complant.

(*h*)—*Miscellaneous.*

24. The *Siálkot Paper* (Siálkot), of the 8th November 1900, writing about the recent outbreak of the bubonic plague in Mauza Darmán (Gurdáspur District), says that the infected village, being only five miles distant from one of the boundaries of the Zaffarwál Tahsíl (Siálkot District), the local Tahsíldár has made certain arrangements with a view to preventing the importation of the epidemic into his *iláka*. One of these measures is that all the Zaildárs and *Sufedposhes* should patrol near Darmán by turns, and see that no resident thereof enters the tahsíl. It is, however, quite possible that some of these very persons may prove instrumental in importing the disease into the *iláka*,

The outbreak of plague in the Gurdáspur District.

for as soon as a Zaildár or *Sufedposh* has served his turn he is allowed to return to his home. The Editor is, therefore, of opinion that a Police cordon should be drawn round Darmán, and that none of the Police officials selected for plague duty should be allowed to leave the village before the disappearance of the epidemic.

Sale of adulterated *ghi*.

25. The *Victoria Paper* (Siálkot), of the 5th November 1900, says that there can be no denying the fact that the use of adulterated *ghi* is very injurious to health. It is, however, to be regretted that the authorities seem loath to take any notice of the conduct of those who sell this abomination. After remarking that private individuals can do nothing to remedy the evil, the Editor suggests that public bodies and Municipalities should take the task upon themselves. Rewards should be given to persons who furnish information as to which shopkeepers sell adulterated *ghi*, while public bodies coming forward to prosecute the latter should be helped with funds. Special Medical officials should also be appointed to test the purity of *ghi* sold in the market.

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[Vol. XIII.] [No. 47.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 24th November 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. China and the Powers (*Taibune*) 613
2. The Hedjáz Railway Fund (*Chaudhwín Sadi*) ... 614

(b)—*Home*—

3. The Urdu-Hindi question (*Akhbár-i-'Am*) ... 614
4. The proposed Famine Commission (*Public Gazette*) ... 614
5. A proposal to establish Military Schools in Málwa (*Akhbár-i-'Am*) 615

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

6. Patiála affairs (*Tribune*) 615
7. Marriage of the Rája of Jínd with a European girl (*Public Gazette*) 617

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

8. The Amritsar Golden Temple trade mark on wine bottles (*Public Gazette*) 618
9. The same (*Akhbár-i-'Am*) 618
10. The National Congress (*Ibid*) 618
11. The *Curzon Gazette* and the Nadwa (*Public Gazette*) 619
12. The same (*Wakil*) 619
13. The Muhammadan nobility in India (*Curzon Gazette*) 620
14. The Anjuman-i-Mustashar ul-Ulema (*Akhbár-i-'Am*) ... 620
15. Objectionable doings of the Aryás (*Sanátan Dharm Gazette*) 621
16. The same (*Ibid*) 621
17. The same (*Ibid*) 623
18. The same (*Ibid*) 623
19. The same (*Ibid*) 623
20. Aryás and the doctrine of incarnation (*Ibid*) ... 624

Page.

21. The Arya Samáj and its opponents (*Sat Dharm Prácharak*) 625
22. The Congress movement (*Ibid*) 625

VI.—Legislation.

23. The Land Alienation Act and the Agricultural Banks (*Public Gazette*) 625
24. The same (*Akhbár-i-'Am*) 625

VII.—General Administration.

(a)—*Judicial*—

Nil.

(b)—*Police*—

Nil.

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

Nil.

(e)—*Agriculture and questions affecting the land*—

Nil.

(f)—*Railways and Communications*—

25. A Railway complaint (*Tribune*) 626

(g)—*Postal Matters*—

Nil.

(h)—*Miscellaneous*—

26. An insult to the British Coat-of-Arms (*Sanátan Dharm Gazette*) 627
27. Embezzlement in the Commissariat Department (*Public Gazette*) 627
28. Sources of Government information regarding the people (*Ibid*) 627

[Confidential.]

[Vol. XIII.] [No. 47.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 24th November 1900.

I.—POLITICS.

(a)—*Foreign.*

China and the Powers.

1. The *Tribune* (Lahore), of the 17th November 1900, publishes the following under the heading "China and the Powers":—

"We hope not to be taken to task for observing that the joint Note of the Allies to China as a basis of peace negotiations should confirm the well-known opinion of the unfortunate Celestials of the nations of Europe. By their attitude of relentless cruelty towards the Chinese, the Europeans have shown why they are regarded as "foreign devils" and "barbarians" in the Far East. We wonder how the Japanese could agree to such a condition as the price of peace as would never allow the Chinese to become capable of resistance. Think of the treatment that the peaceful and industrious Chinese immigrants receive in America and European Colonies! And because the populace in China have risen at last in sheer desperation against the overbearing and all-devouring Christian Powers, and because the representative of the Kaisar was killed owing to his own reckless bravado, not only fire and sword is to be carried through the fairest portions of the "Flowery Kingdom," but some of the nobles and dignitaries of the Empire are to be executed, and the Government debarred for ever from importing arms and ammunition from the West! We cannot understand how England, which has everything to gain from the Chinese nation becoming a strong and wealthy one, could subscribe to the Note, the purpose of which is to cripple and emasculate it for ever. However, we Asiatics see the finger of Providence in everything. From the testimony of those who know the land and the people best, it is evident that the Chinese have a wonderful power of recuperation, and have survived even far greater calamities and cataclysms. It is not in the nature of things that six or seven different nations, with no stronger bond of union than their common lust of gain, should fall on and crush the life out of a people equalling all of them taken together in number, and vastly their superior in the oneness of their aim. The Chinese do not covet other people's lands or possessions. They only

wish to be let alone. Who knows but that their present trials are for their ultimate good? There is no antidote to indolence for a naturally strong man like a sharp stroke of misfortune."

The Hedjáz Railway Fund.

2. The *Chaudhwín Sadi* (Ráwalpindi), of the 8th November 1900, after enumerating the religious and secular advantages accruing from the construction of the Hedjáz Railway to the Muhammadan world, remarks that the Beduins who now live as marauders and dakaits, will be converted into a civilised nation and Mecca will also become the centre of the Muhammadan world owing to increased traffic. The Editor then exhorts the Indian Muhammadans to contribute towards the Hedjáz Railway Fund, as it is an act of great merit from a religious point of view to mitigate the hardships of the pilgrims. In conclusion, the Editor calls upon the Muhammadans to pay in all contributions to Mián Ghulám Nabi and Habíbulla, Shawl Merchants of Amritsar, who have made arrangements to remit all monies collected for the Hedjáz Railway to the authorities concerned.

(*b*)—*Home.*

The Urdu-Hindi question.

3. The *Akhbár-i-'Am* (Lahore), of the 9th November 1900, publishes a communication in which the writer, referring to the Urdu-Hindi controversy, remarks that the advocates of Nágri are taking undue advantage of the Resolution of the North-Western Provinces Government which was only intended to afford facilities to the Hindi-knowing people of those Provinces to present their petitions in Nágri characters. But the fact that Pleaders or Vakíls first write out the petitions in Urdu and then get them copied in Nágri has alarmed the Muhammadans, who are afraid that efforts will be made by the supporters of Hindi to get Urdu replaced by Hindi as the court language, by showing after a time that Hindi was used more extensively than Urdu. It is, however, evident that Hindi is used to a very limited extent, seeing that even the religious books, pamphlets, &c., of the Sanátanists, Káyasths and the Aryás are printed in Urdu and not in Hindi characters. The Muhammadans are raising an outcry in regard to the matter simply because the translations of their religious books, histories, &c., are published in the Urdu language and they are afraid of a death-blow being dealt at their literature. Those papers which laugh at these fears are either unsympathetic or ignorant of the requirements of the Muhammadans. Commenting on Nawáb Muhsin-ul-Mulk's remarks a correspondent of the *Akhbár-i-'Am* has observed that the Muhammadans should not make use of such strong language, but he should know that the excitement of the Muhammadans is natural and not artificial. Moreover their criticisms are directed not against the Government, but against their Hindu brethren, who pay no regard to the requirements of the Muhammadans.

The proposed Famine Commission.

4. The *Public Gazette* (Amritsar), of the 8th November 1900, referring to the speech made by His Excellency the Viceroy in the Legislative Council at Simla on the 19th October 1900, regarding the appointment of a Famine Commission, remarks that the duty of the Government is not only to make arrangements to prevent people from dying of starvation but also to ascertain the causes which produce famines and also, if possible, to provide against their occurrence. It

is the duty of Government to revive indigenous arts and industries and prohibit the export of grain beyond a certain fixed quantity so as to ensure a sufficient stock of grain remaining in the country. Government is fully aware of the amount of grain produced in the country and of the amount required for the maintenance of the people ; it can, therefore, calculate how much grain can be exported from India without causing a famine. Government should further extend irrigation in order to weaken the severity of drought. Again if the Government demand be so heavy as not to leave to the *zamíndárs* sufficient grain for their maintenance for six months, Government should reduce the revenue rates and recoup the loss thus caused by curtailing Military expenditure, preventing embezzlements in the Commissariat Department, or by practising economy in other Departments and by the conferring of high-salaried posts on educated natives, who are content with smaller salaries than are demanded by Europeans.

A proposal to establish Military Schools in Málwa.

5. The *Akhbár-i-'Am* (Lahore), dated 10th November 1900, publishes a communication in which the writer, who is a Sidhu Ját Sikh, observes that warlike communities should collect funds and establish Military Schools teaching up to the Entrance Standard in villages, independent of the Education Department. Arrangements should also be made to obtain assistance from Government to impart Military training to boys in these schools. The writer thinks that Government would gladly employ all successful students of these schools in its Military or Police service. The suggestion, if adopted, would discourage the National Congress and the circle of its adherents would be narrowed. The writer remarks that he is trying to have Sidhu Military Schools established in Málwa. The proposal will be laid before the Government, whose orders thereon will be carried out. As the writer is supported in his views by the entire Sidhu community he has caused the present communication to be published in order to ascertain the views of the public on the subject.

III.—Native States.

Patiála affairs.

6. The *Tribune* (Lahore), of the 13th November 1900, publishes the following under the heading "The late Mahárája of Patiála and his successor" :—

* * * * *

"The Paramount Power did its best to give Rajendra Singh an education and training suited to his exalted station. No precaution was overlooked to keep the boy out of harm's way. The dignitaries of the State chosen to initiate him into the mysteries of administration were loyal, honourable men. Above all, the royal lad early gave promise of turning out a first-rate Chief. Yet, his ten years' reign was one unbroken record of failure. The present Mahárája is said to be a bright, intelligent lad, even as his lamented father was at his age. * * * * *

No doubt, Government will give as much attention to the question of his up-bringing as it did in regard to his father. But the most important thing to be kept in view during the present minority would be to keep him beyond the reach of those direct and indirect causes and influences that, in plain words,

wrecked the life of His late Highness as a ruler, in spite of his exceptional gifts and inclinations. * * * * * *

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" First, as to education. We would very much prefer, in common with our countrymen of all shades of opinion, the appointment of some retired *native* educational officer of character and experience, like Rái Ságar Chand or Rái Peáray Lál, as Tutor and Guardian to the royal child. For obvious reasons a *native* should be better able to look after an embryo *native* Prince than a European, however intimate the latter's knowledge might be of this country. A European can never be expected to know much of the nameless evils that lie in wait in various alluring shapes at the threshold of " high life " in India. Besides, a Native Court ought to be the seat and the centre of true conservatism in the land. In this age of transition, when national customs and institutions, ideals and standards—in fact, everything that distinguishes ours from the modern Western civilization—are changing with such rapidity, the Native Courts ought to serve as models and regulators, so to say, to the bewildered community. And this can only be if our Chiefs are brought up under the eyes of the best type of native teachers, who, while they have imbibed the spirit of modern progress, have preserved the characteristics of the ancient culture of their race. Even from the lower point of view of practical utility, a native Tutor would be better able to detect and thwart the insidious attempts of a certain class of hangers-on at Court to spoil the youth than a European one. A Punjab Prince, who fell a victim to vice the other day, used to be supplied with spirits, when a boy, in the barrel of a rifle by a venerable-looking rascal who was never seen without his rosary, and who on account of his piety was appointed, by the European Superintendent, personal attendant to the little Chief! In the case of another juvenile ruler, his European tutor never suspected that the two well-behaved and quiet-looking boy attendants were girls in disguise, set to ruin the poor boy by an excourtier, who by this means hoped to forestall his fellows in the Chief's favours when the latter came of age. A native Tutor, again, would be in a position to exercise a guiding influence on the inner palace for the good of the Prince in his charge. To employ a European Tutor, according to the system in vogue, literally means the depriving of a Chief of the healthy influences of home. It is one of the deep-rooted prejudices—which we should be glad to see eradicated—of Anglo-Indians that a native zenána is the very last place for an innocent youth to pass much of his time in. The reigning house of Patiála, by the way, was once saved from extinction by the lofty character and resourcefulness of a Ráni. However, in spite of the many and manifest advantages of getting a native Tutor, Government, we are sure, will not depart from its traditional practice, and His little Highness will be made to sit at the feet of some European Governor. * * * * *

The mere work of teaching of the present minor Chief might be left to one or two experienced teachers ; but Government will have to be very careful in selecting some one to be in place of father to him. The first aim and object, of course, ought to be to bring him up in such *manner that he may grow up in*

sympathy with native customs and feelings. Not only the unfortunate case of the late Mahárája Rájendra Singh, but of some other young Princes now "reigning," ought to teach us never to lose sight of this end.

Our society is so organised that even an absolute ruler, if he is in close touch with it, cannot help being influenced, even kept in check, by it. But under the present system a minor Chief is so brought up that he never learns to value the opinion of the society of which he is destined to be the head. Take the example of His Highness of X. He had a European tutor as a boy who never let him out of sight, honestly believing that contact with natives was contaminating under all circumstances. Consequently he lived in an artificial European atmosphere, had the refined and cultured daughters of his guardian for his companion, played and hunted with young European officers invited from neighbouring Cantonments for that purpose, and for in-door amusement he had European games with European male and female partners. Besides, he dressed, dined, slept, rode, drove in the European fashion. It was only on great occasions that he was made to don native robes and receive the *nazars* and obeisance of the grandees and dignitaries of the State, their old-world manners furnishing matter of endless talk and amusement to him and his European male and female companions afterwards. On the rare occasions he visited the Inner Palace, the contrast of its inmates with European ladies was brought out glaringly to his eyes. No wonder that since His Highness has come of age, and has been invested with full powers, he has tried his best to keep himself aloof from the natives. It matters little to him what native public opinion is regarding himself, what native society thinks of him. The society of his European boon companions is his world, and on them he is spending the revenues of the State and more, and for their benefit he goes to Europe as often as he can. No wonder that he does not let his boys utter a single word of their mother tongue, and is bringing them up under European governesses. For Heaven's sake, let nothing be left undone to save the Patiála minor from such a ruinous training ! * * * *

We recall with melancholy interest how, soon after his accession, the late Mahárája displayed his great natural abilities. He discharged the duties of the highest court of appeal in civil, criminal and revenue cases, and other functions pertaining to his exalted office, with an insight and grasp that spread consternation in the ranks of the dishonest officials. But soon, alas, a cloud of "white kites" settled around him, and left him no time to attend to affairs of State. Things would still have gone on smoothly if he had known to select his men; *but having seldom been in company with his countrymen* (excepting menial servants and court minions) in his minority, he had never learnt to read their character, and was led by appearances into putting his trust in unworthy parties. In conclusion, the most important thing we learn from the last reign is that a Native Chief ought to be brought up as a *native* Chief, and not as a European royal cad."

Marriage of the Rája of Jínd with a European girl.

7. The *Public Gazette* (Amritsar), of the 8th November 1900, states that the Rája of Jínd purchased the daughter of a European barber at Bombay for Rs. 40,000 and married her so secretly that Government learnt of the fact only after

the marriage was performed. The girl being only 15 years of age cannot she be regarded as a minor? and if so, has not her father committed an offence by selling her? To keep up appearances it has been given out that the marriage was performed according to the Sikh religion and that she was named Jaswant Kaur. Had Government been informed beforehand it would have interfered in the matter. Will the Rája's son by this wife be entitled to succeed him? If so, will such a half-caste prince have the welfare of the State at heart? Even if Government does not declare this marriage to be null and void, it has several points to decide in connection therewith. The action of the Rája in intriguing with the European girl and then marrying her, sufficiently shows that His Highness is given to licentiousness and is a slave to his passions. The writer regrets to state that none of the Native Chiefs in the Punjab, excepting the Rája of Nabha, is a good ruler.

V.—Native Societies and Religious Matters.

The Amritsar Golden Temple trade mark on wine bottles.

8. The *Public Gazette* (Amritsar), of the 8th November 1900, complains that Mr. Dyer of the Amritsar Distillery Company has had a picture of the Golden Temple, which is held in reverence both by the Hindús and the Sikhs, printed on the labels of his wine bottles. This is likely to give great offence to the Sikh community and injure the feelings of the Hindús. Mr. Dyer belongs to the ruling race and should have shown due regard for the religious feelings of the brave and loyal Sikhs. The Editor advises the Sikhs to send a deputation to Mr. Dyer to explain the mistake committed by him and to ask him to abstain from affixing these labels to the wine bottles. The Editor also invites the attention of the Government to the matter.

The same.

9. The *Akhbár-i-'Am* (Lahore), of the 17th November 1900, writing on the same subject, makes similar remarks and refers to the case of the *dhotís manufactured* at Bombay, which had the words "Nad-i-Ali" printed on them, and the sale of which was stopped by Government and the trade mark cancelled.

The National Congress.

10. The *Akhbar-i-'Am* (Lahore), of 10th November 1900, states that the natives should humbly ask Government for rights and privileges inasmuch as the efforts of the National Congress are sure to result in delaying the grant of the prayers of the people. Government is sure to confer the privileges unasked on the people when the proper time comes. The Congress is no doubt wasting its time and energies. Those Europeans who are the supporters of the Congress or who advocate the separation of judicial and executive functions are undoubtedly able men, but they are unacquainted with the internal affairs of this country. The advocates of the Congress are mostly legal practitioners, Editors of news-papers, educated men out of employ, students of Colleges, and a few Jágírdárs. They are all retarding the progress of the country. If the natives wish to claim special privileges, they should first have their honesty, truthfulness, ability, and loyalty established and then hold meetings in every Province and submit memorials to Government asking for such privileges. The existence of hereditary enmity between Hindús and Muhammadans amply proves that neither can, till the day of judgment, be worthy

of the honour to which Europeans are now entitled. Let the people look at the strong opposition in regard to the Urdu-Hindi question and then reflect what consequences would ensue if a Hindu or a Muhammadan Viceroy or Lieutenant-Governor were appointed. Again let them turn to the speech made by Nawáb Muhsin-ul-Mulk in support of Urdu and see the writings of the *Punjab Observer* and the *Tribune*, and they will be convinced that the natives are not capable of holding higher administrative appointments. In short high education has proved of no use to the natives; on the contrary, it has proved injurious to them. The people care nothing for their relations with Afghánistán, Russia, &c., but always have the desire of self-government in view. After calling the attention of the Congress to the mismanagement prevailing in Native States the Editor calls upon it to discuss the following points at its next session :—

(1) Proper laws should be framed and Legislative Councils established for Native States.

(2) Rules should be made for the employment and punishment of State officials; and that illiterate men should not be appointed Deputy Commissioners and Judicial Officers in Native States.

(3) Regular accounts should be kept of the State treasuries in order to preclude the possibility of State officials embezzling public money.

(4) The personal expenditure of every Native Chief should be fixed.

(5) Settlements should be made in all Native States.

(6) Every State should be divided into districts, táhsíls, thánás, &c., and suitable salaries should be paid to officials.

(7) Laws should be passed by a majority of votes, and the word of the Chief should no longer be law.

(8) The maintenance of irregular troops and keeping old guns involves a waste of money. Native States should maintain regular troops so that Government may be able to place reliance on the wisdom, fidelity and loyalty of the Native Chiefs.

The *Curzon Gazette* and the Nadwa.

11. The *Public Gazette* (Amritsar), of the 8th November 1900, takes Mirza Hairat, Editor of the *Curzon Gazette* (Delhi), to task for making an uncalled for attack on the Nadwat-ul-Ulema, and remarks that, in trying to induce the Maulvís to mend their ways, the Mirza is showing signs that he himself is lacking in manners.

The same.

12. The *Wakil* (Amritsar), of 5th November 1900, publishes a communication in which the writer takes Mirza Hairat to task for indiscriminately abusing all Maulvís. The Mirza has habitually indulged in abuse of the Nadwa and has charged it with appropriating money collected from the people. As a matter of fact, no body has the audacity to accuse the Nadwa of extrava-

gance. Indeed, Maulvís like Masihuzzamán Khán and Shah Abdul Wáhid Khán, of Sháhjáhánpur have endowed property worth thousands, and placed it at the disposal of the Nadwa. It is true, however, that the Ulema are not so selfish as to allow themselves to be hired out to attend the Congress meeting, nor do they like a person who does so. As regards the College opened by the Nadwa, the writer says that men like Nawáb Muhsin-ul-Mulk Mehdi Ali Khán, Nawáb Vikar-ul-Mulk, Nawáb Amír Hassan, Magistrate Calcutta, Syad Sharf-ud-dín, Barrister-at-Law, and Maulana Abdul Rahmán, of Assam, have expressed their approval of the institution which, however, according to Mirza Hairat is nothing more than an ordinary school. The weight which may be attached to Mirza Hairat's opinions against those of the men mentioned above is apparent. As regards the remark that it is the duty of the Nadwa to make a tour throughout India, the writer urges that the Muhammadan community should start a fund for the purpose (and it would be well if Mirza Hairat took the lead in the matter), as it is apparent that the Nadwa has no authority to spend on its tours funds which it has raised for other purposes. Moreover, the Nadwa has fully succeeded in uniting the Mukallids, the Ahl-i-Hadis, the Wahabis, Sufis, &c., &c., and had Mirza Hairat attended a meeting of that body and seen the representatives of these different sects eating and praying together and embracing one another, he would never have found fault with the Nadwa. The reconciliation effected between the late Shah Amanatullah, of Gházipur, and Abu Muhammad Ibráhím, of Arah who count lakhs of men among their followers, and the withdrawal of the cases instituted by the Mukallids and the Ghair Mukallids against each other at Merrut, are the result of the efforts made in this direction by the members of the Nadwa. Again, the writer observes that the Nadwa has opened a large orphanage at Cawnpore, which has been reported on by Government officials as giving satisfaction. The opponents of the Nadwa have declared its members to be infidels and used billingsgate language towards them, but they in return prayed for their opponents. The writer is at a loss to know what kind of institution would, in the opinion of the Editor of the *Curzon Gazette*, be beneficial to the Muhammadans. The Mirza has neither supported the proposed Muhammadan University nor the Anjuman-i-Himáyat-i-Islám, nor yet any other institution aiming at the good of the public. He cares only for the *Curzon Gazette* and the shop connected therewith. Would to God that the *Curzon Gazette* had ever advised the people to contribute their mite towards the Hedjaz Railway Fund. In conclusion, the writer says that he cannot refrain from pointing out that the tactics adopted by the Mirza with a view to inducing the Maulvís to mend their ways are extremely ill-advised and improper.

The Muhammadan nobility in India.

13. The *Curzon Gazette* (Delhi), of the 8th November 1900, takes the Muhammadan nobility of India to task for their indifferent morals, and for grossly neglecting the education of their children and the performance of religious duties.

The Anjuman-i-Mustashar-ul-Ulema.

14. The *Akhbár-i-'Am* (Lahore), of the 9th November 1900, in its local column, states that a new association called the Mustashar-ul-Ulema has recently been tarted at Lahore through the exertions of Mufti Muhammad Abdullah, Tonki.

The object of this association is the same as that of the Nadwa, *i.e.*, to promote union among the leading Maulvís and to pass *Fatwas* conjointly on religious matters. The inaugural meeting of the Association, which was well attended, was recently held in the Sháhi Mosque, and was presided over by Pírzáda Maulvi Muhammad Husain, M. A., Additional Sessions Judge of Lahore. A public library containing religious books and works on Muhammadan Theology has been opened in the Sháhi Mosque under the auspices of this Association. The audience consisted of well-known Maulvís from different parts of the country. Contributions were asked for the library fund, and Rs. 300 subscribed on the spot. The interests of this Anjuman do no clash with those of any other local Anjuman, and therefore it commands the sympathy of all of them.

Objectionable doings of the Aryas.

15. The *Sanátan Dharm Gazette* (Lahore), for September 1900, says that it has determined to reprint, for Government's information, all such writings in Arya newspapers, &c., as contain gross reflections on, and are calculated to wound the feelings of, Hindús, Muhammadans, &c. The Editor has collected considerable material for carrying out his determination; but still he will feel indebted to those of his friends who help him in the accomplishment of the task. He, therefore, requests all such persons as may choose to share his labours to study Arya literature, and forward to him all writings of an obscene or inflammatory character occurring therein. The Editor has taken the above task upon himself in order to lay before Government the doings of the gentlemen (Arya Samájists) to whom his article (headed "Holi Jokes") has served as a red rag to a bull; and feels confident that his friends will accede to his request for help in the matter.

The same.

16. The Editor of the *Sanátan Dharm Gazette* (Lahore), in its issue for September 1900, says that his conviction has been welcomed by the majority of the Arya Samájists, and that it would not have surprised him in the least if they had illuminated their houses to express their joy over the occurrence At all events, he wishes to mention here that what causes him, as well as lakhs of other Sanátanists, the most poignant pain is the fact that while no notice has been taken of certain of the Aryás' writings, which are a thousand times more indecent and inflammatory than what has ever appeared in the *Sanátan Dharm Gazette*, he should have been subjected to unbearable hardships for publishing a few jokes during the last Holi. One error does not of course justify another; but it is scarcely right that a person, who has erred only once and is sincerely sorry for having done so, should be severely punished; while those who have committed a thousand errors and are proud of their conduct should not be interfered with in any way. The Editor then goes on to say that he considers it his duty to expose the followers of Dayanand, and remarks that the making a scapegoat of a Sanátanist, who had been led to forget himself on the occasion of the Holi by their offensive doings, may be justifiable, but that those who goaded him to do so ought to be held still more blameworthy After alleging that the conduct of the Aryás in publicly shaving certain Rahtias was far more objectionable than the incriminating article in the *Sanátan Dharm Gazette*,

the Editor expresses surprise that Government should have taken no notice of the following obscene and inflammatory writings published by Arya newspapers :—

(1) In July last the *Arya Samáchár* of Meerut published some verses in which Pandits were likened to pilferers ready to pocket other people's money. The same paper contained an article characterising the temple at Jowálamukki (Kángra District) as a *popegarh* (stronghold of "popes," Brahmins) and a place where Brahmins practised gross deception on the public.

(2) The *Sat Dharm Prácháraḳ* (Jullundur), of the 27th January 1890, published an article in which Swámi Shankar Achárya, whom crores of Hindús hold in great respect, was spoken of as Shankar. It was remarked in the same article that the Puránás were full of obscene and nonsensical stories, and calculated to encourage immorality. The *Prácharak* added that the epithet "Hindu" smacked of insult, and that the same had been applied to the Hindús by their Muhammadan conquerors to denote that the former occupied the position of slaves. The last statement is also an undeserved reflection on the Mussalmán rulers of India.

(3) The *Hamdard i Hind* (Lahore), of the 23rd July 1898, contained an article in which there was an obscene reference to *jalehri* (a water pool in which an idol is bathed) and which spoke of the Editor (Gopi Náth) as a Kashmíri lad (*launda*) and a *phakkarbás* (one who indulges in low and obscene language). He was also referred to as one of the Gopís of Krishna, and was accused of leading an immoral life; which remarks were calculated to wound the feelings not only of the Editor, but also those of the innumerable votaries of Sri Krishna.

(4) The *Sat Dharm Prácháraḳ* of the 18th August last contained a grossly inflammatory article on the Muhammadan heaven and hell (*vide* paragraph 18 of the Selections No. 34).

The Editor is at a loss to understand why the Aryás should be allowed to wound the feelings of their fellow-subjects in such a flagrant manner. He cannot discover any reason for this, unless it is to be presumed that the Aryás (among whom are to be found leading Barristers and Pleaders, Judicial Officers, Extra Assistant Commissioners, Collectors, Public Prosecutors, Superintendents of Government Offices, Clerks, Editors, Publishers, Merchants, &c., &c.) have extorted from Government a promise to the effect that they can insult anybody with impunity, and that those daring to expose them are to be dealt with in a harsh manner. So long as Government does not enlighten him as to why, even after he had humbled himself so completely, he has been drawn on the rack for speaking ill of a handful of Aryás, while these

gentlemen have never been interfered with for wounding the feelings of crores of Hindús and Muhammadans, the Editor will continue to think that he has been subjected to gross oppression at the hands of Government, and that the doings of the Aryás are overlooked, nay, in a way that community seems to enjoy the protection of Government. He would also like to know if the Government Officers, who examined the *Sanátan Dharm Gazette*, do not read Aya newspapers, or if it is a fact that the authorities are afraid of the powerful organization of the Arya Samáj. The Editor is determined to solve this mystery, although the attempt may expose him to still greater hardships. He concludes by remarking that, although he has to hang for it, he will never consent to sit silent under the Aryás' abuse.

The same.

17. The *Sanátan Dharm Gazette* (Lahore), for September 1900, says that Arya newspapers are always full of inflammatory attacks on Hindús, Muhammadans, &c. It is, however, a matter of surprise that Government has so far taken no notice of these attacks. The Editor has, therefore, resolved to invite Government's attention to such objectionable writings from time to time. He then goes on to say that in a report of a certain religious discussion published in the *Sat Dharm Prácháraḳ* of the 12th October last, the residents of the Muzaffargarh District are spoken of as being ignorant, idol worshippers, and sunk in numberless vices. The leading resident of Sítpur, where the discussion had taken place, is referred to as a deceiver, while the Hindu population of the place is likened to a swarm of genii. It will readily be conceded that all this is calculated to give dire offence to the followers of Hindúism, and that Government should also pay same regard to the feelings of its Hindu subjects.

The same.

18. The *Sanátan Dharm Gazette* (Lahore), for September 1900, says that the admission of certain Rahtiás into the Arya Samáj has created great indignation among the Hindús of the Punjab, but that the Aryás being a powerful body, the Hindús have not so far been able to muster courage enough to ostracise them from their respective *barádaris*. Some time back, however, the Editor received from Lyallpur a communication to the effect that the local Hindús had discontinued eating with their Arya neighbours, but that for certain reasons he abstained from giving publicity to it. Now, however, that an Arya newspaper has given out that a similar treatment has been accorded to the Arya Samájists of Rúpar (*vide* paragraph 11 of the Selections No. 42), he considers it unnecessary to conceal the fact that the Hindús of the Province are thinking of severing all connection with the followers of Dayanand.

The same.

19. The *Sanátan Dharm Gazette* (Lahore), for September 1900, says that the main object of the Delhi meeting of the Bhárat Dharm Mahámandal was to devise means for the preservation of the Hindu religion and encouragement of the study of Sanskrit. The Arya Samájists, however, went uninvited to Delhi, and challenged the Sanátanists to a religious discussion with them. Nor was this all. On the Rikh Tarpni day they repaired to the river (Jumna) bank, sang hymns denouncing the Sanátan religion, and delivered lectures endeavouring to

refute some of the most sacred tenets of Hindúism. No sensible person can deny that this conduct on the part of the Aryás was calculated to give the Hindús extreme provocation. Again, the tone of the notices published by Arya newspapers about the aforesaid meeting of the Mandal was also objectionable. After reproducing some of these notices (*vide* paragraphs 9, 28—30 and 24—26 of the Selections Nos. 30, 32 and 34 respectively), the *Gazette* says that they contain attacks not only against the Sanátanists, but also against Muhammadans, Christians, &c. The Editor wishes to mention here that the Dayanandís are in the habit of visiting Hindu places of pilgrimage merely to speak ill of these places in the presence of the Hindús gathered there.

Aryas and the doctrine of incarnation.

20. The *Sanátan Dharm Gazette* (Lahore), for September 1900, publishes an article in defence of incarnation, in the course of which the writer observes that the present condition of the Sanátan religion is disgraceful in the extreme, and that efforts should be made to restore it to its pristine, grandeur and vigour. After calling upon the followers of that faith to rise to the occasion, he observes that an incarnation of God possesses all the attributes of the Almighty. He then endeavours to refute certain objections raised by the Arya Samájists to show that Rám Chandra and Krishna could not have been incarnations of God; and says that neither of these personages ever did anything inconsistent with the position assigned to them by the Sanátanists. The writer further remarks that certain persons, who have got entangled in the meshes of the Arya religion and have thereby gone astray, seem to be under the impression that if they were to bid farewell to Arya hypocrisy and re-embrace the true (Sanátan) religion, they would be treated with contempt by the Sanátanists. They are, however, labouring under a mistake. Evil companions sometimes mislead a person into committing reprehensible acts, but that is no reason why he should not be allowed to return to the right path. It should, besides, be remembered that had not the Sanátan religion been the best of faiths, it would not have proved so long-lived. As for its denunciation by Dayanand, the fact should never be lost sight of that the founder of the Arya Samáj was an ignoramus in comparison with the Pandits who support Hindúism. The writer wishes to mention here that the Arya religion, being a new growth, is not very deep-rooted. Nor can it be expected to flourish long, seeing it is not based on truth. It is, therefore, very necessary that Hindús should hold fast to their own faith and prefer death to becoming renegades, more especially as they must know that in all religious discussions between the Sanátanists and the Aryas the former have always proved victorious. They should also know that a careful study of his *Sattiarth Parkásh*, &c., has revealed the true character of Dayanand, and shown to the world that he was merely the disguised jackal of the fable lording it over the beasts of the forest (a mediocre passing for a scholar among ignorant people). The writer adds that it has been urged in certain quarters that Dayanand, having been a great Pandit, could not have resorted to lies in order to gain his end. The truth should, however, never be lost sight of that knowledge cannot change a man's evil disposition. Consequently, one should hold aloof from a wicked person, although the latter may be a great Pandit. As regards Dayanand, he may have been a scholar, but his object was to mislead (*lit.*

pollute) people. A few Arya Samájists defend him by inquiring why he should have made such an attempt, seeing that he had no enmity with them. But they should know that this was a trait of his character, and that even now there are to be found thousands of persons who take pleasure in doing evil to others, and rejoice at the sufferings of their fellow-men.

The Arya Samáj and its opponents.

21. The Editor of the *Sat Dharm Prachárak* (Jullundur), in its issue of the 2nd November 1900, regrets that for the last two months he has been prevented from giving much attention to the affairs of the Samáj. He adds that during this period the Samáj has not only been assailed from outside, but that efforts have also been made to revive internecine quarrels among the Aryas. It is an open secret that in his attempt to weave a web of misunderstandings round the Arya Samáj, Pandit Gopi Náth, Puranic (a follower of the Sanátan religion), is trying to make common cause with Muhammadans, Christians, &c. The attitude of the neo-Sikhs towards the Aryás is also unfriendly, while certain Mussalmán converts to Christianity, in spite of their being believers in the Bible, seem to be influenced by the Muhammadan spirit of *jehad* and are throwing mud at the sacred teachings of the Vedas. To make matters worse, Pandit Bhím Sain, of Attáwa, has thrown off his mask, and is showing himself in his true colors. The followers of Rishi Dayanand need not, however, feel cast down at this, for if it is not a myth that truth trimphs in the end, the Arya Samáj is certain to overcome the difficulties which surround it at present.

The Congress movement.

22. The Editor of the *Sat Dharm Prachárak* (Jullundur), in its issue of the 9th November 1900, says that certain ill-informed persons are never tired of representing him as an opponent of the National Congress. He is, however, neither what he is accused of being, nor is he opposed to the idea of improving the political condition of India. Nevertheless, he is firmly convinced that, at present, the Congress is a mere farce, and that it will remain as such, so long as the movement fails to produce better and more sincere workers. After remarking that the delegates, who take part in the deliberations of the Congress, do not represent the Indian nation, the Editor regrets that there should not be even a dozen Congresswallas willing to sacrifice their comfort in order to learn the wants of the masses and acquaint the people with their rights and privileges.

VI.—LEGISLAION.

The Land Alienation Act and the Agricultural Banks.

23. The *Public Gazette* (Amritsar), of the 8th November 1900, agrees with the *Civil and Military Gazette* in holding that if, after enforcing the Punjab Land Alienation Act, the Government starts Agricultural Banks, the latter will not be able to meet the requirements of the agriculturists. By passing this law, Government has given proof of the fact that it is opposed to the *sáhúkárs*.

The same.

24. The *Akhbár-i-'Am* (Lahore), of the 10th November 1900, remarks that the Land Alienation Act is sure to succeed in its object, and that the dissatisfaction displayed by the legal practitioners and the *sáhúkárs* will perhaps turn out to be unjustifiable, provided that Agricultural Banks are opened at once. Money-

lenders lend money to the agriculturists on the hypothecation of their lands at 6 annas per cent. per mensem ; and if Government rules that people can deposit their money with the Government at 6 annas per cent. per mensem, more than sufficient money will be deposited for the requirements of the *zamíndárs* in each district. Government can advance the money thus deposited with it at 10 annas per cent. per mensem to the agriculturists. The Agricultural Banks should not charge compound interest. Moreover, money should be advanced to the *zamíndárs* in a manner which should give no opportunities to Government officials to extort bribes.

VII.—General Administration.

(*f*)—*Railways and Communications.*

A Railway complaint.

25. The *Tribune* (Lahore), of the 20th November 1900, publishes the following article regarding the treatment of intermediate and third class passengers by the Railway authorities, Lahore :—

Though not going so far with an esteemed correspondent, a well-known Rais, as to say that "nothing so painfully reminds a native of his belonging to a subject race as a railway journey in Northern India," we agree with his remark that the class of passengers who find the bulk of the railway revenue are "sometimes treated worse than cattle." We briefly refer to-day to one or two complaints that we have received within the last few days. A gentleman writes that after coming out breathless through the terrible ordeal of buying intermediate tickets at Lahore for himself and his daughter (who had fever at the time) he proceeded to the platform as usual. But as he reached the wicket he was told that he was not entitled to enter ; so he waited in the dirty and overcrowded "waiting room" for about a quarter of an hour till he thought only a few minutes remained for the starting of the train. A European Ticket Collector, taking pity on the suffering girl, allowed him to get in, not by the shortest cut over the central bridge (which is on no condition whatever to be used by third or intermediate passengers) but by the southern bridge. Here, on the top of the stairs, however, there was another official, who peremptorily bade him go back to the waiting room, as it was too early for third and intermediate class passengers "to pass." No entreaties moved the man, although he saw that the child was ill, and our correspondent had to come back. Eventually after a great deal of further trouble he managed to gain the train. All his fellow-travellers were complaining of the needless trouble and indignity they had undergone, and said that, were it not for fear of having drunken non-commissioned officers for fellow-passengers, they would in future travel second class. Another correspondent informs us that he went to the station to receive a lady relation of his, but could not get a platform ticket, and had to wait outside the wicket, sending a porter whom he knew to wait on the lady on alighting from the train. Our readers can imagine the bewilderment, in fact terror, of a *purdah* lady on finding that there was no one to receive her at the station.

* * * * * * *

For native gentlemen of position the hardship becomes an actual insult when they see the "meanest White"—aye even half-castes—going

about whereever they chose as if the station was their property. The above, however, may be set down as sentimental grievances, and we fear they would appear as such to all Europeans who have not the imagination to put themselves in the position of natives. But here is an instance of what we may call serious irregularity on the part of traffic officials. The Pesháwar Mail, leaving Lahore, on Monday afternoon, *had no intermediate compartment for ladies.* The third class compartment for ladies was crowded to suffocation; and when intermediate class passengers perforce joined them there was barely standing room. Many Station officials, including the Station Master—a deservedly popular official by the way—were on the platform, and they no doubt saw the miseries of the female passengers, but nothing was done for them. Would any other people, but meek Indians, have submitted to this sort of thing? And this meekness, and uncomplaining nature, by the way, is the chief cause of little attention being paid to their convenience.

* * * * * * *

(*h*)—*Miscellaneous.*

26. The *Sanátan Dharm Gazette* (Lahore), for September 1900, says that the *Arya Mittra* of Moradabad is in the habit of printing the arms of the British Government as its title page, and that the public had hitherto been under the impression that that paper did so from feelings of respect for the emblem. In answer to a question on the subject, however, the *Mittra* of the 16th August last has given out that this is not the case, and that it prints the Arms merely as an ornamental figure. This, observes the Editor, is the greatest insult that could be offered to the British coat-of-arms.

An insult to the British coat-of-arms.

27. *The Public Gazette* (Amritsar), of the 8th November 1900, states that it has been brought to the notice of Government that during the frontier expedition of 1897 officers of the Commissariat Department committed embezzlements. A rumour is current to the effect that these officers will be prosecuted. Embezzlement in this Department is an ordinary occurrence. Officials drawing Rs. 15 a month are always in a position to keep establishments costing Rs. 150 a month. It is to be hoped that the Government of Lord Curzon will turn its attention to reform in this Department. The money realised from the poor Indian tax-payers should not be allowed to be plundered. Officials drawing ordinary salaries in this Department as a general rule become millionaires in a short period of time; but unfortunately either the Government is not aware of this state of things or it is unable to check the evil. If, however, Government succeeds in remedying the evil, the complaint regarding military expenditure being heavy and unbearable will be removed.

Embezzlement in the Commissariat Department.

28. *The Public Gazette* (Amritsar), of the 8th November 1900, publishes an article with a view to showing that the sources through which Government keeps itself informed of the real condition of the people are defective. If the rulers associated with the ruled and friendly relations existed between the two classes, no other arrangements would be necessary to detect instances of oppression

Sources of Government information regarding the people.

practised on the people. Unfortunately the rulers do not consider it advisable to be on terms of amity and familiarity with the natives, with the result that men like Abdul Karim late Municipal Commissioner of Cawnpore, derived illegal profits from Municipal contracts for years without the matter coming to the knowledge of Government. In order to remedy the evil, the Editor suggests that the authorities should encourage natives to unreservedly inform them of all the difficulties to which they are subjected. The Editor concludes by stating that the punishment awarded to Háji Abdul Karím should act as a warning to those Municipal Commissioners who consider their official position a source of personal benefit.

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[Confidential.]

[Vol. XIII.] [No. 48.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 1st December 1900.

CONTENTS.

Page.

I.—Politics.

(a)—Foreign—

1. The proposed alliance of Muhammadan Powers (*Wakíl*) 631
2. The same (*Ibid*) 632
3. The Hedjáz Railway Fund (*Ibid*) 633
4. The same (*Ibid*) 633
5. The same (*Ibid*) 633
6. Native emigrants in Natal (*Paisa Akhbár*) .. 633

(b)—Home—

7. Government and taxation (*Koh-i-Núr*) 634
8. New regulations for the grant of shooting passes (*Paisa Akhbár*) 634

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

9. Patiála affairs (*Wafaddr*) 634
10. The same (*Victoria Paper*) 635
11. The same (*Wakíl*) 635
12. The same (*Chaudhwín Sadí*) 635
13. The same (*Paisa Akhbár*) 635
14. The Rája of Jínd (*Núr Afshán*) 636

IV.—Kine-Killing.

15. Evil effects of kine-slaughter (*Siálkot Paper*) ... 636

V.—Native Societies and Religious Matters.

16. The Congress and the Muhammadans (*Chaudhwín Sadí*) 636
17. The Muhammadans and politics (*Wakíl*) 637
18. The same (*Rafíq i-Hind*) 637
19. The Golden Temple trade mark on bottles of wine (*Public Gazette*) 637
20. The Christians and the Aryás (*Sat Dharm Parchárak*) 637
21. The same (*Ibid*) 639
22. Mirza Hairat and the Nadwa (*Wakíl*) 640
23. The degraded condition of the Muhammadans of Naushahra, Kashmír State (*Koh-i-Núr*) ... 640
24. Mirza Ghulám Ahmad of Kádian (*Arya Messenger*) ... 640

Page.

VI.—Legislation.

Nil.

VII.—General Administration.

(a)—Judicial—

25. Powers of Magistrates (*Dost-i-Hind*) 641
26. A judicial complaint (*Victoria Paper*) 642
27. The same (*Ibid*) 642
28. A complaint against the stamp-vendors of Lahore (*Ibid*) 642

(b)—Police—

Nil.

(c)—Municipal and Cantonment affairs—

29. Constitution of Cantonment Committees (*Victoria Paper*) 642

(d)—Education—

30. An educational complaint (*Siálkot Paper*) ... 643

(e)—Agriculture and questions affecting the land—

31. How to banish famines from India (*Táj-ul-Akhbár*) 643

(f)—Railways and Communications—

Nil.

(g)—Postal Matters—

32. A Postal complaint (*Victoria Paper*) 643
33. The same (*Ibid*) 643
34. The same (*Siálkot Paper*) 644
35. The same (*Victoria Paper*) 644

(h)—Miscellaneous—

36. Reduction of live-stock in the Punjab (*Tribune*) ... 644
37. Sale of adulterated *ghi* (*Wakíl-i-Hind*) 644
38. The same *Siálkot Paper* and *Ghamkhwár-i-Hind*) ... 644

[Confidential]

[Vol. XIII.] [No. 48.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 1st December 1900.

I.—POLITICS.

(*a*)—*Foreign.*

1. The *Wakil* (Amritsar), of the 12th November 1900, remarks that there can only be one objection against the proposed alliance between the three Muhammadan Powers (England, Turkey and Persia), *i.e.*, that England, though the greatest Muhammadan Power in the world in the sense that it rules the largest number of Muhammadan subjects, is a Christian Government and cannot join the Triple Alliance. The objection is palpably frivolous, seeing that such an alliance, aiming as it does at promoting the worldly welfare of the parties concerned, is in no way objectionable. The British Government should, out of regard for the feelings of her Muhammadan subjects, at least permit Amír Abdul Rahmán Khán to join the alliance on behalf of itself, especially as His Highness is not authorized to conclude an alliance or enter into an agreement with any foreign power except with the permission of the Government. If this is done there will be nothing to prevent the proposed alliance between the three Muhammadan Powers becoming an accomplished fact. This alliance is calculated to establish and maintain British influence in all parts of the world. The one great object of these allied powers would be to protect the Muhammadans of all parts of the world and their religion against all internal and external attacks. The alliance is sure to meet with the greatest opposition from Russia, who is the hereditary enemy of Islám and its followers, and who has always been anxious to lower British prestige everywhere. She has completed the ruin of Bokhára and of the Muhammadans of Central Asia, has waged several wars with Turkey, and covets Persia and Kabul. She also aims at conquering India, and completely devastating that country. No one Government can stand against such a powerful enemy. If, however, the British Government were to ally itself to the Muhammadan Powers, there would be no likelihood of Russia taking the field against such a powerful combination. The Editor declares that if no action is taken in the matter for another decade, Persia will be the first to be overrun by the Cossacks. Turkey will

The proposed alliance of Muhammadan Powers.

be attacked next, and, if she gives way, Russia, intoxicated with her conquests, will never fail to invade India, and the efforts made by the Amír of Afghánistán to civilise his subjects will all come to nothing. Russia will, without doubt, interfere in Afghánistán on the death of the present Amír. Muhammadans are found in every part of the world, and it is the duty of every Muhammadan Government to protect their rights. The oppression practised by France in Tunis and Morocco is an open secret, and the tyranny to which the Muhammadans are subjected in Russia is a matter of notoriety. If any one Muhammadan Power does not find itself strong enough to protect the Muhammadans, it should make an alliance with other Muhammadan Powers. Such alliances existed before and exist even now. The Editor then gives an account of the circumstances under which the Triple Alliance of Germany, Austria and Italy and that between France and Russia came about.

2. The *Wakil* (Amritsar), of the 19th November 1900, in support of the proposed triple alliance between Muhammadan Powers, gives a short history of the circumstances which led the European Powers from time to time to enter into alliances, and remarks that if such powerful European Governments feel the necessity of making alliances, there is no reason why the Muhammadan Powers, which are so very weak, should not unite for the sake of self preservation. In fact, other nations have made so much progress that the utmost efforts that the Muhammadans are capable of making will not enable them to attain the level of greatness to which the Europeans have reached, but the proposed alliance would ensure the existence of these Powers. The Editor then goes on to say that not a decade passes in which the Muhammadans do not find themselves face to face with difficulties. The Independent States of Khiva, Khokand, Bokhára and all the petty States of Central Asia have been entirely swallowed up by Russia. Yaáqúb Beg and his family have all been swept away from the face of the earth. The Editor attributes the present plight into which the Chinese have been thrown to the atrocities which they practised on Yaákúb's family after his death. Had the Muhammadan Powers entered into an alliance Abdullah Ta'áishi would never have ventured to take up arms against Egypt, as the other Muhammadan Powers would have given him clearly to understand that such an act on his part would be regarded as tantamount to rebellion against a Muhammadan Government. Such a warning would have deterred Abdullah from fighting against Egypt, and the lives of 14,000 brave Muhammadans would have been saved. If, however, no steps are taken by the Muhammadan Governments towards concluding the proposed alliance they will also, like other Muhammadan States which are now no more, be swept away from the face of the earth. Turkey, for instance, has during the last 25 years lost such fertile Provinces as Bosnia, Herzegovina, Crete, Montenegro, Bulgaria, Servia and Roumania, which have asserted their independence. Thessaly has been transferred to Greece while Cyprus is in the possession of the English. As regards Persia, the Editor observes that the influence which Russia has acquired in that country during the past 12 months has made her a slave of the Czar; and there is no exaggeration in remarking that Afghanistan will cease to exist as an independent kingdom on the Amír's death, or on Russia and England

The same.

coming to blows over India. Under these circumstances, says the Editor, these Muhammadan Governments have no other way of preserving their integrity than by entering into a defensive alliance.

The Hedjaz Railway Fund.

3. The *Wakíl* (Amritsar), of the 12th November 1900, publishes the following list of subscriptions paid to Mián Ghulám Nabi, Habibullah, Shawl Merchants of Amritsar, on account of the HedjázRailway :—

	Rs.	A.	P.
Amount previously acknowledged ...	303	3	0
Syad Muhammad Yaaqúb of Fatáha, Patna	13	4	0
A subscriber of the *Wakíl* (No. 981), third instalment	4	0	0
Ibráhím Naváz of Kalanaur ...	10	0	0
Received by money order from an unknown person	50	0	0
Fateh Dín, son of Chirágh Dín, Pasrúr ...	0	14	0
Total ...	381	5	0

The same.

4. The *Wakíl* (Amritsar), dated 19th November 1900, publishes the following list of subscriptions paid to Mián Ghulám Nabi, Habibullah, Shawl Merchants of Amritsar, on account of the Hedjáz Railway :—

	Rs.	A.	P.
Amount previously acknowledged ...	381	5	0
Munshi Muhammad Akram Azím, Clerk, Post Office, Saháranpur	0	4	0
Saadiah Khatún of Mevaimah, Allahabad ...	1	14	0
Care of M. Abdul Hakim, Allahabad ...	10	0	0
Total ...	393	7	0

The same.

5. The *Wakíl* (Amritsar), of the 19th November 1900, publishes a communication from Háji Muhammad Yunis Khán, *Ráis* of Datawáli in the Aligarh District, who, writing from Jeddah, calls upon the Indian Muhammadans to contribute their mite towards the Hedjáz Railway Fund. The writer says that he has contributed Rs. 546-10-8 (40 Ottoman Guineas) and has promised to pay a similar sum on his return to India. Any subscriptions paid to Ali Ján, merchant in *Delhi*, will be remitted to the Mudír of Mecca, where Ali Ján has a branch of his firm.

Native emigrants in Natal.

6 The *Paisa Akhbár* (Lahore), of the 10th November 1900, says that it is an open secret that native emigrants n Natal are not treated in a considerate manner by their British neighbours, and that during the past few years they have been

deprived of several of their just rights and privileges. It is, however, a matter for congratulation that their grievances have not touched their spirit of loyalty, and that since the outbreak of war in South Africa they have been rendering the British Government all the assistance in their power. The invaluable work done by them as stretcher-bearers has been highly spoken of even by the highest servant of the Crown in Natal, and praises are being heaped upon them for the noble revenge they have wreaked on British settlers in that Colony. Nor is this all. They subscribed liberally towards the War Fund, while their women did all in their power to assuage the sufferings of Her Majesty's wounded soldiers. It is therefore to be hoped that something will be done to make their lot in Natal a little less hard. Indeed it is scarcely fair that the British Government, which has undertaken a war in order to redress the grievances of the Utlanders, should overlook the harsh treatment accorded to its Indian subjects within its own dominions.

(b)—Home.

Government and taxation.

7. The *Koh-i-Núr* (Lahore), of the 20th November 1900, complains that the mode of assessing the income tax is very defective, and urges Government to follow the example of the Government of the North-Western Provinces, where this tax is assessed through local punchâyats. The Editor then states that certain other taxes, such as the marriage tax, tobacco tax, succession tax, &c., are said to be under contemplation of Government. It is to be regretted, remarks the Editor, that the people, who are already groaning under the heavy and unbearable burden of the income tax, should be required to pay so many taxes. Will not the marriage tax check the poor *samíndárs* from marrying, and will it not lead them to contract venereal disease by going to prostitutes? It is strange that the Americans should pity the poor Indians in their distressed condition while the Government of India has no regard for them whatever.

New regulations for the grant of shooting passes.

8. The *Paisa Akhbár* (Lahore), of the 17th November 1900, says that the new regulations regarding the grant of shooting passes to British soldiers are hard neither on the soldiers nor on the rural population, and that they are certain to answer the purpose for which they have been framed. The apprehensions concerning them expressed in Native as well as Anglo-Indian newspapers are wholly unfounded, and there can be no doubt that the regulations will have the effect of putting an end to quarrels between natives and British soldiers. The Editor then publishes the substance of these rules, and thanks Government for issuing the same.

III.—Native States.

Patiála affairs.

9. The *Wafadár* (Lahore), of the 15th November 1900, says that arrangements for carrying on the administration of Patiála during the minority of its present Chief should be made in accordance with the provisions of the treaties concluded between Government and the Phulkián States. These treaties require that all such arrangements should be made after consultation with the rulers of Nábha and Jínd, and the Editor feels confident that in the old and experienced head of the former State the authorities will find a valuable adviser.

He then suggests that Sardár Sheodyál Singh of Bareilly and Kanwar Ranbír Singh should be appointed guardians of the minor Chief, and that the present Administrative Council should be allowed to manage the State till the Mahárája attains his majority. He adds that it is of course desirable that one of its members, namely, Sardár Gurmukh Singh, who is now physically unfit for further active service, should be retired and replaced by some able man like Rái Bahádur Nának Bakhsh, the State's Motamid in attendance on the Lieutenant-Governor.

The same.

10. The *Victoria Paper* (Siálkot), of the 14th and 16th November 1900, writing on the same subject, remarks that the Lieutenant-Governor should see that satisfactory arrangements are made not only for the purpose of giving the minor Mahárája a proper education, but also to render it impossible for persons of undesirable character to obtain access to His Highness. Steps should also be taken to expel from Patiála territory those officials who have been instrumental in reducing the State treasury to its present condition. Nor should such men be allowed to reside in the State whose evil habits or counsels are likely to lead to undesirable consequences. Such drastic measures, adds the Editor, may not commend themselves to Government, but they constitute the only means by which it is possible to improve the administration of Native States. He then suggests that in the event of an outsider being required to act as President of the Regency Council, the Hon'ble Rája Súraj Kaul should be selected for the purpose.

The same.

11. The *Wakíl* (Amritsar), of the 12th November 1900, regrets to learn that the Mahárája of Patiála died after only five days' illness, and remarks that some narrow-minded Musáhibs tried their best to convert His Highness into a bigoted ruler, but they succeeded only partially in gaining their object. Until the death of the late Khalífa Syad Muhammad Hassan no one dared to interfere in State affairs, but since then certain meddlesome persons succeeded in having almost all the Muhammadan officials turned out of the State service. As their successors were incompetent, the administration of the State suffered. The heir-apparent is very young, and it is difficult to say what arrangements will be made for carrying on the administration of the State. The Editor trusts that the claims of Khalifa Syad Muhammadan Husain, who is an old and loyal servant of the State, besides being a great Statesman, will not be overlooked on this occasion.

The same.

12. The *Chaudhwin Sadi* (Ráwalpindi), 15th dated November 1900, also reproduces the above article.

The same.

13. The *Paisa Akhbár* Lahore), of the 17th November 1900, writing about the death of the late Mahárája of Patiála, says that His Highness was a spendthrift, and took very little interest in the management of his State. The greater part of the deceased's time was spent in playing cricket, polo, &c. Indeed, he had the frankness to admit to Lord Elgin that he was unfit to rule his country.

His death therefore is of as little consequence to his subjects as that of the late Nawáb Sadíq Muhammad Khán was to Baháwalpur. The Editor then suggests that the minor Chief of Patiála should be brought up in a careful manner, and that a European officer should be sent to the State in order to improve its financial condition.

The Rája of Jínd.

14. The *Núr Afshán* (Ludhiána), of the 16th November 1900, understands that the Rája of Jínd's European father-in-law has instituted a case against the former, and remarks that it remains to be seen what defence His Highness can put forward. The Editor is of opinion that Government should profit by this incident, and that in future it should invest Native Chiefs with full ruling powers only after thorough inquiries as to their character and pursuits.

IV.—Kine-Killing.

Evil effects of kine-slaughter.

15. The *Siálkot Paper* (Siálkot), of the 16th November 1900, is gratified to learn that the Government of India has come to realize that the present indiscriminate destruction of wild birds is injurious to agriculture, and that it is going to pass some law in order to remedy the evil. Nevertheless the authorities' attitude in this respect forcibly reminds the Editor of the proverb about swallowing a camel and straining at a gnat. They are greatly exercised about the destruction of the birds in question, but kine-slaughter, which is proving far more harmful to the interests of the *Zamíndárs*, seems to be a matter of perfect indifference to them. They should know that it is owing to this suicidal practice that bullocks, which only thirty years back could be had for Rs. 10 or Rs. 15 per head, now cost Rs. 100 and even more. The Editor is afraid that if the present state of affairs continues much longer, a day will come when not a few *Zamíndárs* will have to abandon their lands for want of cattle. This is the more probable as agriculturists are so heavily taxed that the majority of them find it difficult even to make two ends meet, and can save nothing to buy cattle, &c.

V.—Native Societies and Religious matters.

The Congress and the Muhammadans.

16. The *Chaudhwin Sadi* (Ráwalpindi), of the 15th November 1900, takes to task those Hindu papers which advise the Muhammadans to join and support the Congress movement, and states that the *Lucknow Bi-weekly* has gone the length of predicting that the Muhammadans will give indications of their inclination to join the Congress at the meeting of the Muhammadan Educational Conference to be held at Patna in December next. The Editor denies the truth of the statement made by the *Lucknow Bi-weekly*, and remarks that the Muhammadans will not be taken in by such assertions. The Educational Conference is not a political body at all. It is attended by officials and non-officials alike, and is held only to deliberate on questions connected with the education of Muhammadans. The Hindu papers probably wish the Muhammadans to join the Congress, which is on its wane, in order that they may neglect their education and remain backward as compared with the Hindús.

17. The *Wakil* (Amritsar), of the 12th November 1900, publishes an open letter addressed to Nawáb Mohsin-ul-Mulk with a view to showing the necessity of establishing an association to protect the political rights of Indian Muhammadans. The Editor asks why the Anglo-Muhammadan Defence Association of Upper India, established by the late Sir Syad Ahmad Khán some seven years ago, has held no meetings, and why the Hindi-Urdu question was not referred to Government through it. The Editor calls upon the Nawáb to do something for the protection of the political rights of six crors of Indian Muhammadans, and invites the opinion of all able Muhammadans on the subject.

The Muhammadans and politics.

18. The *Rafiq-i-Hind* (Lahore), of the 17th November 1900, reproduces the above letter from the *Wakil*, and remarks that Sheikh Ghulám Muhammad, Proprietor and Editor of the *Wakil*, is well known for his sympathy with his co-religionists, and it is gratifying to note that he feels the necessity of Muhammadans joining in political agitation of some kind in order to promote their welfare and prosperity.

The same.

19. The *Public Gazette* (Amritsar), dated 24th November 1900, states that an extraordinary meeting of the Managers of the Akálbunga Granthís, Giánís and Pujárís of the Akálbunga and Bába Atal and other Gurudwárás, &c., was held on the 18th instant at Akálbunga, when it was resolved that the action of the Distillery Company in affixing labels containing a picture of the Golden Temple has injured the feelings of the Hindús and the Sikhs, and that therefore the Deputy Commissioner be asked to advise the Manager of the Distillery to destroy all such labels and remove them from the bottles on which they are affixed and refrain from using such labels again. It is said that some of the Sikhs are prepared to appeal to the law. It is natural for the Sikhs to be indignant over this religious insult; but it would be better for them to abstain from drinking.

The Golden Temple trade mark on bottles of wine.

20. One Guru Piára writing to the *Sat Dharm Parchárak* (Jullundur), of the 2nd and 9th November 1900, says that the *Tohfa-i-Sarhad* (Bannu), of the 11th October last, has published a communication from one Mirza Alyásha' Násir, in which highly unbecoming language has been used towards the Arya Samájists, especially the writer. Evidently the Mirza has penned this tirade with the object of making the public believe that in the discussion which recently took place between Pandit Hem Ráj, an Arya preacher, and Dr. T. E. Pennell (?), the victory was gained by the latter. This inference, however, is altogether unwarranted by facts, and presumably either the *Tohfa's* correspondent was not present at the discussion or his memory has played him false. Otherwise he could not have forgotten that the Doctor did not even attempt a reply to the seven questions asked of him by his adversary. Nor was he able to refute Pandit Hem Ráj's assertion, which was supported by quotations from the Bible, that God would judge every man according to his own deeds, or to locate the heaven in which the Christian God and His Son

The Christians and the Aryás.

are supposed to reside. The writer then ridicules the doctrine of vicarious punishment, and remarks that it is an impossibility that one man should indulge in dissipation, but that another should suffer from syphilis in his stead; or that John should eat *halva*, but that the sweet taste thereof should be in Luke's mouth. He adds that Alyásha Násir's statement that the Pandit used unbecoming language towards Christ is utterly meaningless. If it is possible to prove from the Bible that the founder of Christianity was the son of Joseph, that he used to ride other people's donkeys without obtaining their permission, that he was illiterate, &c., &c., no blame can attach to the party who makes use of such proof. There can, besides, be nothing improper in the attempt to prove a one-eyed man to be minus one of his eyes. After remarking that Násir's claim that the Vedas sanction kine-slaughter is as unfounded as would be the statement that the Bible forbids the sacrifice of animals, the writer ridicules the asertion of the *Tohfa's* correspondent that while the Vedic god is a humble, weak and helpless being, that of the Christians is holy, merciful, just and all-powerful. Indeed, it is difficult to believe in the holiness of a God who declared David to be after His heart,—that David who, according to the Bible, led anything but a moral life. Again, a holy God could hardly have made friends with men like Lot, Solomon, &c., or plucked out the sexual organs of women. The writer also quotes verses to show that the Christian God is both unmerciful and unjust. Nor does he appear to be all-powerful, as a perusal of Judges I, 19, would show. As to Alyasha Násir's boast that he is always ready to expose the god of the Vedás, there cannot be the slightest objection to his doing so. He should, however, first inform the public what his attainments in Sanskrit are and how many of the Vedás he has studied.

Guru Piára then makes the following remarks :—

(1) In the coruse of his communication Násir denounces the doctrine of *niyoga*, and says that the Vedás which contain such immoral teachings cannot be called inspired books. This denunciation, however, does not sound well in *his* mouth, seeing that the Christian God has also inculcated a similar doctrine (*vide* Deuteronomy, XXV, 5 and 6). In this connection Násir should also read the stories of Rachel and Leah, as well as that of Ruth, who produced from Boaz a son named Obed (Ruth, IV, 1—12).

(2) Násir only betrays his own ignorance when he says that if the doctrine of transmigration of souls is true it is quite possible for an Arya Samájist to marry his own mother or sister in some future generation, as there is no means of knowing into whose body a person's soul is to migrate. Incestuous marriages can take place only among those who believe that mankind have descended from the same common parents and still marry among themselves. Believers in the doctrine under reference, however, are of opinion that the soul is eternal, and that all ties of relationship begin and end with the body. It may be added

that while penning the aforesaid remark the *Tohfa's* correspondent had perhaps in view the Prophets and Apostles referred to in the Bible, some of whom were guilty of the following atrocities :—

(*a*) Abraham married has own sister and continued to address her by that epithet (Genesis XVIII, 23 and 24).

(*b*) Isaac spoke of his wife as his sister (Genesis, XXVI, 7).

(*c*) Lot committed sexual intercourse with both of his daughters, and used to offer them to other people for immoral purposes (Genesis XIX, 13).

(*d*) Reuben, the beloved son of Israel, the favourite Prophet of God, committed sexual intercourse with his father's concubine (Genesis XXXV, 23).

(*e*) Amnon, son of David, committed rape on his sister, Tamar (II Samuel, XIII, 1—14).

What has Násir got to say to all this? and will he continue to believe that the teachings of the Bible leave nothing to be desired?

(3) Equally absurd are the objections raised by him against the eternity of matter, a doctrine which no well-informed person of the present generation will think of opposing. The Christians cannot, however, be expected to listen to reason in this connection, as the doctrine under reference strikes at the root of their faith. For a detailed discussion of the subject Násir should study the late Pandit Lekh Rám's *Sabút-i-Tanásukh* (Defence of Transmigration of Souls), *Takzíb-i-Buráhín-i-Ahmadía* (Refutation of (Mirza Ghulám) Ahmad's arguments), &c., &c.

The writer then refers to the signs and qualifications of Christians as laid down in Mark, XVI, 17-18, and Matthew, XVII, 20-21, and remarks that judged by this standard the *Tohfa's* correspondent cannot be called a good Christian. He further observes that the time has gone by when people used to be deceived by Christianity's spurious gloss. The sun of the Vedic religion, he adds, is now piercing and dispersing the clouds of ignorance, and will one day illumine the whole world. In conclusion, he says that the first stone was thrown by Násir, and that this communication has been written merely in self-defence.

The same.

21. The *Sat Dharm Parchárak* (Jullundur), of the 9th November 1900, publishes another communication on the same subject, the writer of which endeavours to prove that man cannot attain salvation by merely believing in Christ. He is also of opinion that Christ's crucifixion has not advanced mankind one step nearer salvation, and that every human being has to save his soul by his own unaided efforts. After remarking that the Vedás not only do not sanction kine-slaughter, but also forbid the killing of every other animal, the correspondent says that *niyoga* is intended to discourage adultery, and that the observance of the practice is by no means compulsory. He adds that the Christian form of marriage has helped to spread shamelessness in the world, and expresses

surprise that the *Tohfa-i-Sarhad* should have taken no notice of such an objectionable institution. As regards the doctrine of transmigration of souls, the writer observes that this is the only religious tenet which prevents the justice of God's ways from being called into question. He concludes by remarking that the Christian Trinity is nothing short of blasphemy, and that the critics of the Arya Samáj should first widen their sphere of knowledge.

Mirza Hairat and the Nadwa.

22. The *Wakil* (Amritsar), of the 12th November 1900, publishes a communication in which the writer, Maulvi Sana-ullah of Amritsar, endeavours to refute the charges brought against the Nadwa by Mirza Hairat and takes the latter to task for making uncalled-for attacks against that body.

The degraded condition of the Muhammadans of Naushahra, Kashmír State.

23. A correspondent writing to the *Koh-i-Núr* (Lahore), of the 13th November 1900, says that the Muhammadan residents of the Naushahra *iláka* in the Kashmír State are sunk in gross ignorance, and seem to have nothing in common with their co-religionists in other parts of India. They are faint-hearted persons, very little removed from idol-worshippers and without the spirit to demand their legitimate rights. To make matters worse, a number of Christian Missionaries have recently gone into the *iláka*, and signs are not wanting to show that if nothing is done to counteract the influence of their preachings, the unfortunate Mussalmáns in question—at least the great majority of them—will soon begin to worship three Gods instead of one (*i.e.* embrace Christianity). The writer therefore calls upon the Anjuman-i-Himáyat-i-Islám, Lahore, to take immediate steps to avert such a disaster. He suggests that the Anjuman should send to Naushahra without delay a preacher (who should also know something of politics) with the object of preventing the Muhammadans of the place from swerving from the right path. It would be still better if a resident preacher were sent to Bhimbar, the centre of the *iláka*, and one of the old mosques there were repaired and made fit for saying prayers in. After remarking that subscriptions for this purpose are already being collected in that town, the writer observes that it should be the duty of the Anjuman not only to defend Islám in Kashmír, but also to take steps for its spread in the Happy Valley.

Mirza Ghulám Ahmad of Kádián.

24. The *Arya Messenger* (Lahore), of the 22nd November 1900, publishes the following :—

"The Mirza of Kádián has ever since the memorable day when temporal authority came between him and his passion for indulging in horrible prognostications, which, however, invariably proved to be utterly baseless, been at his wit's end as to how he should employ his superfluous mental and spiritual energy. It was a great amusement, a stirring pastime, to this great individual to predict that such and such a one, who had been bold enough to call in question the Mirza's claim to be a reincarnation of the Messiah, would sustain such and such an injury on such and such a day, would lose a dear and beloved relative, would break his own

neck or receive a fatal thrust in the most vital part of his body, and so on (of course this is but a commentary on the vaguely prophetic announcements of the Mirza); and he managed to pass his time well. But now that such fatal prophecies are no longer allowed, the Mirza finds time hanging heavy upon his hands and would fain do something to prevent his personality from drifting into obscurity. Had his attempt to drag the Bishop of Lahore into a discussion with him succeeded, it would have been the making of him; it would have once more brought him prominently before the public and made him the subject of talk in many a circle. But the attempt unfortunately failed, and failed miserably, the Bishop's words of refusal being few, cutting and contemptuous. The Mirza has now thought of another way of renewing his acquaintance with the public. He has, we are informed, undertaken to write forty epistles, the principal end and aim of these being to establish his position as a prophet. We are afraid these letters will be repudiated as not worth the paper they are written upon, both by Christians and Muhammadans. In these days of enlightenment there is not much chance of a would-be prophet being heard, much less of being accorded the position he aspires to."

VII.—General Administration.

(*a*)—*Judicial.*

Powers of Magistrates.

25. The *Dost-i-Hind* (Bhera), of the 23rd November 1900, objects to the rule according to which no appeal can lie from an order of a 1st Class Magistrate, inflicting on a native a fine up to Rs. 50, or sentencing him to undergo imprisonment for a period not exceeding one month. Indeed it is an anomaly that a person imprisoned for over a month should have the right of appeal, but that the same consideration should not be shown to the man who is sent to jail for one month. The Editor is of opinion that appeals should be allowed even from orders in which the accused are fined one pie, or sentenced to one minute's imprisonment. The same procedure should be observed in regard to cases in which the trying Magistrates have exercised their summary powers. In short, it is undesirable in the highest degree that under a just and civilized Government like the British, Magistrates in India should wield powers which were not enjoyed even by their *confreres* of pre-British days. The *Dost* is therefore of opinion that the Criminal Procedure Code should be so amended as to curtail the powers of the Magistracy and make all judicial orders appealable. It further suggests that appeals should also lie from the orders of District Magistrates requiring natives to furnish security for good behaviour. At present only revisions are allowed in such cases; but as a revision does not include the examination of the facts of a case, the concession is practically valueless. After remarking that the worst punishment which can be inflicted on a well behaved person is to class him among bad characters, the Editor emphasises the necessity for making the orders under reference appealable. This, he adds, is the more necessary, as the European residents of India have the right of appealing from all sorts of judicial orders,

A Judicial complaint.

26. The *Victoria Paper* (Siálkot), of the 14th November 1900, alleges that quite recently a certain native gentleman presented himself before a certain subordinate judge and informed the latter that a certain case had been transferred to his court by order of the District Judge. The public will be surprised to learn that the first named officer lost his temper at this, and said that the District Judge was a fool, and that he did not care a straw for that gentleman's orders. The Editor adds that it is highly undesirable that subordinate judges should speak disrespectfully of their superiors in open court, and calls upon Government to adopt stringent measures to make the repetition of such a scandal impossible. This is the more necessary, as not a few Magistrates and Judges are in the habit of behaving in an ungentlemanly manner in their courts.

The same.

27. The *Victoria Paper* (Siálkot), of the 12th November 1900, publishes an article with a view to showing that Lieutenant Thornhill, Cantonment Magistrate, Mean Meer, attends his court only a few days in a week, and constantly changes the dates of cases pending in his court to the inconvenience of the litigant public. If an enquiry is made through the Deputy Commissioner of Lahore into the matter the Local Government will feel the necessity of issuing a circular impressing on all Magistrates the importance of attending court at fixed hours and prohibiting them from changing the dates of hearing without sufficient reason.

A complaint against the stamp-vendors of Lahore.

28. The *Victoria Paper* (Siálkot), of the 14th November 1900, complains that stamp-vendors in Lahore are in the habit of charging 1½ pice for a "judicial paper" from persons happening to stand in need of the same before the opening of the courts. This extortion, for it is nothing else, cannot be too strongly condemned, seeing that Government allows discount to dealers in these papers. The Deputy Commissioner should therefore look into the matter, and direct the stamp-vendors in question to charge only one pice—its fixed price—for a judicial paper, otherwise it is to be feared that one day they will also raise the prices of postage stamps.

(c)—*Municipal and Cantonment Affairs.*

Constitution of Cantonment Committees.

29. The *Victoria Paper* (Siálkot), of the 12th November 1900, publishes an article with a view to showing the necessity and importance of nominating native gentlemen to Cantonment Committees, and remarks that as the provisions of the Cantonment Code affect the interests of natives, it is just and meet that they should be represented on the Cantonment Committees. The Editor also urges that Government should depute an officer to tour about in all Cantonments and see how far effect is given to the provisions of the Cantonment Code.

(d)—*Education.*

An educational complaint.

30. A correspondent writing to the *Sialkot Paper* (Siálkot), of the 16th November 1900, protests against the practice of levying contributions towards the cost of cricket apparatus from the students of the Lower Primary classes, who are invariably too young to take part in the game of cricket. He then calls upon the Director of Public Instruction to invite the attention of Head Masters of Government Schools to this piece of injustice, and direct them to discontinue the practice. Such contributions, adds the writer, should be realized only from boys reading in higher classes.

(e)—*Agriculture and questions affecting the land.*

How to banish famines from India.

31. One Pandit Kirpa Rám writing to the *Táj-ul Akhbár* (Ráwalpindi), of the 10th November 1900, says that although famines were not unknown in India in pre-British days, their frequent appearance under a *régime* like the present must be laid at the door of Government. The writer does not mean to insinuate that Government's administration of the country brings about famines: all that he wishes to say is that the authorities are in a position to make these visitations impossible. He is of opinion that the enormous quantity of coined money in circulation in India is the sole cause of the evil inasmuch as it enables persons possessing heaps of such money to buy and lock up large quantities of grain, and thereby cause a dearth of food-stuffs in the land, which is another name for famine. Government should therefore hasten to put a stop to the coinage of silver and gold, and thus make famines a thing of the past. It should also take steps to settle the surplus population of all Provinces on waste lands which are so numerous in the country.

(g)—*Postal matters.*

A postal complaint.

32. The *Victoria Paper* (Siálkot), of the 12th November 1900, publishes an article with a view to showing the necessity of keeping the Post Office Savings Banks open from 7 A.M. to 5 P.M. in all Sub-Post Offices in order to make them popular among the people. The Editor also states that in a city like Siálkot Money Orders should be distributed twice a day as was done in the time of Lála Hakim Rái, Post Master. The Editor further goes on to point out the advisability of appointing another delivery clerk at the Sub-Post Office in Siálkot City, seeing that the one clerk already employed is unable to cope with the largely increased work, and remarks that as the work has comparatively decreased at the Head Office, Siálkot, where there are several clerks, one of the latter should be transferred to the Sub-Post Office in Siálkot City.

The same.

33. The *Victoria Paper* (Siálkot), of the 12th November 1900, states that letters from Jummoo and Siálkot reach Lahore by a local train before 7 A.M., but are not delivered till 9·15 A.M. The Editor suggests that these letters be distributed with the delivery made at 8 A.M. instead of delaying them till 9·15 A.M.

34. The *Siálkot Paper* (Siálkot), of the 16th November 1900, writing about the opening of a delivery office in the Siálkot City complains that the present staff of the office is altogether unable to cope with the heavy work entrusted to it. To make matters worse, the Sub-Post Master in charge of the office is also unfit to perform his duties in a satisfactory manner. The Editor therefore expresses the hope that the Postmaster-General will look into the matter, and take prompt steps to remedy the evil complained of.

The same.

35. The *Victoria Paper* (Siálkot), dated 12th November 1900, states that in the Lohári Mandi, Dabbi Bazár, and Sháh Alámi Gate Sub-Post Offices in Lahore letter bags are sealed at 2 P.M., and all letters posted between 2 and 3½ P.M. are kept till the next day. If, suggests the Editor, a runner or a bicycle-riding peon were appointed to collect all letters from letter boxes and to carry them to the Railway Station by 3-45 P.M., the inconvenience to which the people are put in sending their own servants to the Railway Station to post letters by the train starting at 4-10 P.M. for Peshawar and Jummoo would be removed.

The same.

(*h*)—*Miscellaneous.*

36. The *Tribune* (Lahore), of the 24th November 1900, in an article headed "Internal Trade of the Punjab," after alluding to the general condition to which the populace has been reduced by the severe and prolonged scarcity and drought, concludes as follows:—

Reduction of live-stock in the Punjab.

"And it must be remembered that this terrible cattle mortality has come on the heels of the great loss that followed from the Frontier War. Thousands of ponies, mules, draught oxen, camels, indispensable for the internal carrying trade of the Province, never returned to the villages from where they had been taken. No doubt the owners generally had money compensation, but before the waste could be made good came famine. To sickness and want of cattle must be added the great difficulty that the agriculturists are experiencing in the matter of borrowing from the village bankers, thanks to the new measure (The Punjab Alienation of Land Act). The authorities are in a fix, the taccávi and other advances not being at all sufficient for the urgent requirements of the Province. We need not mention the moral effect of these accumulated misfortunes. A look only at the surface of things would make the most callous involuntarily exclaim 'God help the poor people!'"

37. The *Wakíl-i-Hind* (Delhi), of the 19th November 1900, complains that the sale of adulterated *ghi* is daily on the increase in the Punjab, and that the use of that abomination is spreading fever, cough, &c., among the people. The Editor suggests that a law, similar to the one in force in other parts of India, should be passed in order to remedy this growing evil.

Sale of adulterated *ghi*.

38. The *Siálkot Paper* (Siálkot), of the 16th and the *Ghamkhwár-i-Hind* (Lahore) of the 24th also publish paragraphs to the same effect.

The same.

Punjab Government Press, Lahore—7-12-1900—70.

[Confidential.]

[Vol. XIII.] [No. 49.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 8th December 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. European civilization and war (*Sat Dharm Prachárak*) 647
2. The Sultán and the Indian Muhammadans (*Akhbár-i-'Am*) 647
3. The Hedjáz Railway Fund (*Hákam*) 647
4. The same (*Akhbár-i-'Am*) 648
5. The same (*Wakíl*) 648
6. The same (*Ibid*) 648
7. The same (*Ibid*) 649

(b)—*Home*—

8. Reduction in the strength of the army in India (*Paisa Akhbár*) 649

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

9. The Viceroy on Native Chiefs (*Civil and Military News*) 649
10. The Phulkián States' affairs (*Akhbár-i-'Am*) ... 650
11. Patiála affairs (*Núr Afshán*) 650
12. The same (*Victoria Paper*) 650
13. The same (*Sanátan Dharm Gazette*) 650
14. The same (*Akhbár-i-'Am*) 651
15. The same (*Sidlkot Paper*) 651
16. The same (*Victoria Paper*) 651
17. The same (*Punjab Samáchár*) 651
18. The Rája of Jínd (*Sanátan Dharm Gazette*) ... 652

IV.—Kine Killing.

Nil.

V.—Native Societies and Religious Matters.

19. The Congress Manifesto (*Tribune*) 652
20. The same (*Ibid*) 652
21. The same (*Punjab Observer*) 653
22. The Congress and the Social Conference (*Akhbár-i-'Am*) 654
23. The same (*Ibid*) 654
24. The Golden Temple trade mark (*Public Gazette*) ... 654
25. The Hindús and Aryás of Rúpar (*Sanátan Dharm Gazette*) 655
26. The Aryás and the Delhi meeting of the Bhárat Dharm Mahámandal (*Ibid*) 655
27. What the *Brahmanas* teach (*Núr Afshán*) ... 656
28. The Qurán and the Vedás (*Alhákam*) 656
29. Mirza Ghulám Ahmad of Kádián (*Sat Dharm Prachárak*) 657
30. The Mirza's followers and the Census (*Hákam*) ... 657
31. A complaint against the Hindús of Jalálpur (Gujrát) (*Siráj-ul-Akhbár*) 657

Page.

VI.—Legislation.

Nil.

VII.—General Administration.

(a)—*Judicial*—

32. Delay in passing judgments in Judicial cases (*Sidlkot Paper*) 657
33. The appointment of Commissions in Judicial cases (*Ibid*) 658
34. A complaint against the Cantonment Magistrate and the Judge of the Small Cause Court, Mean Meer (*Victoria Paper*) 658
35. Public Prosecutors (*Ibid*) 658

(b)—*Police*—

36. A complaint against the Khángah Dográn Police (*Akhbár-i-'Am*) 658

(c)—*Municipal and Cantonment affairs*—

Nil.

(d)—*Education*—

37. Want of practical education in the Punjab (*Sidlkot Paper*) 659
38. Grievances of the Sikh students of the Doába School, Jullundur (*Koh-i-Núr*) 659

(e)—*Agriculture and questions affecting the land*—

Nil.

(f)—*Railways and Communications*—

39. The Lahore Railway Station (*Tribune*) 659

(g)—*Postal Matters*—

40 The Rámnagar Post Office (*Akhbár-i-'Am*) ... 662

(h)—*Miscellaneous*—

41. Supplies for the Lieutenant-Governor's camp: a complaint (*Akhbár-i-'Am*) 662
42. The grant of extensions of service to Government officials (*Victoria Paper*) 662
43. Transfers of Government servants (*Public Gazette*) ... 663
44. Munshi Mahbúb 'Alam's return from Europe (*Paisa Akhbár*) 663

[Confidential.]

[Vol. XIII.] [No. 49.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

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I.—POLITICS.

(*a*)—*Foreign.*

European civilisation and war.

1. The *Sat Dharm Parchárak* (Jullundur), of the 16th November 1900, states that the progress of modern European civilisation has produced results the reverse of what was expected by the learned men of Europe. For instance they held that the progress of this civilisation would tend to create in the minds of the people a hatred and dislike of war and bloodshed. But the recent doings of the European Powers in South Africa and China have dispelled this illusion. It is, therefore, apparent that modern civilisation is no civilisation in the true sense of the word. The European nations, remarks the Editor, should carefully study the principles of the Vedic religion to find out what true civilisation is.

The Sultán and the Indian Muhammadans.

2. The *Akhbár-i-'Am* (Lahore), dated 23rd November 1900, publishes a communication in which the writer observes that Háji Riáz-ud-dín Ahmad claims that he expresses the opinion of orthodox Muhammadans when he calls the Sultán the Khalif of the Faithful. The writer remarks that the Muhammadans are not in need of a Khalif who is of no use to them and to whom they themselves are of no service. The orthodox Muhammadans though differing from the Sultán in their social customs, &c., claim to follow him. The old-fashioned Muhammadans still abstain from wearing Turkish caps, pantaloons, &c., and consider it an act of infidelity to eat at a table.

The Hedjáz Railway Fund.

3. The *Hákam* (Kádián), of the 17th November 1900, states that by the construction of the Mecca-Damascus Railway, the prophecy made by the prophet will be fulfilled and calls upon the Indian Muhammadans to contribute towards the Railway Fund on the ground that it is an act of great religious merit. The Editor urges the Muslim Associations to take up the task of collecting subscriptions in right earnest.

4. The *Akhbár-i-'Am* (Lahore), of the 23rd November 1900, publishes a communication in which the writer remarks that everybody is well aware of the zeal which the Muhammadans invariably display in the cause of religion; but that, strangely enough in spite of the *Wakíl's* efforts, not more than Rs. 330 have been collected for the Hedjáz Railway Fund. The writer then goes on to make a prediction to the effect that the six crores of Indian Muhammadans will not be able to collect even six lakhs for this Railway. The efforts of the *Wakíl* and those of Mián Ghulám Nabi Habíb-ullah of Amritsar will not suffice to persuade the Muhammadans to contribute towards this Railway Fund. The Arabs, the Egyptians, the Turks and the people of Tripoli have made liberal contributions, the Indian Muhammadans being the only exception. The writer calls upon those who consider the Sultán the Khalif of the Muslims and the Commander of the Faithful to untie their purse strings and follow the example of the Sultán and contribute towards the Fund, as mere words will not prove their love towards His Majesty. The writer then urges Háji Riáz-ud-dín Ahmad to himself contribute towards the Fund and thus give a practical proof of the sincerity of his professions.

The same.

5. The *Wakíl* (Amritsar), dated 26th November 1900, complains that its appeal on behalf of the Hedjáz Railway Fund has not been sufficiently responded to by the Muhammadans of this country, owing partly to their poverty and partly to their apathy. But the Editor still hopes that they will listen to his appeals and liberally contribute towards the Fund in the course of a week or two.

The same.

6. The *Wakíl* (Amritsar), of the 26th November 1900, says that Munshi Nasíb Ahmad Khán, Head Master at Gurgaon, writing about the Hedjáz Railway, states that he had paid Rs. 15 on account of the Railway Fund previously; and that he now remits a money order for Rs. 25, out of which Rs. 10 have been paid by Sheikh Bashír Ahmad, Deputy Inspector of Police, who has promised to pay Rs. 50 in all. The remaining Rs. 15 have been subscribed by the following gentlemen :—

The same.

	Rs.	A.	P.
Deputy Inspector Háfiz Muhammad Ibráhím	5	0	0
Mulla Muhammad Hasan, Sergeant ...	2	0	0
Ashraf Khán, Patwári	2	0	0
Wali Dád Khán, Ranger	1	0	0
Ibráhím Khán, Ala Lambardár ...	1	0	0
Miscellaneous	4	0	0
Total ...	15	0	0

7. The *Wakíl* (Amritsar), of the 26th November 1900, publishes the following list of subscriptions paid to Mián Ghulám Nabi Habib-ullah of Amritsar on account of the subscriptions to the Hedjáz Railway Fund :—

The same.

	Rs.	A.	P.
Amount previously acknowledged ...	393	7	0
Fazl Iláhi, Veterinary Assistant ...	5	0	0
Muhammad Ibráhím, Head Master, Anglo-Vernacular Middle School	5	0	0
Mír Liyáqat Husain Kotwal's wife, Re. 1 persons who say prayers in Sardar Khán's mosque Rs. 2.	3	0	0
Muhammad Azim, Hospital Assistant, Gujrát	20	0	0
Mirza Haidar Beg, Inspector of Police ...	1	0	0
Mír Ahmad, Overseer	5	0	0
Dr. Nabi Bakhsh, Shikárpur, Sind ...	2	0	0
Munshi Núr Ahmad, Killa Majítha ...	9	14	0
Total ...	444	5	0

(*b*)—*Home.*

8. The *Paisa Akhbár* (Lahore), dated 1st December 1900, commenting on the speech recently made by His Excellency the Viceroy at Bombay, remarks that the people of this country are naturally inclined to obey their rulers and to be loyal and faithful to Government. No other country in the world is more peace-loving than India; and consequently the maintenance of so large a number of European soldiers in India is inadvisable, seeing that the heavy expenditure of maintaining these troops is a drain on the Indian treasury. The absence from India of the twenty or thirty thousand European soldiers, who have been sent out to South Africa and China and whose absence has not been felt in India, amply shows that if the strength of the army were reduced the financial condition of this country would greatly improve. In short, India does not require so large an army. In the Mutiny of 1857 the number of European soldiers in India was very small, but it was due to the loyalty of the natives that, before a single soldier from England set foot on the shores of India, the Mutiny had been suppressed.

Reduction in the strength of the army in India.

III.—Native States.

9. The *Civil and Military News* (Ludhiána), of the 28th November 1900, remarks that His Excellency the Viceroy, in delivering speeches, does not deal with personalities but enumerates general principles. For instance, when addressing the Native Chiefs, His Excellency does not advise any particular Prince to act in a prescribed manner, but explains to and inculcates upon, them, in a general way, the duties of a Native Prince, and thereby gives food for thought to every one of them, whether present or absent.

The Viceroy on Native Chiefs.

10. The *Akhbár-i-'Am* (Lahore), of the 26th November 1900, publishes a communication in which the writer complains that a notorious dakait named Bishna has been hanged at Gojrán in the Patiála State. Such a contemptible wretch should have been put to an ignominious death. The official of the Patiála Darbár who advised the Mahárája to hang the dakait at the scene of the crime committed by him should be called to account. Bishna was allowed to give a cow in alms before being hanged and songs praising his bravery were sung by the people. A Darbár was also held at Gojrán at which rewards were distributed. The writer then goes on to say that the State subjects wish the Kanwar Sáhib to be appointed President of the Council of Regency at Patiála. One or two officials who are at the bottom of all the mischief now being done in the State should be expelled. The writer then states that Government is said to be displeased with the Rája of Jínd for marrying a European lady. As, however, Government has never openly disapproved of such action in the case of several other Native Chiefs, no exception can be taken to the conduct of the Rája of Jínd. The writer defends the Rája and praises His Highness for the salutary reforms introduced by him in the administration of the State, and Mirza Muhammad Murád Beg, Wazir of the Jínd State, for discharging his duties with honesty and ability. He, however, suggests that Government should check the extravagance of the Rája, and urges the Jínd and Patiála authorities to follow the advice of the Rája of Nábha.

The Phulkián States' affairs.

The writer then complains of the bad condition of the Patiála canals, and hopes that the Kanwar, if appointed President of the Council of Regency, will attend to them. He concludes by taking the disloyal Patiála officials to task, and remarks that their evil practices have at last resulted in their houses being searched for the State money misappropriated by them. The houses of 9 Musáhibs have been locked up on suspicion of embezzlement. On Kanhiya's person being searched notes worth Rs. 5 lakhs were discovered, and it is expected that Rs. 80 lakhs will be recovered from the house of Sardár Shamsher Singh. All the money found with these people should be confiscated by the State, but no other punishment should be awarded.

11. The *Núr Afshán* (Ludhiána), of the 23rd November 1900, writing on Patiála affairs, suggests that Sardár Gurmukh Singh and Khalifa Sayad Muhammad Husain, both of whom are very able and experienced officials, should be given seats on the Regency Council. The rulers of Jínd and Nábha are also expected to propose some such arrangement, and there can be no doubt that the appointment of these gentlemen on the Council will give general satisfaction.

Patiála affairs.

12. The *Victoria Paper* (Siálkot), of the 24th November 1900, also publishes similar remarks, and observes that the presence of the Khalifa on the Council would be certain to lead to an improvement in the financial condition as well as the general administration of Patiála.

The same.

13. The *Sanátan Dharm Gazette* (Lahore), for November 1900, in the course of its remarks on the same subject, observes that the late Mahárája was a spendthrift of the worst type, and that His Highness' extravagance was a source

The same.

of constant regret to his faithful servants. What, however, is still more regrettable in this connection is the fact that those who profited by this waste of money were almost exclusively low-born European and Eurasian vagabonds, who induced the deceased to indulge in European forms of pleasure and thereby lined there own pockets with gold. It is no exaggeration to say that if even a hundredth part of the loot secured by these adventurers had been spent on some laudable object, the Mahárája's name would have become widely known throughout the civilized world. It may be mentioned here that His Highness' companions consisted of obscure men, with whom no gentleman would have consented to associate, and who are wholly illiterate and devoid of all sense of shame. These rascals did nothing beyond donning European dresses, and leading their master to tread reprehensible paths. Nor is this all. They practised such gross oppression on the residents of Patiála that they ought to have been flayed alive. After regretting that the deceased was the first Native Prince in the Punjab to marry a European wife and thereby set a bad example to his brother Chiefs, the *Gazette* says that His Highness was not altogether devoid of amiable qualities. He was a staunch believer in the religion of his forefathers, and kept his long hair to the end. He also used to study the *Granth* and other Hindu scriptures, and strongly disapproved of the efforts of certain misguided persons to create estrangement between the Hindús and Sikhs.

The same.

14. The *Akhbár-i-'Am* (Lahore), of the 29th November 1900, reprints the above.

The same.

15. The *Siálkot Paper* (Siálkot), of the 24th November 1900, says that the minor Mahárája of Patiála should be placed under the instruction not of a European but of a native tutor, as His Highness has to rule over natives and can learn all about them only from a fellow-countryman of his. The Editor does not mean to insinuate that European tutors have been weighed and found wanting. He merely wishes to emphasise the fact that a native alone can be the fittest tutor for an Indian Prince. He then suggests the names of Rái Bahádurs Pyáre Lál and Ságar Chand, B.A., retired Inspectors of Schools, for the post of tutor to the Mahárája, and remarks that the appointment of either of these gentlemen is certain to prove highly beneficial to the interests of Patiála.

The same.

16. The *Victoria Paper* (Siálkot), of the 20th November 1900, says that if Government wishes the minor Chief of Patiála to derive any benefit from the teaching of his tutor (whoever he may be), it should see that only persons of approved and examplary character are allowed access to His Highness. The Editor is, therefore, of opinion that the authorities should direct that those persons alone should be allowed to see the young Prince who have been permitted to do so by the " Hon'ble Mashír-ud-Daula " (? Khalífa Muhammad Husain).

The same.

17. The *Punjab Samáchar* (Lahore), of the 24th November 1900, publishes a communication in which the writer, in the course of an obituary notice on the untimely death of the Mahárája of Patiála, remarks that his death was due to excessive drinking, a bad habit which he had contracted owing to his coming in contact with evil counsellors.

18. The *Sanátan Dharm Gazette* (Lahore) for October (received on the 4th December) 1900, writing about the recent marriage of the Rája of Jínd with a European girl, remarks that the whole affair is deeply to be regretted, and that it is a shame that a Sikh Prince should have married a barber's daughter. After remarking that His Highness is endeavouring to bribe over his European father-in-law to his side, the *Gazette* calls upon Lord Curzon to take steps to make such scandals impossible in the future.

The Rája of Jínd.

V.—Native Societies and Religious Matters.

19. The *Tribune* (Lahore), of the 29th November 1900, published the following under the heading "The Congress Manifesto":—

The Congress Manifesto.

"Elsewhere we print a long and remarkable letter addressed to the President of the coming Congress at Lahore by the venerable fathers of the movement—the three Grand Old Men, Mr. A. O. Hume, Sir William Wedderburn and Mr. Dádabhái Náoroji. Our comments on the document, whose importance at the present stage of the Congress cannot be over-rated, are naturally crowded out for want of space. From the state of things all round the authors of the movement cannot but have felt that the Congress is passing through a critical state at the present moment, and that the greatest circumspection is called for on the part of its leaders, as well as an increased degree of organised energy on the part of its supporters. The manifesto is a call upon Young India to put his shoulders to the wheel in right earnest and carry on the work of Indian reform along the path chalked out for them by the pioneers. The services rendered by the British Committee of the Congress naturally call for warm recognition from those who know of that work best, and we commend what is said in this connection to the earnest attention of our readers. Although the manifesto is in one sense a declaration of the three Grand Old Men that they are anxious to be relieved of the direct burden of the work that remains to be done, yet it is hopeful not only to have the assurance of their continued services in all feasible ways, but also to find that they are able to close a review of fifteen years' work with notes of encouragement and not of despair."

20. The *Tribune* (Lahore), of the 1st December 1900, writing on the same subject, remarks as follows :—

The same.

"The manifesto issued by the progenitors of the Congress, Sir William Wedderburn, and Messrs. Hume and Naoroji, is an appeal no less to the Government of India than to the educated classes of this country. The writers, in reviewing the work of fifteen years of the movement, make certain claims of successes achieved. Even if any one were disposed to dispute any of these claims, no sensible man will care to deny that the Congress, though sometimes ignored, and sometimes opposed, has exercised a marked influence on public and official opinion in respect of Indian politics. The result in this direction has been such as to fulfil even the expectations of the founders of the movement; so far, indeed, that they have been led in the present manifesto to propose what is called a *Concordat*, or a union of policy, so to speak, between the Government and the Congress, for which a favourable opportunity

is offered by the liberal and sympathetic character of the present Viceroy. We are reminded by the writers of the manifesto that the Congress was started on the fundamental principle of the maintenance of British rule, enlightened and directed so as to 'make it conformable to the welfare and wishes of the people, to give it the strength and permanence of a national government.' It has therefore been the constant aim of the leaders of the movement to gain the favour of the Government, with whom all power for good or evil in this country rests. * * * * * *

* * * . The writers of the manifesto point out that after fifteen years of work, through good and evil report, during which the Congress has been often looked upon by the Government with suspicion and dislike, the time has come when official opinion in the highest circles has veered towards a more sympathetic recognition of the views represented by the movement, as also of the problems put forward by it * * *

" We believe that a good deal yet remains to be done in securing the requisite degree of *solidarity of interests* among the different classes of the Indian people, to secure due moral weight for the opinions represented by the Congress, as well as the financial support for the work of the British Committee which is so much desired, and for which special recommendation is made in the manifesto. We expect to have occasions to express our views more fully on these points, and in the meantime it will suffice to point out (1) that the cordial support of the majority of the Muhammadan community has still to be secured to make the Congress proposals fully effective ; (2) that it is necessary to include industrial and educational subjects in the programme, as proposed by the Punjab delegates of the Indian Congress Committee; and (3) that the constitution of the body must be regarded as leaving a great deal to be desired when there is so much difficulty in finding the modest income necessary to keep its work smoothly going. Some means for *raising a regular revenue by a system of subscriptions* should be devised, and proper rules framed for its disbursement for general as well as local purposes. So long as this is not done, the best energies of the leaders will continue to be taken up for getting up the annual gatherings, and the general work from year's end to year's end will suffer as at present, the success of the December meeting remaining as the climax to which Congress energy can reach. The *financial test* is yet necessary for giving shape and consistency, if we may use the expressions, to the solidarity of public life that has been up to date achieved in India by the Congress movement, and without systematically organised means of income and rules of expenditure its work can never be placed on a stable footing. * * * * *"

21. The *Punjab Observer* (Lahore), of the 1st December 1900, in criticising the manifesto in question makes the following remarks :—

The same.

" One cannot repress a smile at the blissful ignorance, real or assumed, of the Congress leaders as to the unreasonableness of any of the resolutions adopted at its sittings ; so that in the light of the assertion that Sir William Wedderburn and his political associates are not aware that any of the recorded resolutions have been shown to be erroneous in fact or unreasonable

in purpose, it is something to learn that the Congress leaders are not altogether ignorant of the adverse criticism which has been brought to bear upon its aims and methods. But the regard of Congressmen for the sentiments of their critics and their willingness to listen to their counsels, if they can show how the machinery or structure of the Congress might be amended, 'so as to make it more widely representative,' are truly pathetic. It would be cruel to pour cold water on such enthusiasm and to disturb the dreams of those who are elated over the prospects of their pet institutions, fancying that the heart of all India is set upon the Congress and that even those hostile to it are keeping aloof from it because of the existence of insignificant flaws, the rectification of which will be the signal for all the communities of the country to gather together under the flag of the Indian 'National' Congress. But the interests of truth require that the illusion should be removed and the Congress-partisans told that those opposed to it do not believe in the possibility of any such reform in the Congress as may lift it from its present position of the assembly of politicians of a certain stamp to that of a truly national and representative body, carrying with its deliberations the weight of the unanimous opinion of the whole country and advocating the views of a united India."

The Congress and the Social Conference.

22. The *Akhbár-i-'Am* (Lahore), dated 28th November 1900, publishes a communication in which the writer endeavours to show that it is detrimental to the interests of the National Congress to hold the Social Conference in its *pendal* immediately after the Congress sittings are over, inasmuch as many persons who love old customs and usages and are orthodox in their religious views have already begun to hold aloof from the Congress. The writer likens the Social Conference to the creeping plant that is very likely to suck the life out of the Congress tree. The writer concludes by enquiring from the advocates of the Conference whether it will be held in the Bradlaugh Hall this year, and if so, will the orthodox Hindús also be allowed to deliver lectures the next day in order to neutralise its poisonous effect in the same Hall or will they have to hold their meeting at some other place.

The same.

23. The *Akhbár-i-'Am* (Lahore), of the 28th November 1900, commenting on the above, remarks that the above communication is from the pen of an influential gentleman of high position and is worthy of the serious consideration of all concerned. It is very important indeed to decide once for all whether the Social Conference should be allowed to be held immediately after the Congress or whether it should be done away with.

The Golden Temple trade mark.

24. The *Public Gazette* (Amritsar), of the 1st December 1900, states that Mr. Connolly, Deputy Commissioner of Amritsar, has prohibited the affixing of the Golden Temple trade mark on wine bottles by the Amritsar Distillery Company, and has also ordered the labels bearing the trade mark to be destroyed.

25 The *Sanátan Dharm Gazette* (Lahore), for October (received on the 4th December 1900), publishes a communication from Hargopál and Shádi Rám, Secretary and Assistant Secretary, respectively, of the Sanátan Sabha, Rúpar, giving an account of the recent ostracism of the local Aryás from their respective *bárádaris* (*vide* paragraph 11 of the Selections No. 42). It would appear from this account that as soon as the members of the Rúpar Samáj commenced eating with a certain Rahtia convert to the Vedic religion, the Hindús sent a telegram to the Assistant Commissioner asking him to forbid the Aryás to draw water from Hindu wells. Upon this that officer issued orders to the effect that until further notice both the Aryás and the Rahtiás should use Chamár wells. The next day (29th September last) the Hindús convened a large meeting with the object of devising means for the protection of their religion. Some of the Aryás were also present at this meeting, and received pardon on promising to sever all connection with the Samáj. The gathering next proceeded to decide the fate of the remaining followers of Dayánand,—19 in number,—and it was resolved that all of them should be excommunicated from the Hindu community. Their names were then read out to the meeting, which also forbade *kahárs* and barbers to work for any of them. On the 2nd October, however, twelve of these Aryás submitted declarations to the local Panchayat promising to have nothing to do with the Samáj, and so far as they were concerned the ban was withdrawn. Subsequently on the representation of Lála Raushan Lál, Barrister-at-Law, and certain other persons the Deputy Commissioner set apart two Hindu wells for the Aryás' use for a year.

The Hindús and Aryás of Rúpar.

26. The *Sanátan Dharm Gazette* (Lahore) for October (received on the 4th December) 1900, in continuation of its previous remarks (*vide* paragraph 19 of the Selections No. 47), quotes some further extracts in support of its contention, and says that the Arya Samájists left no stone unturned to bring the Delhi meeting of the Bhárat Dharm Mahámandal into ridicule, and wound the feelings of the Sanátanists who took part in it. At the close of each day's sitting the Aryás used to distribute tracts calculated to give the Hindús extreme provocation and offence. Again, although they have no faith in purificatory baths, quite a crowd of them (including Lála Munshi Rám of Jullundur) went to the river (Jumna) bank on the Rikh Tarpáni day, and behaved like shameless *gúndás* towards the Pandits assembled there. They also sang songs containing insulting references to idol worship, *shrádhás*, &c., and jeered at Sanátanists happening to pass by them. The Editor himself came in for a share of their unsavoury jokes, and was asked pointblank if the women of his household performed *nautch* in the Mandal *pendal* that the Aryás had been excluded therefrom. He, however, refrained from giving his interrogators tit for tat for fear of bringing still further troubles on his head. Nevertheless he cannot believe that Government will take no notice of such conduct on the part of the Aryás. At all events, there can be no doubt that they went to Delhi on the occasion in question with the express purpose of raising a disturbance, and that their offensive doings there were calculated to lead to a riot. He then goes on to say that in one of its notices about

The Aryás and the Delhi meeting of the Bhárat Dharm Mahámandal.

the Mandal's meeting, the *Sat Dhorm Prácharak* Jullundur) likened Hindús to rotten bones, and remarked that no outward show could put life into them. The Editor is afraid that Government also seems to share this belief, and that it is for this reason that it takes no notice of the insults heaped upon its Hindu subjects by their Arya neighbours. It may be mentioned here that apparently the authorities look upon the followers of Dayánand as a smouldering fire which they are anxious to prevent from bursting into a flame. Consequently due regard is always paid to the feelings of these gentlemen, so much so that legal proceedings are instituted against persons daring to crack jokes at them, even during the Holi. If this surmise is correct, it does not speak well for Government's boasted impartiality and strength; and were it to take the public into its confidence on the subject, the Editor would discontinue demanding justice at its hands. Nevertheless, being a loyal subject of the Queen-Empress, he cannot refrain from informing the authorities that the Mantra Shástra of the Sanátanists possesses the power of revivifying rotten bones now and then. It is therefore for the Government to guess what consequences are likely to follow from the inflammatory doings of the Aryás.

What the *Brahmanas* teach.

27. The *Nur Afshán* (Ludhiána) of the 23rd November 1900, writing about the *Brahmanas*, says that they countenance the sacrifice of cows and the use of beef in clearer terms than the *Mantrás*. After remarking that in Vedic times the sacrifice of a horse was considered to be the most acceptable one, the Editor gives an account of the way in which this sacrifice was performed. He adds that the sacrificed animal was divided into pieces, and that shame forbids him to name the limb which fell to the share of the wife of the man who performed the sacrifice. In conclusion, he alleges that it is related in the *Rámáyána* that the Ráni Kausallya passed a night with a horse intended for sacrifice, and that Rám Chandra was the result of this union.

The Qurán and the Vedás.

28. The *Alhákam* (Kádián), of the 17th November (received on the 3rd December) 1900, says that the Qurán does not contain a single objectionable commandment. Nor does it countenance bloodshed or the slaughter of innocent persons. *Jehád*, adds the Editor, is merely a means for securing religious liberty, and such struggles are permissible in every faith. As for killing non-Muhammadans, the Qurán is wholly against such a practice, nay, forbids it in the clearest possible terms. The Vedás of course inculcate bloodshed, as they teach that "whosoever leaves his own religion and embraces some other faith should be killed without hesitation," *i. e.* to murder a factious (!) person is no sin (see *Sattiárth Parkásh* Chapter VI). Were, however, this general order acted upon, the human race would come to an end in a couple of days, for to the followers of every religion those who differ with them in faith are irreligious, factious and tyrannical. The Vedás also contain diverse instructions on the subject of war, and Pandit Dayánand says that "whenever one is certain of being defeated in a contest and feels assured of securing victory at some future time, he should do his utmost to propitiate the enemy. He should then bide his time, and attack the enemy when the latter is weak and off his guard." After remarking

that this is the foulest and meanest of deceptions, the Editor alleges that the founder of the Arya Samáj further lays down that the soldiers engaged in a war should hand over to their ruler one-sixteenth of the enemy's horses, elephants, women, &c., falling into their hands. It is, however, difficult to understand how the one-sixteenth part of a woman can be separated from her (without taking her life). Perhaps this injunction means that each (of her captors, &c.) should have sexual intercourse with her by turns, and thereby imitate the example of the Pándús.

Mirza Ghulám Ahmad of Kádián.

29. The *Sat Dharam Parchárak* (Jullundur), of the 16th November 1900, ridicules the tactics adopted by Mirza Ghulám Ahmad of Kádián with a view to inducing the people to accept him as the promised Messiah and Mehdi. The Mirza says that if the Muhammadans do not accept him as Mehdi their religion will be proved to be a false one, inasmuch as it is necessary that the prophecy regarding the advent of the Mehdi should be fulfilled, and that in order to prove that their religion is a true one the Muhammadans must admit him to be the "Mehdi."

The Mirza's followers and the Census.

30. The *Hákam* (Kádián), of the 24th October 1900, received on the 19th November 1900, publishes an article with a view to showing that a notice has been issued (by the Mirza) calling upon all his followers to get themselves recorded as Muhammadans of the "Ahmadi" sect in the coming Census papers. The Editor urges Government to direct the Census officials to record the followers of the Mirza as belonging to the "Ahmadi" sect.

A complaint against the Hindús of Jalalpur (Gujrát).

31. The *Siráj-ul-Akbhár* (Jhelum), of the 26th November 1900, publishes a communication in which the writer states that the Hindús of Jalálpur having objected to the passing of a marriage procession of butchers through the town, the latter have brought an action against the former. The writer after commenting on the *Sikha Sháhi* practised by the Hindús, remarks that they have committed an offence under Section 341 of the Indian Penal Code, and calls upon the Gujrát District authorities to take notice of their conduct as it is likely to cause disturbances.

VII.—General Administration.

(*a*).—*Judicial.*

Delay in passing judgments in judicial cases.

32. The *Siálkot Paper* (Siálkot), of the 1st December 1900, complains that most Judicial Officers are in the habit of passing judgments months after hearing the final arguments of the Pleaders for the parties in a case, with the result that in most cases the ends of justice are defeated, inasmuch as they forget the arguments of the Pleaders. As an instance in point, the Editor states that Sant Singh, B.A., Pleader, filed a Civil appeal in the Court of the late District Judge of Siálkot. The judgment was not passed until weeks after the hearing of the arguments, with the result that, when passing judgment, the Judge recorded the name of Lála Amín Chand, Pleader, instead of that of Sant Singh, B.A., Pleader. It is evident, if the Judge forgot the name of the Pleader for the appellant, he could not have remembered his arguments. The Editor invites the attention of the learned Judges of

the Chief Court to the matter, and remarks that justice and the interests the public demand that a Circular should be issued impressing on Judicial Officers the necessity and importance of passing a judgment in a Civil or Criminal case within a fortnight of the hearing of arguments.

The appointment of commissions in judicial cases.

33. The *Siálkot Paper* (Siálkot), dated 1st December 1900, complains that the practice of appointing illiterate persons and friends of Judicial Officers to act as Commissioners in judicial cases was, in the time of Lála Aya Rám, District Judge, discontinued, but that ever since his transfer from Siálkot this evil practise has again been reverted to. The Editor has received a complaint to the effect that the Munsiff of Pasrúr issues commissions in cases pending in his Court to three men only, one of whom is said to be a relative of a Contractor. The Editor remarks that only honest and educated men and those conversant with law should be appointed Commissioners, and trusts that the Munsif of Pasrúr will give no cause for complaint in future and thereby obviate the necessity of the Editor inviting the attention of the District Judge to the matter.

A complaint against the Cantonment Magistrate and the Judge, Small Cause Court, Meean Meer.

34. The *Victoria Paper* (Siálkot), of the 20th November 1900, alleges that Lieutenant Thornhill, Cantonment Magistrate and Judge of the Small Cause Court, Meean Meer, is in the habit of closing his Court on Thursdays in addition to Sundays, and enquires if that officer has permission to do so. It is true, adds the Editor, that Thursday is observed as a holiday by the European regiments stationed in India; but there is absolutely no precedent for a Judge and a Magistrate to follow the example. It is therefore to be hoped that, unless he has been specially exempted from doing so, Lieutenant Thornhill will be ordered to hold court on Thursdays as usual.

Public Prosecutors.

35. The *Victoria Paper* (Siálkot), of the 20th November 1900, suggests that no Public Prosecutor should be allowed to work in that capacity at one and the same station for more than two years. Should he object to his transfer and decline to remove to another station, he should at once be replaced by another man. The Editor has no doubt that the adoption of his suggestion would prove beneficial to the interests of both the Government and the people.

(*b*)—*Police.*

A complaint against the Khángah Dográn Police.

36. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 29th November 1900, reports that quite recently the Police at Khángah Dográn maltreated certain of the local Bankers and traders, with the result that the latter have instituted legal proceedings against the former. The case, the result of which is anxiously awaited by the public, is pending in the Court of Bába Míhán Singh, and will be decided in a few days. The writer considers it expedient that the Deputy Inspector, Munshi Muhammad Khán, should be transferred to some other station without delay. Otherwise he is afraid that the incidents connected with the trial of Ganesh Parshád, the *ex*-Kotwál of Lucknow, are likely to be repeated in the Punjab.

(*d*)—*Education.*

37. The *Sidlkot Paper* (Siálkot), of the 24th November 1900, says that quite a large number of educated persons in the Punjab are unable to find employment for themselves, and spend the greater part of their time in dancing attendance at public offices. Again, with the exception of a lucky few, the native servants of Government are so ill-paid that they can barely make two ends meet. This state of affairs, adds the Editor, is due to the absence of technical instruction in the Schools and Colleges of the Province. Were the authorities to supply this want, educated Punjábís would take more kindly to trade and commerce, and thereby add to the general prosperity of their country. The *Paper* then suggests that clerical and commerical classes should be opened in every High School, and that the rates of tuition fee charged in these insitutions should be considerably lowered, in order to place technical education within the rea h even of the poorest residents of the Province.

Want of practical education in the Punjab.

38. The *Koh-i-Nûr* (Lahore), of the 27th November 1900, learns from a correspondent that the Sikh students of the Doába School,* Jullundur, are having a very bad time of it. "Get your long hair cut; why should you carry an unnecessary burden on your head?" are among the usual remarks addressed to these students. The writer further alleges that some time back a certain Sikh pupil of the said school felt compelled to shave his head in order to ensure his being allowed to prosecute his studies in peace. He cannot afford to pay a higher tuition fee than that charged in the Doába School, and is consequently unable to join the local Municipal Board School. He shed tears at his fall, but said he could not help it.

Grievances of the Sikh students of the Doábá School, Jullundur.

(*f*)—*Railways and Communications.*

39. The *Tribune* (Lahore), of the 29th November 1900, publishes the following on the subject of the additions recently made to the Lahore Railway Station:—

The Lahore Railway Station.

"Few subjects, of course, possess greater interest for us than what concerns the comfort and convenience of the native travelling public, and on the principle that charity begins at home we have repeatedly drawn attention to the needless trouble to which third and intermediate class passengers are put at the Lahore Station. We learn with pleasure that the Manager himself has several times, since the publication of the complaints, inspected the Third Class Waiting Shed and directed some much-needed improvements to be made. He has also personally seen how the new arrangements for the prevention of crowding, that have excited so much dissatisfaction, work. A local correspondent writes that a few days ago the Director-General of Railways, accompanied by the Manager, went over the Station premises noting the unpopular changes. We do not know whether our correspondent is correctly informed, but this much is certain that the highest Railway officials have shown a most gratifying anxiety to remove the chief causes of complaint. We have always said that our countrymen have often themselves to thank if they are treated in the manner they usually are. The sense of self-respect

*An educational institution started by the local "Mahátma" Aryás.

that would seek immediate reparation for personal slight or ill-treatment, the frame of mind in which "tat" spontaneously follows "tit" without a moment's hesitation, are the result of a mental condition which is the result of the habit of centuries. But for the modest assertion of self that would be content simply with making an injustice known to those in authority, all that is necessary is that one should have some hope of being heard. And it is therefore strange that, in spite of there being repeated instances of the slightest complaints receiving attention at the hands of the responsible Railway officials, our countrymen should be generally so averse to making their grievances known to them. After the positive pain of the sting, so to say, is past, the resolution to anyhow obtain redress also evaporates. Within the last few days that we have been personally observing the effect of the new changes and "improvements" at the Lahore Station we have seen many things that have caused us deep pain. But we are sure that excepting the one or two matters that we have mentioned in the last few issues, the Manager or the Traffic Superintendent has heard nothing of them. Not that the third or inter-passengers and their friends do not mind the indignities or the humiliation they have to bear at the station. In every native circle, and in all parts of the town (1) *the exposed condition of the new waiting shed*; (2) *the danger of crossing over to the station building, especially for women and weak persons*; (3) the "*disgrace*" *of being shut up in cattle-pen-like enclosures*; (4) *the want of protection from sun or rain in the passenger pens*, and such topics furnish matter for indignant comments. We are deluged with questions as to why we have not noticed such and such defects; whether we have heard of such and such a case showing contempt for the feelings of native passengers; whether it is true that the Station Master is averse to natives coming to the platform, so on and so forth. We would urge on those of our countrymen who feel for the woes of the lower class travellers, and wish that a speedy end were put to them, the need of making respectful representations to the authorities, exaggerating nothing and leaving out nothing. Mere grumbling and gnashing of teeth will avail not. Dissatisfaction at the present state of things must be very great indeed when we find almost every Indian, after witnessing the scenes at the station, sighing for the return of the good old days of *ekka* and bullock cart travelling.

The chief complaint, as we have repeatedly said, is with regard to the waiting accommodation for third class passengers. The people who generally travel by the lowest class are satisfied with little, and it is a pity that that little even is not forthcoming at Lahore. The objections against the shed still hold good, in spite of the slight alterations for the better made at the instance of the kind-hearted Manager. In fact, the authorities must admit that they made a mistake in selecting for the shed a spot at some distance from the station building, which must be reached by crossing a road crowded by vehicles, especially at train time. Besides, only a low wall separates the barn-like structure from the road to Meean Meer, and passengers have to keep as close a watch on their luggage as if it was lying on a roadside. Of course, the Railway authorities are not responsible

for the safety of waiting passengers' luggage, but it is their duty to provide a place of somse security. Without much outlay a roomy waiting hall can be provided within the station building. *The range of rooms, at present occupied by the Traffic Superintendent's Office may be utilised for this purpose, and all that would be necessary is to remove the intervening walls, or pierce them with large doors.* A glance would show that the change is quite feasible, and we beg earnestly to draw the attention of the Manager to it. Surely accommodation can be easily found for the Traffic Office elsewhere. The above rooms cover nearely a third of the eastern wing of the Station and *adjoin the Booking Office, and the Intermediate waiting room.* There is plenty of wall space in the Booking Office which might with advantage be utilized for two or three third class ticket windows. How immensely more comfortable and convenient it would be for the passengers, who form the principal source of income of the railway, if our suggestion were acted upon! And, as pointed above, the cost would be trifling. The travellers would be protected from the weather, to which they are now very much exposed. There would be no need for the risksome journey across the open, or the wait in sun or rain, in the above described cattle-pens (labelled respectively "For Pesháwar passengers," "For Delhi passengers," &c., &c.),—and they could all be easily managed by one or two Station officials. In fact, the advantages of the proposed improvement are so obvious that we are sanguine of its being tried. As to the famous shed, the unconscious cause of all this agitation and dissatisfaction, *the removed Traffic Offices may be located in it,* after a few necessary additions to the building, *or it may be converted into a station market, like the one at Allahabad,* for the use as much of passengers as of the large colony of Eurasian and European Railway servants at Nowlucka. By adopting the latter proposal the station compound would be cleared of the present untidy line of shops (in itself a great advantage), and income from this source might be increased.

We hear that it is in contemplation [to roof over the passenger-pens—a most thoughtful provision for the passenger's comfort, no doubt—but what good do these pens do and why not remove them altogether? We have not heard of such a purgatory between the world of the waiting room and the heaven of the platform anywhere else in the world. We have read our countrymen described as "sons of the Empire" in several leading English journals. Lord Curzon also, evidently, does not think the title far-fetched. We hope in his next visit to Lahore His Lordship will have a look at the Punjábi sons of the Empire—who form the backbone of the Indian army—with their women-folk and little ones cooped up in one of the shelterless enclosures preparatory to being led to the platform, crowding and crouching like animals gathered for slaughter. If the main object of the "improvements" is to keep the dirty, jostling natives out of sight, the present arrangements have succeeded very well indeed. Let us see when the roofs are built, meanwhile one very necessary precaution we would urge for the safety of passengers. The broad space between the station and the shed ought to be closed to carriages. In the morning, when the Railway workshops open, the passengers have to dodge and dive as best they can between the wheels of a regular stream of tum-

tums. We would also, before concluding, draw attention to the smallness of the number of native Ticket Collectors. Out of, we believe, 25 Ticket Collectors only four or five are natives, although there is sanction for more natives. Our views on this subject are too well known to require our repeating them. If native opinion were consulted, at least a quarter of the total number of Ticket Collectors should be natives. Apparently it is a very trivial matter, but actually it means a great deal, for obvious reasons, to Indian passengers. We know we are treading on delicate ground, for the posts of Guards, Ticket Collectors, &c., are among those that are regarded in the light of preserves for the not-doing-well youths of the "poor white" community or their coloured kinsmen, but the interests of our travelling countrymen are paramount in our eyes."

(g)—Postal matters.

The Rámnagar Post Office.

40. The *Akhbár-i-'Am* (Lahore), of the 30th November 1900, publishes a communication purporting to come from the residents of Rámnagar (Gujránwála District), stating that at present the Mail is despatched only once a day from their town, and that this arrangement is a source of considerable inconvenience to them. They suggest that there should be two such despatches in 24 hours, and request the Postmaster-General to issue orders to that effect.

(h)—Miscellaneous.

Supplies for the Lieutenant-Governor's camp: a complaint.

41. A correspondent of the *Akhbár-i-'Am* (Lahore), of the 29th November 1900, writing about the Lieutenant-Governor's tour in the Khángah Dográn Tahsíl, expresses a hope that the persons, from whom fowls, eggs, grass, &c., for His Honor's camp were taken, have been paid their dues. It is an open secret that Tahsíldárs and Lambardárs are in the habit of extorting supplies from the poor residents of their *iláká*s, and appropriating to themselves the prices thereof received from touring officials. Sir Mackworth Young should see that the same procedure is not followed in connection with his tour, and that the usual practice of compelling those, who make supplies, to sign receipts without any payment being made to them is not resorted to under his very eyes. The writer then expresses his inability to understand why Lála Khán Chand, Daora, of Káleki, who is a rich *Sáhúkár*, was given the contract for providing supplies to His Honor's camp at Sukheki; and enquires if unused articles at each camp are returned to their owners.

The grant of extensions of service to Government officials.

42. The *Victoria Paper* (Siálkot), of the 20th November 1900, is of opinion that the greatest possible care should be exercised in granting an extension of service to a public servant after he has attained the age of 55. It is of course true that the retention in the service of an experienced official even after that age is desirable in the interests of both Government and the people; but it is equally undeniable that no useful purpose can be served by according the same treatment to enfeebled old men. The Editor, therefore, suggests that extensions of service should not be granted as a matter of course, but that the concession should be made in favour of such officials alone as a Medical

Board declares to be fit for further active service. The interests of the public should also be kept in view in granting such extensions, especially in the cases of officials exercising Civil, Criminal, or Revenue powers.

Transfers of Government servants.

43. The *Public Gazette* (Amritsar) of the 24th November 1900, is gratified to learn that the evils which result from two frequent transfers of public servants from on place to another, have at last attracted the attention of the Government of India, and that the matter has been referred to Local Governments for opinion. The Editor trusts that the question will be dealt with in a thorough manner, and that some satisfactory solution will be arrived at before the end of the present winter. He adds that in the course of its remarks on the subject under reference the *Koh-i-Núr* has suggested that either one of Her Majesty's sons should be permanently appointed to the post of Viceroy, or that Lord Curzon's term of office should be so extended as to allow His Excellency to remedy the present poverty of India, the causes of which he seems to have diagnosed so accurately.

Munshi Mahbúb Alam's return from Europe.

44. The *Paisa Akhbár* (Lahore), dated 1st December 1900, states that Munshi Mahbúb Alam, Editor and Proprietor of the *Paisa Akhbár*, who went to Europe on the 27th May last, returned to Lahore on the evening of the 25th November 1900 after visiting Italy, Austria, Germany, Belgium, France, England, Turkey, Asia Minor, Egypt, &c. Men of all grades and the nobility and gentry of Lahore, numbering between 200 and 300, received him at the Railway Station.

Punjab Government Press, Lahore—15-12-1900—70.

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[Vol. XIII.] [[No. 50.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 15th December 1900.

CONTENTS.

Page.

I.—Politics.

(a)—*Foreign*—

1. The Hedjáz Railway Fund (*Wakil*) 667

(b)—*Home*—

2. Government and the people (*Tribune*) 667
3. Native Princes and Military Training (*Ibid*) ... 668

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

4. Patiála affairs (*Akhbár-i-'Am*) 669
5. The same (*Aftáb-i Punjab*) 670
6. The same (*Lahore Punch*) 670
7. The same (*Siálkot Paper*) 670
8. The same (*Hamdard-i-Hind*) 670
9. The Nawáb of Loháru and Munshi Harcharan Singh (*Akhbár-i-'Am*) 671
10. Lord Curzon and Native Chiefs (*Sanátan Dharm Gazette*) 671

IV.—Kine Killing.

Nil.

V.—Native Societies and Religious Matters.

11. The Congress movement (*Akhbár-i-'Am*) 671
12. The same (*Ibid*) 672
13. President-elect of the coming Lahore Congress (*Tribune*) 672
14. The Congress and the Social Conference (*Ibid*) ... 673
15. The Aryás and the Hindús (*Sanátan Dharm Gazette*) 673
16. The same (*Ibid*) 673
17. The Guardian of the Golden Temple, Amritsar (*Public Gazette*) 674
18. The Anjuman-i-M'uin-ul-Muslimín (*Paisa Akhbár*) ... 674

VI.—Legislation.

Nil.

Page.

VII.—General Administration.

(a)—*Judicial*—

19. Sodhi Hukam Singh, District Judge, Siálkot (*Siálkot Paper*) 674
20. Civil Court Sheriffs and the service of summons (*Victoria Paper*) 675

(b)—*Police*—

21. Thefts in Lahore (*Hamdard-i-Hind*) 675
22. A complaint against the Police (*Siálkot Paper*) ... 675
23. Police uniforms (*Paisa Akhbár*) 675

(c)—*Municipal and Cantonment affairs*—

24. Refund of octroi and the Distillery Co., Amritsar (*Public Gazette*) 675

(d)—*Education*—

Nil.

(e)—*Agriculture and questions affecting the land*—

Nil.

(f)—*Railways and Communications*—

Nil.

(g)—*Postal Matters*—

25. A Postal complaint (*Akhbár-i-'Am*) 676

(h)—*Miscellaneous*—

26. Objectionable behaviour of certain British soldiers at Ráwalpindi (*Siráj-ul-Akhbár*) 676
27. How to put down bribery in the public service (*Dost-i-Hind*) 676
28. The *Pioneer* on the Viceroy (*Paisa Akhbár*) ... 676

[Confidential]

[Vol. XIII.] [No. 50.]

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I.—Politics.

(*a*)—*Foreign.*

The Hedjáz Railway Fund.

1. The *Wakíl* (Amritsar), dated 10th December 1900, publishes a list of subscriptions paid to Mián Gholám Nabi Habibullah, Shawl Merchants of Amritsar, towards the Hedjáz Railway Fund :—

		Rs.	A.	P.
Amount previously acknowledged	...	505	14	6
Miáns Fazl-ud-dín and Muhammad Said, Merchants, Srinagar, Kashmír	...	2	0	0
Total	...	507	14	6

(*b*)—*Home.*

Government and the people.

2. The *Tribune* (Lahore), of the 4th December 1900, in the course of an article on Government's attitude towards the children of the soil makes the following remarks :—

"Even ordinary readers of newspapers need not be told how the most important of the proposals of the Congress have been accepted in principle, if not always in practice. Had we ever a stronger and a more devoted band of friends in England to fight for our cause than the legitimate and well directed aspirations of the Congress movement have brought forth? Why, the situation was never more hopeful, and something else than mere disappointment born of failure must be at the bottom of the disinclination to work or hope for anything higher than what relates to immediate personal wants. The educated community was never more loyal to the cause of the Congress. It may be that on the eve of the former Lahore Session there was greater outward

stir and bustle. But in all that makes for solid success we cannot detect any deterioration. Yet some of the very classes of people who had come forward spontaneously to work openly for it on the first occasion are nervously hanging back to-day. The attitude of many may be likened to that of a spirited horse with a galling curb on it. And this "curb" is nothing but the fear that the attitude of those in power has changed, and that, in their present mood, they would not shrink from making their displeasure felt even if the agitation was fully within constitutional limits, and confined itself to a mere assertion of the claims of Indians as subjects of the Queen-Empress. The Natu affair, the Press prosecutions, the Roorki-College Rules, the Calcutta Municipal and the Land Alienation legislations, and such indications of the reactionary spirit that of late has pervaded the administration, have had such a combined effect on a great body of our countrymen that they have well-nigh lost the nerve to struggle and to strive. What good praying and petitioning for more, when our rulers are going to take away from us the little that we have?"

* * * * * *

Native Princes and Military Training.

3. The *Tribune* (Lahore), of the 4th December 1900, publishes the following under the heading "Native Princes and Military Training":—

"There has been a good deal said and written of late about the loyalty and fidelity shown to the British Ráj by Native Indian Princes. We wholly concur with everything that has been said, and we consider that our Princes have fully earned the compliments which have been showered upon them. But while we esteem their loyalty and appreciate the Government's expressions of good-will towards them, we cannot help confessing to a feeling of regret that so little should be done for them by the Empire which they serve and to which they have so nobly offered their services and their sword in times of trouble. We have no desire to stir up discontent or to accuse the Government of ingratitude. We are only too well aware of the security of position and the advantages of civilization which our Princes enjoy under the protection of Great Britain as the Paramount Power, and we would be the last to encourage anything among them which would savour of unrest or discontent. But this should not prevent us from suggesting that something should be done to enable our Military Princes and Nobles to place at the service of the British Ráj much more than their sword and their personal bravery. When we look round at another European Power which has been recently making great strides in Asia, we find that she never loses an opportunity of teaching the science and art of war to those Native Chiefs who have become subject to her sway. The Russian Government provide the Chiefs and Nobility of the races conquered by them with the very best schools, the best professors, and the best military instruction and training which can be got anywhere. And yet, despite its professed principles of liberalism, there is no Military School or Army College supported by the Government of India in which a Native Prince can learn even the rudiments of war, should he wish to be a soldier in the proper sense. Surely this is not right, and such a state of affairs should not be allowed to continue any longer. We are perfectly confident that if the Indian Government proposed to found a College with the express and only object of teaching and lecturing in the art and science of war, our Indian Princes would

take care that such a move in the right direction should cost the Government very little. Such a boon as this, freely and liberally granted, entailing little or no expense, would be a substantial proof of the thorough confidence which Government places in the loyalty of our Nobles. It would do more than anything that has yet been done to knit together the hearts of the rulers and the ruled."

* * * * * * *

III.—Native States.

Patiála affairs.

4. The *Akhbár-i-'Am* (Lahore), of the 10th December 1900, alleges that certain selfish officials of Patiála have raised an outcry to the effect that Sardár Gurmukh Singh being related to the Rája of Nábha, his appointment on the Patiála Regency Council would prove injurious to the interests of the State. This apprehension is, however, wholly without foundation, seeing that the Sardár is a tried well-wisher of Patiála. It may be mentioned here that he is the only State servant who dared to complain to the late Mahárája of the malpractices of Jíwan Singh, Pretam Singh and others. The Editor then goes on to say that the persons most fit to serve on the Regency Council are the Kanwar Sáhib, Sardár Gurmukh Singh, Khalífa Muhammad Hussain and Rái Bahádur Lála Nának Bakhsh, and that after them come Lála Bhagwán Dás, Syad Tufazzal Hussain and Sardár Sampúran Singh. If, however, none of these gentlemen are to be given a seat on the Council, Government had better take the management of Patiála into its own hands during the minority of the present Mahárája. The *Akhbár* further remarks that since Mr. Warburton's appointment to the post of Inspector-General of Police there have been several undesirable occurrences in the State. Indeed, the Editor had foretold at the very outset that that gentleman's presence in the State was certain to prove injurious to its best interests. It may be mentioned here that whereas Mr. Warburton retired from Government service on the 15th May 1900, he was appointed to his present post on the 28th February last, and that with the exception of a few days he spent the whole of the period between these two dates in Patiála. Now, it will be readily conceded that the fact of a Government official in the position of Mr. Warburton sojourning in a Native State for about five months and entering its service before his retirement is puzzling in the extreme. At all events, the Editor is of opinion that that officer's services should be dispensed with at an early date, especially as Mr. Bruere, (late) District Superintendent of Police, Karnál, has stronger claims to the post of Inspector-General of the Patiála Police, and was recommended for the same by Mr. R. Clarke in 1898. This gentleman has rendered valuable services to the Phulkián States in the past, and possesses a unique knowledge of that part of the Punjab that side of the Sutlej. Again, he has never held out to any man of position the threat of entering his name in the confidential police diaries (Kisí a'lí martabá shakhs ko Khufiá Police Diary ká ishárá nahín kiá), and respects native etiquette and religions. It is, therefore, to be regretted that under the influence of the pressure brought to bear on him the late Mahárája should have overlooked Mr. Bruere's services and made an utterly undeserving

person the virtual ruler of his State. Besides, when the Inspector-General of Police in a large State like Kashmír is paid only Rs. 800 a month, it is hardly fair that his *confrere* in Patiála, which is scarcely larger than a Commissioner's Division in the Punjab, should draw a higher salary. The Editor, therefore, suggests that Mr. Warburton should be replaced by Mr. Bruere, provided the latter agrees to work on Rs. 600 per mensem.

The same.

5. The *Aftáb-i-Punjab* (Lahore), of the 10th December 1900, takes exception to the suggestion that Sardár Gurmukh Singh, being a relative of the Rája of Nábha should be made to retire from the Patiála State service, and that the education of the young Mahárája should be entrusted to Mr. Warburton and Colonel Abdul Majíd Khán. Mr. Warburton should not be appointed a member of the State Council of Regency, seeing that Government made him retire on a pension because it found him unfit for further service. The Council should consist of a Sikh, a Hindu, and a Muhammadan member, inasmuch as there is no apparent need of any Christian member. The Kanwar should, of course, be made President of the Council. It would be a mistake to appoint Khalífa Syad Muhammad Hussain, President, and the Kanwar, a member of the Council under him. The Editor believes that the Khalífa himself would not agree to such a proposal.

The same.

6. The *Lahore Punch* (Lahore), of the 12th December 1900, suggests that the present Administrative Committee should be converted into the proposed Regency Council, as all its members are able, experienced and loyal servants of the State, and may be trusted to have the interests of their master always at heart. The Editor then ridicules the objections which certain newspapers have urged against the appointment of the Kanwar Sáhib to the post of President of the said Council, and says that the authorities will not find it easy to secure a better man for the purpose. Nor does he agree to the suggestion that Sardár Gurmukh Singh should be replaced by some younger man, as the Sardár is still physically fit for further active service. Besides, he is one of the ablest and most experienced servants of the State, and his services are certain to prove of the greatest use at the present juncture.

The same.

7. The *Siálkot Paper* (Siálkot), of the 8th December 1900, says that, as required by the treaties concluded between the Government and the Phulkián States, the members of the Regency Council should be selected after consultation with the Rája of Nábha. Besides, His Highness is an able and experienced ruler, and may be trusted to give the authorities valuable advice in this selection. The Editor adds that the Council in question should also command the confidence of the State subjects, and should not be indifferent to their welfare. He then suggests the name of the Kanwar Sáhib for the Presidentship of this assembly, and remarks that his presence on it will have the effect of preventing its members from doing anything improper or illegal.

The same.

8. The *Hamdard-i-Hind* (Lahore), of the 1st December 1900, observes that Government will do well to consult the Rája of Nábha, the old Patiála officials and European *ex*-officials of the State regarding the formation of the Patiála

Council of Regency. The Editor suggests that Sikh officials should be appointed members of the Council. As far as possible, no Muhammadans or members of other communities should be selected. If, however, Government wishes to appoint any of its own European or Native officials, it should see that the men selected are, besides being honest and competent, physically fit for such appointment and have the welfare of the State at heart. The Editor then points out the advisability of appointing the Kanwar Sáhib as President of the Council.

The Nawáb of Loháru and Munshi Harcharan Singh.

9. The *Akhbár-i-'Am* (Lahore), of the 7th December 1900 publishes a communication in which the writer gives an account of the circumstances that led to the dismissal of Munshi Harcharan Singh, late Deputy Inspector of Police, Gohla, in the Karnál District, and refers to the memorial submitted by the Munshi to Government through the Commissioner and Superintendent, Delhi Division, on the 8th July 1900, charging the Nawáb of Loháru with conspiring against his life. After complaining that a copy of the orders dismissing him from the service has not yet been granted to Harcharan Singh, the writer goes on to remark that the publication of these facts is likely to exasperate the Nawáb, who may be provoked to shoot or stab Harcharan Singh, but that the former should curb his anger, as the severest punishment that can be inflicted on him is that he should be deprived of his title and his powers in the State. If, however, he commits the offence of murdering Harcharan Singh, he will run the risk of forfeiting his State as well. The writer then says that the Nawáb of Loháru, as Superintendent of the Máler Kotla State, intentionally made a false statement in writing to the Commissioner of Jullundur on the 15th June 1900, saying that, as there was no evidence against Sondar, Beluch, except the statements made by his accomplices, he had been discharged. The fact, however, is that Sondar had confessed having committed the theft along with twelve others, and receiving his share (Rs. 34) of the stolen property. It is, remarks the writer, for the people to judge what respect such a man, who tells barefaced lies in official correspondence, is entitled to from the public and other Native Chiefs.

Lord Curzon and Native Chiefs.

10. The *Sanátan Dharm Gazette* (Lahore), for November 1900, quotes extracts from the speech which Lord Curzon recently delivered in the Rájkumár College at Rájkot, and in which his Lordship advised Native Chiefs to realize their responsibilities and take greater interest in the management of their States. The Editor then exhorts Indian Princes to follow the Viceroy's advice and give up their objectionable practices.

V.—Native Societies and Religious Matters.

The Congress movement.

11. One Badr-ud-dín, Quraishi, writing from London to the *Akhbár-i-'Am* (Lahore), of the 6th December 1900, expresses the hope that the newspapers of Lahore will lend a helping hand to the Congress and do all in their power to make its forthcoming meeting a success. After remarking that the aims and objects of the London Indian Society are identical with those of the Congress, and

that he has the honor of being a member of the former body, the writer says that he is an enthusiastic supporter of the latter movement, and expects great things from it. He then appeals to native newspapers—both Hindu and Muhammadan—to publish articles explaining the objects of the Congress, with a view to inducing all sections of the population to take part in its deliberations. Indeed, it is a matter of shame that the Hindús and Muhammadans of India, who have been living like friends for centuries past, should quarrel with each other over the Congress, which has nothing to do with religion, and thereby retard the progress of their mother land.

The same.

12. The *Akhbár-i-'Am* (Lahore), of the 11th December 1900, publishes a communication from one Tahawwur Beg of Jhang, who says that the Congress constitutes the most effective means of furthering the interests of India, and that it inculcates loyalty to the Crown and sympathy with the people. Both the Government and the British nation are, therefore, pleased with it, and pay due attention to its representatives. Consequently every native, who has the least love for his country and wishes to see it contented and prosperous, should give the Congress every help in his power. After remarking that, that body is the legitimate outcome of British rule and Western education in India, the writer says that it serves as an interpreter between Government and the people, and helps to remove misunderstandings which are so apt to spring up between the ruler and the ruled. He adds that like every other human institution the Government of India cannot claim exemption from defects, and that it can learn its shortcomings from educated natives alone, *viz.* the Congress. In conclusion, he calls upon the authorities to grant the prayers of the Congress regarding the separation of judicial and executive functions, the larger employment of natives in posts of trust and responsibility, the appointment of the members of Legislative Councils by election, the reduction of military expenditure, and the abolition of certain objectionable taxes.

President-elect of the coming Lahore Congress.

13. The *Tribune* (Lahore), of the 6th December 1900, publishes the following note about the President-elect of the coming Lahore Congress :—

"We are glad this matter has been settled at last, and the public will now be in a position to concentrate their interest on the business of the forthcoming session, which to ordinary minds carried an uncertainty about it until the selection of the President was announced. Mr. N. G. Chandavarkar of Bombay has been asked by the Indian Congress Committee, and has consented, to preside over the forthcoming Congress meeting at Lahore, and the selection, which is a commendable one in many respects, has been duly confirmed. Besides being a successful lawyer—one of the leaders of the Bombay High Court Bar—and a man of considerable general culture, Mr. Chandavarkar has been identified with the Congress movement since its beginning, and is one of the most prominent figures in Bombay public life. He was, if we remember right, one of the delegates to England, some years ago, in connection with the carrying on of Indian agitation in that country, along with Mr. Lál Mohan Ghosh and others. But the selection has one special recommendation in

Mr Chandavarkar being a Mahratta, the first man of his race to preside over the deliberations of the National Assembly, though the services rendered by his people to the cause of Indian progress and reform are by no means the least conspicuous in comparison with those of other Indian communities. We hope the selection will be universally approved, and a cordial support given by all the Provinces to make the next session the conspicuous success that the importance given to it by the Manifesto from London demands. It were to be wished that the Lahore Reception Committee could, in consultation with the Indian Congress Committee, announce the subjects and resolutions in sufficient time before the meeting to enable the public mind to be fully prepared for a proper enjoyment of the actual discussions."

The Congress and the Social Conference.

14. The *Akhbár-i-'Am* (Lahore), of the 7th December 1900, publishes a communication in which the writer endeavours to show that it is inadvisable to hold a meeting of the Social Conference in the same Pindal immediately after the National Congress Session is over. The writer deprecates the idea of the Congressmen being led by the nose by Englishmen. In support of this view he states that Anglo-Indians having raised an objection to the effect that the Natives should first reform and improve their social condition before demanding political rights and privileges, the promoters of the Congress blindly followed their advice. The Englishmen may raise other objections of a like nature which the Congressmen will have to meet. There can, however, be no harm in holding meetings unconnected with the Congress for introducing social reforms so as to afford the " bigoted " Hindús a chance of defending their old social customs.

The Aryás and the Hindús.

15. The *Sanátan Dharm Gazette* (Lahore), for November 1900, publishes a communication from Chatar Bihári Lál (Accountant Office of Kanwar Ranbír Singh, Rais, Sirmur), who says that the Arya Jantri for 1900, issued by the *Sat Dharm Parchárak* Press of Jullundur speaks of the contents of the Puránas as foul, nonsensical, &c. After quoting extracts in support of this assertion, the writer observes that the almanac is calculated to wound the feelings of Hindús and give them extreme provocation. He adds that almost every Arya newspaper is always full of abuse for the Sanátanists, and that Government should look into the matter without delay.

The same.

16. The *Sanátan Dharm Gazette* (Lahore), for November 1900, says that Arya newspapers have more than once asked the authorities that, on the occasion of the coming census, the followers of Dayánand may be classed as a separate religious body. Their request being, however, an unreasonable one, Government has not acceded to it, and has directed that the Arya Samájists should be returned as a sect of Hindúism. This has greatly incensed the *Arya Mithra*, which says that the word " Hindu " smacks of contempt, and demurs to its being applied to the Aryás. The Editor, however, approves of Government's decision, and says that the Arya Samáj is merely an offshoot of the Hindu religion. After remarking that the word " Hindu " does not convey any derogatory meaning, the *Gazette* observes that the Sanátanists

would be only too glad if Government were to class the Aryás as a separate religious body, and forbid them to enter Hindu temples and use Hindu wells and *ghâts*.

The Guardian of the Golden Temple, Amritsar.

17. The *Public Gazette* (Amritsar), dated 1st December 1900, complains that Colonel Jowála Singh, Guardian of the Golden Temple, Amritsar, is not a fit person for the responsible post of guardian. Some time back the Colonel was prosecuted by one Sampúran Singh, *alias* Beka Singh, under Section 426, Indian Penal Code, and paid Rs. 250 to the complainant and compromised the case. It is said that Sampúran Singh now intends suing the Colonel in a civil court. The Editor then calls upon Colonel Jowála Singh to answer the following questions:—Did he pay the expenses of the case from his own pocket or were they paid from the Darbár Treasury? Is it true that he did not pay Rs. 250 from his own pocket, but that he paid Rs. 200 from the Darbár Treasury and Rs. 50 from the Bába Atal Fund? Will the Colonel say if he proposes, as usual, to charge the cost of the said civil suit to the Darbár Treasury? The Editor feels confident that the Deputy Commissioner of Amritsar will attend to the matter, and decide whether such a man should be allowed to continue to hold the office of guardian of so important an institution as the Golden Temple.

The Anjuman-i-M'uin-ul Muslimín.

18. The *Paisa Akhtár* (Lahore), dated 8th December 1900, states that more than a year has elapsed since the public was informed in the columns of this paper of the unsatisfactory state of the Anjuman-i-M'uin-ul-Muslimín. Those poor people who sent thousands of rupees from outstations have been deprived of all aid owing to the fact that all the money at the disposal of the society has been paid over to the friends and relatives of the office-bearers of the Anjuman. Most of the Directors have now resigned and severed their connection with the Anjuman. A notice served on the Anjuman by the Náib Tahsíldár of Shárigh (Biluchistán) shows that a certain member has filed a case against the Anjuman there. When the summonses on the officials reached Lahore a report was made to the effect that Munshi Firoze Dín, General Secretary of the Anjuman, was not in Lahore. It is necessary, says the Editor, to inform the members of this Anjuman that its Secretary *is* present in Lahore, and that the moveable and immoveable property of its present and past officials is also in Lahore and can be easily identified. Moreover, a case against the Head Clerk of the Anjuman is also pending in the court of the District Judge, Lahore. Those members who wish to receive payment of their money should lose no time in taking legal proceedings against the Anjuman.

VII.—General Administration.

(*a*).—*Judicial.*

Sodhi Hukam Singh, District Judge, Siálkot.

19. The *Siálkot Paper* (Siálkot), of the 8th December 900, says that Sodhi Hukam Singh, District Judge, Siálkot, is now physically unfit to cope successfully with the work required of him. As an instance in point, the Editor alleges that during the current year the Sodhi has done very little work, and

that the litigating public has been put to considerable inconvenience in consequence. He, therefore, expresses the hope that Government will decline to grant Sodhi Hukam Singh any further extension of service.

Civil Court Sheriffs and the service of summonses.

20. The *Victoria Paper* (Siálkot), of the 8th December 1900, publishes an article with a view to showing the advisability of increasing the pay of the Civil Court Sheriffs and causing summonses to be served through the Post Office, thereby saving the parties from being compelled to pay illegal gratifications to the *mashirs* and peons.

(b)—*Police.*

Thefts in Lahore.

21. The *Humdard-i-Hind* (Lahore), of the 1st December 1900, complains that on the night of the 27th November 1900 thieves broke into the shop of Lála Jaggu Mal, Cloth Merchant, Delhi Gate, Lahore, and carried away property worth Rs. 300. The next day the shop of another cloth merchant in the same vicinity was broken into. No trace of the thieves has been found. Both these shops, says the Editor, are situated at a distance of a few yards from the Police Guard. The Police authorities should pay special attention to such occurrences and devise means to make their Department popular with the public, who seem evidently to place no confidence in the Police.

A complaint against the Police.

22. The *Siálkot Paper* (Siálkot), of the 8th December 1900, alleges that it is an open secret that in cases cognizable by the Police, the guardians of the public peace, are in the habit of holding out various threats to the witnesses for the defence, with a view to dissuading them from giving evidence in the accused's favour. This state of affairs, observes the Editor, is a foul stain on the administration of justice in the country, and it is to be hoped that Government will take prompt steps to remedy the evil.

Police uniforms.

23. The *Paisa Akhbár* (Lahore), dated 8th December 1900, states that a change in the uniform of Inspectors and Deputy Inspectors of the Punjab Police is under contemplation. It is hoped that in introducing a change in their uniform the convenience of the Police officials will not be lost sight of. The uniform should be suitable for them when they are on foot or on horse back. Besides, its colour should be durable, so as not to spoil their plain clothes when worn under the uniform during the summer.

(c)—*Municipal and Cantonment affairs.*

Refund of octroi and the Distillery Company, Amritsar.

24. The *Public Gazette* (Amritsar), dated 1st December 1900, complains that the octroi levied on sugar and *gúr* converted into wine by the Amritsar Distillery Company is refunded by the Municipality on the ground that the sugar or *gúr* is exported in their changed form. The Editor remarks that the consideration shown to the Distillery Company is improper, and is a dark stain on the fair fame of British justice. If this refund is premissible, there is no reason why

the exporters of *reoris*, *patáshás* and *misri* should not be entitled to a similar refund. The Editor calls upon the Deputy Commissioner as President of the Municipality to take notice of the matter.

(*g*)—*Postal Matters.*

A Postal complaint.

25. The *Akhbár-i-'Am* (Lahore), dated 8th December 1900, camplains that as no arrangemen's are made in the Lahore General Post Office for reading the addresses of letters written in Nágri characters, the letters in question are sent on to the Dead Letter Office, which directs them to their addressees, with the result that great delay occurs before they are delivered to the proper addressees. The Editor suggests that it should be made compulsory for all Delivery Clerks throughout the Province to acquire a knowledge of Hindi, which can be easily learnt in a month.

(*h*)—*Miscellaneous.*

Objectionable behaviour of certain British soldiers at Ráwalpindi.

26. A correspondent to the *Sirdj-ul-Akhbár* (Jhelum), of the 3rd December 1900, alleges that a few days back three British soldiers at Ráwalpindi hired a cab and directed the driver to take them to their barracks. On the way, however, they pushed down the poor man, and one of the trio installed himself in his place. On reaching the bridge near the Railway Station they alighted from the cab, unharnessed the horse and threw the vehicle over the bridge. After this they bound the horse with iron wire, and sent it after the cab, which resulted in the immediate death of the animal. They then went away laughing to their barracks and have not been brought to book up to the present. The writer concludes by calling upon Government to adopt stringent measures to put an end to such scandals.

How to put down bribery in the public service.

27. The *Dost-i-Hind* (Bhera) of the 7th December 1900, says that the best way to put down bribery and corruption in the public service is to make secret inquiries regarding the income and expenditure of Government officials, and institute legal proceedings against those whose incomes consist solely of their salaries, but who spend more than they earn.

The *Pioneer* on the Viceroy.

28, The *Paisa Akhbár* (Lahore), dated 8th December 1900, publishes extracts from the *Pioneer's* recent article headed "Viceroy or Kaisar"? and says that the article is the meanest and the most insulting attack that has ever been delivered against Her Majesty's representative in India. The Editor adds that the *Allahabad Daily's* tirade is an indication of the attitude of the Anglo-Indian Press towards the children of the soil, and shows that the Anglo-Indians do not wish the Viceroy even to utter a word of sympathy for natives. These attacks will show that in order to act up to the dictates of his conscience a Viceroy must possess extraordinary moral courage.

Punjab Government Press, Lahore—20-12-00—70.

[Confidential.]

[Vol. XIII.] [No. 51.]

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB,

Received up to 22nd December 1900.

CONTENTS.

Page.

I.—Politics.

(a)—Foreign—

1. The Transvaal War (*Public Gazette*) 679
2. The same (*Sat Dharm Prachárik*) 679
3. Affairs in China (*Kapúrthala Akhbár*) 680
4. The same (*Sat Dharm Prachárik*) 680

(b)—Home—

5. Local Self-Government in the Punjab (*Victoria Paper*) 680
6. Assaults on punkha coolies by British soldiers (*Sat Dharm Prachárik*) 680
7. Decline of martial virtues in the Punjab (*Tribune*) ... 681

II.—Afghanistan and Trans-Frontier.

8. Government and the Amír (*Akhbár-i-'Am*) ... 683

III.—Native States.

9. Education of young Chiefs (*Victoria Paper*) ... 683
10. The same (*Ibid*) 683
11. Government and Native States (*Akhbár-i-'Am*) ... 684

IV.—Kine-Killing.

Nil.

V.—Native Societies and Religious Matters.

12. The Congress movement (*Sat Dharm Prachárik*) ... 684
13. Muhammadans and the Congress (*Curzon Gazette*) ... 685
14. The Congress and the people (*Akhbár-i-'Am*) ... 685
15. The Social Conference (*Sat Dharm Prachárik*) ... 686
16. A charge against an Arya Preacher (*Ibid*) ... 686

VI.—Legislation.

Nil.

Page.

VII.—General Administration.

(a)—Judicial—

Nil.

(b)—Police—

17. A complaint against the Khángáh Dográn Police (*Sirdj-ul-Akhbár*) 686
18. Prevalence of theft in the Murídki *ildka*, Lahore District (*Ibid*) 687

(c)—Municipal and Cantonment affairs—

Nil.

(d)—Education—

Nil.

(e)—Agriculture and questions affecting the land—

Nil.

(f)—Railways and Communications—

19. A Railway complaint (*Sirdj-ul-Akhbár*) 687

(g)—Postal Matters—

20. Scarcity of post cards in Amritsar (*Public Gazette*) 687
21. A postal complaint (*Victoria Paper*) 687
22. Suggestion for holding a Postal Conference at Lahore (*Ibid*) 688

(h)—Miscellaneous—

23. The bubonic plague (*Public Gazette*) 688
24. Wages for *begár* work (*Sirdj-ul-Akhbár*) ... 688
25. A complaint against the Registration Office, Amritsar (*Public Gazette*) 688
26. A census complaint (*Akhbár-i-'Am*) 689
27. The same (*Sialkot Paper*) 689
28. The same (*Lálál Parkásh*) 689
29. An objectionable publication (*Akhbár-i-'Am*) ... 689
30. A nuisance (*Sirdj-ul-Akhbár*) 690

[Confidential.]

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SELECTIONS

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NATIVE NEWSPAPERS

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I.—POLITICS.

(*a*)—*Foreign.*

The Transvaal War.

1. The *Public Gazette* (Amritsar), of the 16th December 1900, says that France, Germany, Ireland, Holland, America, &c., have evinced great sympathy for the Boers; but that at the same time they have given Mr. Krüger to understand that they are unable to do anything to preserve the independence of the Transvaal. Mere sympathy, however, can prove of little avail to his subjects in defending themselves against the British forces operating in South Africa. The Editor then goes on to say that the Boers are being ruined in several ways. The greater part of their property has been destroyed, and the rest of it is in possession of the victorious army. Their women have been deported God knows where, while their children are wandering about shelterless and in a pitiable condition. In short, the Transvaalers have nothing left to live for, and this has converted them into bloodthirsty wolves, so to say. Indeed, their condition is so desperate that it would not surprise the Editor if they became still more reckless and inflicted still heavier losses on British forces.

The same.

2. The *Sat Dharm Prachárik* (Jullundur), of the 30th November (received on the 15th December) 1900, writing about the Transvaal War, remarks that nothing seems to break the Boers' spirit of resistance, and that they appear to be determined not to give in. This has greatly exasperated the British Generals in the field; and Reuter wires that Lords Roberts and Kitchener have requested the Ministry to order the withdrawal of war correspondents from the Transvaal. The only construction which this cablegram is capable of bearing is that extreme measures are about to be adopted for the subjugation of the Boers, and that Europe is to be kept ignorant of the nature of these measures. At all events, the South African War has made it thoroughly clear that Christianity is wholly incapable of banishing hypocrisy and bloodshed from the world, and that the materialistic philosophy of Europe and America cannot cure man of his restlessness of mind. The Editor feels confident that the *savants* of the West are never likely to taste of the pleasures of peace until they embrace the Vedic religion and follow its teachings.

3. The *Kapúrthala Akhbár* (Kapúrthala), of the 15th December 1900, says that, although the allied Powers entered Pekin more than three months ago, affairs in China are as unsettled as ever. This is mainly due to the Powers insisting on the execution of Prince Tuan and his accomplices, to which the Chinese Government can never agree. After remarking that the punishment for the Boxer rising has so far fallen, not on the instigators thereof, but on the Chinese populace, thousands of whom have been killed or rendered homeless, the Editor observes that the Anglo-German agreement is certain to result in the restoration of peace in the Celestial empire. He adds that, in view of the fact that the allies are unanimous as to the expediency of preserving the integrity of China, it is highly advisable that Russia should not be allowed to annex Manchuria.

Affairs in China.

4. The *Sat Dharm Prácháŕik* (Jullundur), of the 30th November (received on the 15th December 1900), says the Chinese imbroglio is fast drawing to an end and the Celestial empire may be said to have ceased to exist. The European Powers have succeeded in obtaining such a firm hold on China that it has become the easiest thing for them to interfere in its affairs, and prove to the world that "the heathen Chinee" does not respect his engagements and obligations. But the end of the Flowery Kingdom as an independent sovereignty is not the only deplorable result which is likely to be caused by the recent doings of the Powers in that land. There is a great danger of their coming to blows among themselves over China; and there can be no doubt that such a war would mean the annihilation of the larger part of the world, for it would be a case of Greek meeting Greek. The Editor adds that the only way to avert such a disaster is to spread the light of the Vedic religion in Europe, and prays God to grant the Aryás strength to undertake the task.

The same.

(*b*)—*Home.*

5. The *Victoria Paper* (Siálkot), of the 16th December 1900, publishes an article with a view to showing that the principles of Local Self-Government, as enunciated by Lord Ripon, are not observed, seeing that the elections are not freely made and the voters, being mostly illiterate, are unable to realise the advantage of returning competent men, and are often compelled to vote for indifferent candidates owing to the pressure brought to bear on them by interested parties.

Local Self-Government in the Punjab.

6. The *Sat Dharm Prácháŕik* (Jullundur), of the 30th November (received on the 15th December) 1900, publishes a communication from one Hákim Rái, Station Master, 'Aegam (?), who says that the *Civil and Military Gazette* reports that, with a view to putting an end to assaults on punkha coolies by British soldiers, the Government of India has forbidden the employment of old and enfeebled men on pulling punkhás in military barracks. This the writer in the *Gazette* would make out to be the sole cause of such assaults; and it is to be regretted that he should have attempted to mislead the public in the

Assaults on punkha coolies by British soldiers.

matter. It is hardly to be believed that he does not know that instances are on record in which British soldiers have also tested their strength on young men. The correspondent adds that pride and anger are the real causes of the evil, and that its only remedy lies in giving the soldiers in question a high spiritual training. After remarking that this training can be obtained from the Vedás alone, he observes that the assaults complained of cannot be put down so long as bestial instincts are strong in man.

Decline of martial virtues in the Punjab.

7. The *Tribune* (Lahore), of the 15th December 1900, publishes an article headed "Decline of Martial Virtues in our Province," which commences with a reference to the praises which the gallantry displayed by Punjábi soldiers in China has extorted from Englishmen. The Editor then makes the following remarks :—

"This wave of admiration for Punjábí soldiers that is passing over England shows that there can be no more opportune a time for bringing before the British public the question of providing a suitable military career for the youth of the Punjab belonging to the gentlemen classes. Everybody knows that His Royal Highness the Duke of Connaught while in India expressed himself in accord with the idea of an Indian Sandhurst for the training of the rising generation of the Punjab gentry in the profession of arms. Lord Roberts, too, cannot be altogether against such a proposal if the Punjábi gentlemen who had some years ago a talk with the Field-Marshal on the subject did not mistake the purport of his remarks. We have heard high Civil and Military officials, with lifelong experience of India, expressing regret at the want of an opening in the army for the scions of old soldierly families. The wishes of the educated community—who are after all the mainstay of British rule in this country, although the power-blind Anglo-Indian may not recognize this—have been expressed in this direction in an unmistakeable manner in the Resolutions adopted by the Punjab Provincial Conference as well as the Indian National Congress. Talk to any intelligent Punjábi, of whatever class or creed, on this matter, and it would be found that the desideratum is regarded by our people in the light of a slur on the loyalty of the Punjábi community. In fact, to speak plainly, as long as the disqualification exists, the ruled can never cease regarding the rulers as aliens, whose interest lay in making the former more and more incapable in a military sense. Fifty years ago every Punjab village could turn out a squad of "braves," accustomed to the use of the sword and the gun, and fit for any soldierly enterprise. But to-day———? In the centre of the Province, where a spark of the old warlike spirit still flickers, the provisions of the accursed Arms Act are nowadays enforced with such rigour that the keeping of bill-hooks and choppers entails severe punishment! Because, owing to the supineness and utter inefficiency of the Police (whose chief business in the rural areas is to bully the people into greasing their palms), gangs of bad characters have established a reign of terror in the tract, the Local Government has forbidden the inoffensive inhabitants to keep such agricultural implements as might be at a pinch used as weapons of offence or defence! One would have thought that the best means of drawing the teeth

of the outlaw bands would be to arm the stout, law-abiding villagers; but the authorities in their wisdom are enforcing a policy the result of which must be to convert a race of born soldiers into timid, cowering rustics. Strange as it may seem, it is seriously proposed to bring *láthís* (walking sticks) within the purview of the Arms Act! The tendency of those in power is to gradually reduce the populace to such a spiritless and abjectly docile condition that the governing of them may be as easy as that of a flock of geese. * * * * * It is a pity that the ultimate loss to the Empire of the wholesale destruction of the military virtues of millions of British subjects should not make those at the helm pause and reflect.

We would, in this connection, earnestly invite the attention of Lord Curzon—who has the large heart to sympathise with native sentiments on the matter—to the new policy of converting the splendid Imperial Service Troops into sapper and transport corps. We cannot believe that the change in progress has his sanction. The transformation which is proceeding so fast is regarded by all thoughtful Indians with feelings akin to numb despair. It is in Native States alone that natives of talent and ability have any chance of distinguishing themselves. If we remember aright, His Excellency referred to this fact in one of his speeches, and said that it constituted one of the good purposes served by the States. But for Native States there would have been no Dinkar Ráo, Madhav Ráo, Shahab-ud-dín, or Seshadri Iyer, or speaking particularly of the Punjab, no Khalífa of Patiála, no Rámjus of Kapúrthala, and no Neelamber Mukerji of Kashmír. Similarly Native States afford the only opening—however small and uncertain—to natives of India for military service in the officers' grades. The maintenance of the Imperial Service Forces on the lines on which they were originally started would have met to some extent, howsoever slight, the want of a suitable military career for the cadets of good families, a want which is so keenly felt and universally deplored in British India. The explanation that the idea of converting military corps into bodies of camp followers has originated with the Darbárs of the States concerned would not satisfy those who know how things go on in the Native States. The Darbárs must have received a "suggestion"—*i.e.*, mandate—from higher quarters.

* * * * * * *

A moment's reflection ought to make it clear to our rulers that self-interest would forbid Punjábís to ever entertain the foolish dream of recovering their independence. As a member of the commonwealth of the British Empire, Punjab has a far higher position than it could ever enjoy as a small separate State like, say, Afghánistán. Rigid exclusion from responsible positions in the army, adherence to the policy of keeping the existing Punjábi troops armed with the cast-off weapons of European soldiers, and such invidious "distinctions" indicative of distrust, cannot but awaken discontent; but our rulers apparently can think of no higher policy in relation to "natives." At a time when, as we have said at the start, there is so much sincere appreciation in England of the devotion and loyalty of the Punjábi soilders, at a time when the British public is in a state of high-strung fellow-feeling for "fellow-sub-

jects" in even distant corners of the Empire, and at a time when the need of fostering all sources of the military strength of the Empire has become so evident—at such a time, we say, a systematic agitation conducted in India as well as England must bear some fruit, in spite of the reactionary tendencies of the powers that be. What we mean to ask our rulers is—Will your appreciation of the merits of the Punjábi as a soldier stop at mere empty praise, or are you willing to do something to restore the old warlike spirit of the Province, which has deservedly earned the name of the Sword-Hand of India?"

II.—Afghanistan and Trans-Frontier.

Government and the Amír.

8. A correspondent writing to the *Akhbár-i-'Am* (Lahore), of the 15th December 1900, says that, owing to the watchfulness exercised by Government in the matter, the smuggling of arms and ammunition over the frontier has almost been put a stop to. It is, however, inexplicable why similar precautions should not be adopted in regard to Afghánistán, and why the Amír should be allowed to import large quantities of munitions of war into his kingdom. The writer adds that His Highness has recently received from Europe an immense number of rifles of the newest make, and that he can arm lakhs of Patháns with the same at a moment's notice. It is difficult to say against whom all this material of war is to be used, and whether by its indifference in the matter Government is not converting Afghánistán into a second Transvaal. The *Pioneer* is, however, of opinion that Abdur Rahmán is increasing his military strength merely in the interests of the British Government, and to prevent India being invaded from the North-West.

III.—Native States.

Education of young Chiefs.

9. The *Victoria Paper* (Siálkot), of the 16th December 1900, states that not only the Native Press but the Anglo-Indian Press also are nowadays discussing the very important question of the education of Native Chiefs, the existing mode of education having proved a failure. No education to a Native Chief can prove of any use unless he moves in good society. The tutors of young Chiefs should be authorised to prevent them from associating with persons of objectionable character and should be held responsible for the good behaviour of the young Chiefs. This responsibility should rest on the tutor, the Council of Regency, or the Superintendent of the State as the case may be. Unless this is done, there can be no hope of putting a stop to the evil resulting from the Chief becoming a puppet in the hands of his private staff. More attention should be paid (by Government) to the education and training of a minor Chief than towards improving the management of a State while it is being administered by its Chief.

The same.

10. The *Victoria Paper* (Siálkot), of the 16th December 1900, observes that, having regard to the evils resulting from a purely secular education, it is absolutely necessary that moral and religious education should be imparted to the heirs-apparent of Native Chiefs during their minority as this education is sure to

have its effect on their minds. The tutor to whom the moral and religious education of an heir-apparent is to be entrusted should be very carefully selected.

Government and the Native States.

11. The *Akhbár-i-'Am* (Lahore), dated 18th December 1900, publishes a communication in which the writer states that a war between Great Britain and Russia over Afghánistán is inevitable, and calls upon the Native Chiefs to stand by the Government in the hour of need. After referring to the inhuman atrocities practised by the Russians in China, the writer makes the following suggestions for adoption by the Indian Native Chiefs :—

(1) That they should levy a chaukídári tax of Rs 84 per annum on all houses and employ one *chaukídár* to keep watch over 200 houses. A strong-built *Zamíndár* should be appointed *chaukídár* on Rs. 7 a month. He should be required to keep a mare for horse and mule breeding purposes. Such *Zamíndárs* will gladly enlist as drivers in time of war.

(2) That all State-subjects having an annual income of Rs. 500 and upwards should be required to provide a horse, a mule or a camel on the breaking out of a war, and that they should keep such animals ready for active service and employ them for their own use during times of peace. These animals should from time to time be inspected by an officer appointed by Government for the purpose.

(3) That *Biswádárs* and other well-to-do *Zamíndárs* should also be similarly required to keep horses, &c.

(4) That the irregular army should be disbanded, but the strength of the regular army should be increased. Efforts should also be made to improve the artillery.

V.—Native Societies and Religious Matters.

The Congress movement.

12. The *Sat Dharm Práchárík* (Jullundur), of the 30th November (received on the 15th December) 1900, writing about the Indian National Congress, remarks that the erection of the Bradlaugh Hall is the only outward indication of the fact that the aforesaid grand assembly is to hold its next session at Lahore. Its first meeting in the capital of the Punjab roused some real enthusiasm in the Province, but not a spark of this feeling is visible on the present occasion. The Punjábi promoters of the movement appear to be wholly oblivious of their self-imposed duties, and have done absolutely nothing to explain its objects to the masses. The Editor is at a loss to understand how, in face of such damaging evidence, the Congresswálás can claim to be interested in the political welfare of India. He adds that if they wish to acquaint Government with the grievances of its Native subjects, they should first learn the wants

of all sections of their fellow-countrymen. After remarking that the meetings of the Congress are looked upon by the delegates as mere shows, the *Prácháriṁ* observes that so long as the Congress cannot produce more sincere workers it should cease bragging about improving the political condition of India.

Muhammadans and the Congress.

13. The *Curzon Gazette* (Delhi), dated 15th December 1900, commenting on Mr. A. Nundy's article which has recently appeared in the *Pioneer* regarding the attitude of the Muhammadans towards the National Congress, remarks that no more weight need be attached to his views than to the ravings of a mad man. Mr. Nundy does not know the real condition of the Muhammadans and the Hindús. He has come in contact with only a few educated men, and has jumped to the conclusion that all nations hold similar views. The Editor then observes that Nawáb Mohsin-ul-Mulk was a fool to go to Lucknow, and hold a meeting there against the Government. What is Nágri and what is Urdu! The joint power of the whole world, not to speak of Government alone, cannot suppress a language. Let Urdu be abolished as court language a thousand times, and it will not suffer in the least. Government before taking a step duly considers its *pros* and *cons*, but if once taken, it never retracts even though opposed by the whole world. It was mere stupidity and foolishness on the part of Nawáb Mohsin-ul-Mulk and his confréres to lay so much stress on the Urdu-Nágri question, only to be snubbed for their pains in the end. They cried themselves hoarse, but received no reply. The Editor then adverting to the Congress remarks that it is a body of naughty boys, the echoes of whose voices ring in their own ears and are heard by no one else. The Editor knows the real state of representatives of the native public in the Provincial Councils and knows a good deal about the Congress in which he has done work for full three years. It is strange that low and uneducated natives should demand privileges for which they are in no way fitted. Had the Congressmen, instead of demanding political rights, made efforts to bring about union among themselves, they might have succeeded to a certain extent. These educated natives should first put their own houses in order before turning their attention to Government. It is true that there is no union among the Muhammadans, but the Hindús also are not a united body. A nation so divided amongst themselves are worse than barbarians.

The Congress and the people.

14. The *Akhbár-i-'Am* (Lahore), of the 18th December 1900, publishes an article the writer of which condemns the conduct of the native *Raises* who assembled at the Jullundur Railway Station to give a warm reception to Sir Kanwar Harnám Singh on his return from Simla, owing to the fact that he had opposed the Punjab Land Alienation Act; and insinuates that they should have first ascertained whether Sir Kanwar was competent to criticise the law in the way he did. It was the duty of the National Congress to ascertain if he was qualified to discharge the onerous duties of a President of that assembly before offering him the honour. The advocates of the Congress, remarks the writer, must have viewed the conduct of the Hindús and Muhammadans of Cawnpore in opposing the plague regulations with great favour. They should have, therefore, held the Congress session this year at Cawnpore and built the

Bradlaugh Hall there, instead of erecting it in this frontier Province. The writer prays God to send heavy rain and thereby demolish this hall which is a reflection on the loyalty of the people of this Province.

The Social Conference.

15. The *Sat Dharm Prachárik* (Jullundur), of the 30th November (received on the 15th December) 1900, says that in the matter of reforming society the Social Conference has not so far achieved more than what an ordinary Arya Samáj can do in a year. Again, it is well-known that even very prominent delegates to the Conference do not abide by its decisions, and that Díwán Narindar Náth, who presided over its meeting in 1893, gave a *nautch* party shortly after delivering his inaugural address. After remarking that it is one of the objects of the Conference to raise the social status of the present low castes, the Editor calls upon the promoters of the movement to eat with the Rahtia converts to the Arya religion during Christmas next, and thereby prove the sincerity of their professions. He concludes by inviting the attention to the matter of Professor Ruchi Rám and Mr. Raushan Lál, Secretary and President, respectively, of the Reception Committee of the forthcoming Social Conference.

A charge against an Arya Preacher.

16. One Naráyan Prasád, Secretary, Arya Pratinidhi Sabha, North-Western Provinces and Oudh, writing to the *Sat Dharm Prachárik* (Jullundur), of the 30th November (received on the 15th December) 1900, says that Pandit Kirpa Rám, an honorary *ex*-Updeshak of the Sabha and a resident of the Punjab, went to the United Provinces in 1896 and worked as a preacher up to the end of 1898. On the occasion of the Pratinidhi Sabha's meeting at Sambhal in 1897 the writer suggested to that body the advisability of holding a Conference of Arya Updeshaks with the object of facilitating preaching work in the country. A certain gentleman present, however, declared that this was impossible so long as Pandit Kirpa Rám was among the Updeshaks, and made certain unpleasant revelations regarding him. The correspondent adds that very soon after this occurrence the Pandit began to embezzle money collected by him for the Sabha, and that it became necessary to take notice of this reprehensible conduct on his part. Accordingly, the Sabha called for an explanation from Kirpa Rám; but none being forthcoming, he has been dismissed from his post of Updeshak. Certain Arya Samájes and newspapers, adds the writer, have expressed their disapproval of this decision; but it is to be hoped that they will soon realize their mistake.

VII.—General Administration.

(*b*)—*Police.*

A complaint against the Khángáh Dográn Police.

17. The *Siráj-ul-Akhbár* (Jhelum), of the 17th December 1900, publishes a communication in which the writer alleges that a few days back certain members of the Khángáh Dográn Police Force beat some local shopkeepers in quite a merciless manner. This led to the latter instituting legal proccedings against

the former, and the case is pending in the Court of the Deputy Commissioner. The correspondent is, however, of opinion that the complainants can obtain justice only if the accused are transferred to some other place at once. After remarking that the residents of Khángáh Dográn are said to have submitted to the Punjab Government a petition to that effect, he calls on the Deputy Commissioner to look into the matter without delay.

Prevalence of theft in the Muridki *iláka*, Lahore District.

18. A correspondent of the *Siráj-ul-Akhbár* (Jhelum), of the 17th December 1900, alleges that certain persons in the Muridki *iláka*, Lahore District, are in collusion with thieves, and render the latter every possible help against the Police. He also understands that these persons are utter strangers to fear, and do not care a button for their Tahsíldár or Deputy Inspector of Police. It is, therefore, very necessary that the local Zaildár should be asked to get them bound down for good behaviour.

(*f*)—*Railways and Communications.*

A railway complaint.

19. A correspondent writing to the *Siráj-ul-Akhbár* (Jhelum), of the 17th December 1900, alleges that theft cases are becoming of frequent occurrence at the Wazirabad Railway Station. Indeed, scarcely a day passes on which some passenger or other is not eased of his luggage or part of it. The writer, therefore, calls upon the Station Master to look into matter, and take steps to remedy the evil. He suggests that the Police officials, porters, coolies, sweepers, &c., employed at the station should be transferred to some other place.

(*g*)—*Postal Matters.*

Scarcity of post cards in Amritsar.

20. The *Public Gazette* (Amritsar), of the 16th December 1900, complains that post cards have become quite scarce in Amritsar, and that this dearth is causing considerable inconvenience to the local public. To make matters worse, quarter-anna postage stamps also seem to have disappeared from the city, and cannot be had from any shopkeeper. Half-anna envelopes are of course procurable in any numbers; but it is to be hoped that this is not a hint to the people that the cards and stamps in question are to be withdrawn from circulation.

A Postal complaint.

21. The *Victoria Paper* (Siálkot), of the 16th December 1900, states that according to the existing rules of the Postal Department all newspapers refused by the addressees or in which the addressees are not traced, are sent to the Dead Letter Office where these papers are kept for some time and are returned to the Manager of the paper in a bundle, with the result that the Press which continues to send the paper pending the return of the refused copy is put to unnecessary expense. In order to remedy the evil the Editor suggests that a newspaper on being refused by an addressee should be returned to the Post Office in which it is posted and thence returned to the Manager of the paper without its being sent to the Dead Letter Office.

22. The *Victoria Paper* (Siálkot), dated 16th December 1900, suggests that a Postal Conference should be annually held at Lahore to devise measures for the convenience of the public. The Conference should consist not only of experienced officials of the Postal Department but also of tradesmen who are in a great measure concerned with this Department.

Suggestion for holding a Postal Conference at Lahore.

(*h*)—*Miscellaneous.*

23. The *Public Gazette* (Amritsar), of the 16th December 1900, remarks that the bubonic plague is proving a veritable curse to the people of India. It has sent lacs of them to early graves, and subjected a large number to the hardships of prison. It has also led to the establishment of quarantine camps in the country which are so many hells on earth. Their inmates cannot procure wholesome food, walk about at will, or do anything else to preserve their health. The most deplorable result of the outbreak of the plague has, however, been that it has crippled the trade of India, and placed restrictions in the way of natives emigrating to foreign countries in quest of bread. It may be mentioned here that some of the highest medical authorities in the world are of opinion that the epidemic cannot disappear so long as all the towns and cities of Hindustán are not pulled down and rebuilt on modern scientific principles. This, however, is an utter impossibility; and there is consequently no hope of the plague being stamped out in the country. This, adds the Editor, means that the lives, property, honor, comfort, trade, &c., of the people are to remain in danger for ever.

The bubonic plague.

24. The *Siráj-ul-Akhbár* (Jhelum), of the 17th December 1900, publishes a communication in which the writer complains that the coolies, &c., impressed to work at the Muridki camping ground from time to time are usually paid in a very tardy manner. Indeed, the payment of their wages is not infrequently delayed for months together, which is very hard on the poor men. Again, although they are invariably kept away from their respective occupations for three days, wages for one day only are paid to them.

Wages for *begár* work.

25. The *Public Gazette* (Amritsar), of the 16th December 1900, publishes a communication in which the writer complains that the Registration Office, Amritsar, is proving a source of inconvenience to the people, and that its irresponsible doings would show that no supervision is exercised over it. As an instance in point, he alleges that some time back the local Small Cause Court made a reference to the aforesaid office in connection with a certain case, but that in spite of repeated reminders no reply has yet been received from the Registrar. This has compelled the said Court to lay the matter before the Deputy Commissioner, who, it is to be hoped, will make the repetition of such scandals impossible.

A complaint against the Registration Office, Amritsar.

A census complaint.

26. The *Akhbár-i-'Am* (Lahore), of the 13th December 1900, publishes a communication in which the writer endeavours to show that the numbers marked in red on houses for census purposes will be washed away by the rains, and complains that the Charge Superintendents employed by Tahsíldárs in villages are mostly illiterate Municipal Commissioners and Zaildárs who are totally incompetent to exercise supervision over the men working under them. The writer suggests that no one who has not passed the Entrance Examination should be appointed Charge Superintendent. The above complaint is very general in TahsílDasuya (Hoshiárpur) where perhaps the Tahsíldár was unable to secure competent men to work as Charge Superintendents.

The same.

27. The *Siálkot Paper* (Siálkot), dated 16th December 1900, remarks that in the instructions for Supervisors they are required to fill up very carefully columns 9 and 11 of the census returns, relating to the profession of the people. Now the question is what entry is to be made in these columns in the case of women who keep brothels or live on secret prostitution. Should an Enumerator fill in these columns according to his own knowledge or according to the statements made by the persons enumerated. If an Enumerator from his own personal knowledge enters in the columns in question that the profession of a woman is prostitution, will he not be liable to prosecution for libel? The Editor concludes by asking the authorities concerned to make the point clear.

The same.

28. The *Jiálál Parkásh* (Delhi), for the month of November 1900, received on the 19th December 1900, remarks that on the occasion of the last census, prostitutes were put down as "Kanwári" which means virgin, when really they are not virgins. Moreover, a divorced woman should not be shown as a widow (*rând*), seeing that *rând* is one whose husband is dead. The Editor trusts that the census authorities will correct the mistakes.

An objectionable publication

29. The *Akhbár-i-'Am* (Lahore), of the 15th December 1900, publishes the following advertisement from Hakím Baldeo Parshád, proprietor of the firm of C. S. and Co., Muradabad :—

"*The Koka Shástra, or the Mirror of pleasure.*

You can now order from us the *Koka Shástra*, the desire for reading which is so widespread in all quarters. The book has been specially printed by us, and contains the necessary illustrations. It is not necessary to refer (*lit.* praise) here to its contents, as the nature of these is thoroughly well-known to every body. Besides were its good points enumerated here in detail, the advertisement itself would swell into a book. The wonderful secrets, which a perusal of this *Shástra* can reveal, are of such a useful nature that if you wish to pass your whole life in good health, enjoy the pleasures of youth, as well as those of becoming parents through mutual love and witness God's wonderful ways, you should practise what this book teaches. Everything calculated to promote

comfort and health is mentioned in it,—a knowledge which it is extremely necessary every person should possess. Two chapters of the book relate to women and four to men; while tried perscriptions, which possess the efficacy of the elixir of life, have been given for all diseases. Price Re. 1 per copy."

A nuisance.

30. A correspondent writing to the *Siráj-ul-Akhbár* (Jhelum), of the 17th December 1900, says that the water of the Achháli lake, which is situated to the west of Naushahra (Shahpur District) at a distance of 7 or 8 miles from that town, has become exceedingly putrified and emits a very offensive smell. This unwholesome odour is, besides, so strong that it has tainted the atmosphere for 6 or 7 miles round the lake. The writer, threfore, requests the Deputy Commissioner to look in to the matter without delay, otherwise he is afraid that the nuisance will breed some disease in the locality.

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